

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Samuel McCall 1 June 67

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Nov. 1866.

DEAR BROTHER BEEBE:—I have occasionally heard the view expressed, that the Jews as a people, were destined, in fulfillment of prophecy, to be gathered back to Jerusalem; but have never been able to see that this theory is in harmony with the doctrine of our God and Savior. There are objections to it in my mind, which have never been removed. In No. 21, of the present volume of the "Signs," brother E. H. Burnham has asserted this view, and I will, with your permission, take the opportunity to present my objections to it. Brother B. says, "Upon the subject of the future of the lineal descendants of Jacob, considered as the people of God, the writer would simply remark, that they are destined to be restored to the land of their fathers, and to be converted to God, no more to depart from him through an evil heart of unbelief." Now I understand that the lineal descendants of Jacob ceased to be the "people of God," in the peculiar sense in which they were chosen to be his people, when Christ "fulfilled the law and the prophets." Were they his people in any other sense than as typical of spiritual Israel? Were the "carnal ordinances, imposed on them," with all that pertained to that covenant, anything more than patterns of things in the heavens, or gospel church? That covenant was to be obeyed by them "forever throughout their generations." Their generations ceased when our Savior appeared; and that covenant was taken out of the way. "He taketh away the first that he may establish the second." Here is the end of the world. Heb. ix. 26. 1 Cor. x. 11. This is the end of a "worldly Sanctuary," of worldly or carnal ordinances, and sacrifices for sin; the end of a worldly or fleshly people of God. The apostles now declare the mystery which was hid from ages and generations, that national Israel are not the spiritual people of God. They are not the real inheritors of promise. "Israel hath not obtained that which he seeketh after, but the election hath obtained it, and the rest were blinded." The final end of this people was as clearly spoken of in prophecy, as was the gathering together of the scattered people of God. The fullness of the mystery is presented in Hosea i. 9, 10. "And it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." This prophecy, like all other prophecy,

points to Christ. In the circumcision of Christ, all trust in the flesh is cut off. None can any more expect favor of God because of their nationality. Peter first discovered in the case of Cornelius that God is no respecter of persons. "He is not a Jew who is one outwardly." Those who can boast Abraham as their father are no better off on that account than those who cannot. The Covenant made to Abraham, to which brother Burnham refers in support of his view, is entirely fulfilled now in Christ, who is the seed unto whom the promises were made. "He saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ." Gal. iii. 16. Now another relationship is shown to be necessary; a sonship to God. In the place where Christ appears, it is said Ye are not my people. In the same place it is said to all whose ears are opened to hear the rejection, ye are sons of the living God. Christ literally fulfilled the scriptures by coming unto his own, according to the flesh, and thus they were shown not to be his people, for they received him not. Those only who were the sons of the living God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God, received him. The Gospel was first preached to the Jews, as was necessary, (Acts xiii. 46) that it might be shown that they were not his people. Now Paul, in treating upon this mystery, and showing that not unto national Israel, but unto the election, all the promises belong; in showing that all are not Israel that are of Israel, quotes, in one place, this very prophecy of Hosea. (Rom. ix. 26.) The fulfillment of this prophecy is experienced by all the children of grace. For when we are shown that we are not the people of God, that we have no claim on account of any merit of our own, in the very place where we are thus left without God and without hope in the world, there we are found of Christ, and an earnest of the inheritance which could not be obtained by the works of the law, is given to us as sons of God in Christ Jesus our head. In Christ, who is the foundation of his church, the middle wall of the partition is broken down between Jew and Gentile. Therefore, in his church or kingdom "there is neither Jew nor Greek." All fleshly or worldly distinctions, of whatever kind are broken down. So that "there is neither male nor female," there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all. Col. iii. 11. Gal. iii. 28. "There is no difference

between the Jew and the Greek." Rom. x. 12. Now in what way, in accordance with scriptural testimony, can we hold the theory that the lineal descendants of Jacob yet remain as the peculiar "people of God," and are destined to return to Jerusalem? On what ground are they to come, and in what condition? Are the carnal ordinances which manifested them as a distinct people of God, and which were "taken out of the way, and nailed to the cross, to be brought back and again established among them? Has the "middle wall of partition" been re-established? Upon what authority shall we assert that there is a "difference between the Jew and the Greek,"—that there is both Jew and Greek, in opposition to the declaration of Paul? The Jews may arrange so as to go back, many of them, to the land of Palestine, and I will acknowledge that should they do so it will be according to the everlasting purpose of God. But I should no more regard it as in fulfillment of the prophecies concerning Israel, than I would the removal of the Indians to the west, or the negroes to Liberia. For should I do so, I must believe that circumcision, and the ordinances, which they have practiced, and which have kept them distinct from other people, have availed to make a difference before God between them and other nations; whereas Paul says circumcision availeth nothing, and that there is no difference. Then if they must go back to Jerusalem to receive the remaining blessings and promises of the Abrahamic covenant, which, brother B. says, have been realized only in part, how must we regard them when there? Not as true worshipers of the Father, for our Savior told the woman of Samaria that the time was coming when they should worship the Father neither in that mountain, nor yet at Jerusalem. "But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth." And Paul says to the children of God, or true worshipers among the Hebrews, as well as to those among all other nations, ye are come unto Mt. Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, which are written in heaven.

The time is past when we have to go to any particular locality to worship God. We may be alone in the wilderness, surrounded by wild beasts, or " afar off upon the sea," yet the moment Christ is revealed as our Savior, that moment we are in the heav-

enly Jerusalem, and rejoicing, not alone, but with the general assembly and church of the first born. For Christ does not come alone to any of his children, but he comes in his kingdom, with the saints and the holy angels. In an especial manner do we come into an experimental unity with all the church, and sit down with Abraham and Isaac and Jacob, when we have the blessed privilege of taking our Savior's yoke upon us, and of walking in the order of his house.

Shall we look upon the Jews' return to Jerusalem, as a separate church, with different rites and ordinances? But the church of God is one and has but one foundation, and one Head. Shall we regard them as established upon their former ordinances? Then they must be still a typical people; or else there is such a thing as approaching to God through sacrifices and burnt offerings, in which he has declared he has no pleasure. But suppose for a moment longer the necessity of their literal return in order to receive the remaining promises, which are not fulfilled in Christ, (though I must hasten to say in parenthesis that there can be no promise which is not fulfilled in him, for in him all fullness dwells.) Then how is it with all the generations of the Jews who have passed away? The promises are to all, to every one. Have all the past generations perished, and shall every individual of a single generation yet to come receive the blessing? And would that be fulfilling the promise to Abraham and to his seed? If we take it literally, we must take it literally. But now the prophetic declaration of the promise is, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come that were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in his holy mount at Jerusalem." Every one who has found himself ready to perish under the heavy yoke of the law, every one who has felt himself an outcast in the Egyptian darkness of sin, and has heard (as all such have and shall) the gospel trumpet proclaiming salvation through our Lord Jesus Christ, is an example of the fulfillment of this prophecy. He is gathered to that holy mount. It is not all of a particular generation, literally, or a particular worldly people. But it is every one of that "chosen generation," of that "peculiar people," gathered out of every generation, out of every tribe, and tongue and people. The "remnant" spoken of so frequently in prophecy, and particularly in some

scripture, to which our brother alludes is not a portion of the nation of Israel which shall remain after the lapse of certain centuries of time; but it is what Paul describes it, "a remnant according to the election of grace."

Brother B. says, "All the promises of God proceed in accordance with this covenant" (the Abrahamic) repeatedly confirmed but never disannulled, whether the Jews alone be regarded in virtue of its literal sense, in the person of Isaac, or both Jews and Gentiles in the scriptural sense, in the person of Christ. These two thoughts—the literal and the spiritual, form the basis of all, or nearly all prophetic addresses to the Jews. They are two lines which run parallel with each other, but are never confounded. Now that this covenant was never disannulled, is true. The promises made in it are all realized by all who are of faith, who, Paul distinctly affirms, are children of Abraham. Gal. iii. 7, 14, 21, 22 and 29. Rom. iv. 16. Neither was the law disannulled, but its righteousness "is fulfilled in us who walk not after the flesh, but after the spirit."

But I cannot fully agree with the idea above expressed in regard to the literal and the spiritual. Instead of running parallel, and being kept distinct, I understand that the spiritual is always pointed to through the literal. When the scriptures are opened to our understanding through the letter we always discern the spirit. Else all scriptures would not be profitable to the christian. But "Moses and all the prophets" testify of Christ. Indeed "the testimony of Christ is the spirit of prophecy." Before we can receive comfort and instruction from any scripture, we are not obliged first to decide whether it is spiritual and belongs to us, or only literal and belongs exclusively to the literal descendants of Jacob. It is all spiritual, and all belongs to the church. Through all that was said to Abraham, through all the law given to Israel, through all the ordinances established for their observance, through all the dealings of the Lord with that people, through every event of their history, we are instructed concerning the work of our Redeemer and his kingdom. As a typical people, the true or anti-typical people must always be represented. The figure or pattern is nothing of itself. It must always bear to our minds the reality; and indicate that of which it is the figure. The shadow necessarily supposes the body. Now when we have the body, the type, the figure, the shadow, are gone. "The body is Christ." Now the law, the Psalmist, the prophets, when speaking to the children of Israel, spoke through them to the church, the spiritual Israel. Take an instance of the law. They were commanded not to do their own work, or think their own thoughts, on God's holy Sabbath. Here we behold the church, the people of God in obedience to this command, putting on Christ, who is made unto us wisdom and righteousness. We are to rest in him from our own works. In him we find our sabbath, or day of rest. See

where the Psalmist speaks of the wonders God wrought for his people, how clearly the church is pointed to through the type. Take the 105th Psalm in regard to Joseph. Observe the 107th, and indeed, all the Psalms. Then see in the prophets, how clearly through the declarations to national Israel, we are shown that God's ways are equal, and our ways are unequal; that he is just in rejecting us, for we have broken his law; but we are gladdened by the sovereign promise that he will gather all his scattered sheep, and feed them upon the mountains of Israel by the rivers; that he will take his people from among the heathen, and gather them out of all countries, and bring them to their own land; that he will sprinkle clean water upon them, and they shall be clean; that he will give them a new heart, and renew a right spirit within them; that the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. Can the church do without these glorious promises? Can we pronounce them literal, and therefore not ours? How truthfully are we represented by national Israel in our wanderings, in our disobedience, until like them we find ourselves justly cast off, and it is said unto us, "Ye are not my people." Then, when in that case, how well are we represented by the Gentiles, "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." But when Christ comes he preaches peace to them that were far off, and to them that are nigh—the same peace to both, and they find themselves "fellow citizens with the saints, and of the household of God." All of the children of God, from Abel down, are saved in the same way. They all have walked the same road. Like Jacob, they have been found in a waste, howling wilderness; like Abraham, called out from their own land and kindred; like the Israelites, delivered from bondage, led through the wilderness "by a right way that they might go to a city of habitation; like the Gentiles found afar off, at the ends of the earth, "and afar off upon the sea," and "brought nigh by the blood of Christ." How glorious a mystery is this breaking down of the middle wall of partition. All the ages before, even down to the apostles, had supposed that the literal children of Abraham were the only ones unto whom salvation could come. But "God hath prepared some better things for us," and has revealed unto us the riches of the glory of this mystery among the Gentiles; which is Christ in us, the hope of glory. How wonderful! They had supposed it was because they had "Abraham" to their father; but instead of that, the perfect man is presented, with Christ in all of his members. How wonderful that so great a cloud of witnesses, that such a variety of types and figures, should be presented as illustrating the work of God in the salvation of each of his children. How abundantly are we confirmed in our hope by his glorious word, and how thor-

oughly furnished thereby unto all good works. Truly we have strong consolation, who have fled for refuge to lay hold on the hope set before us.

But this is a vast subject, and I find that I can but faintly enter into it. With all the rest of the article of brother Burnham, I was greatly pleased and edified. What I have written upon this subject, I trust may have been written in the right spirit, with the single view of bringing forth the truth to the view of the children of God. Let it be tried by the infallible standard. May we all be enabled to rejoice in the truth. This one thing we are all assured of, that the redeemed of the Lord will all be gathered, out of all the different nations and tribes of the earth, from among the Jews as well as from the Gentiles, and that they will all be brought in the same right way to the city of our God; that when they are enabled with spiritual vision, to "look upon Zion, the city of our solemnities," they will see it a quiet habitation, never changed, never taken down, all her stakes and cords remaining firm, a kingdom that cannot be moved, a place of everlasting delight, to be enjoyed by them forever, through Christ, to the praise of his glorious grace, and to the glory of God the Father, world without end. Amen.

Yours in hope of the kingdom and glory of Jesus Christ.

SILAS H. DURAND.

NORTH BERWICK, Nov. 2, 1866.

DEAR BROTHER BEEBE.—I received a letter from a young sister, a short time ago, and having obtained permission from her, I send it to you for publication. It was very interesting to me, and I doubt not will be to all lovers of the truth as it is in Jesus.

F. A. CHICK.

WHITEFIELD, ME., Oct. 14, 1866.

MY KIND FRIEND.—I received your kind and interesting letter, dated Sept. 21, and read it with much pleasure. I was glad to hear from you, and also to learn that you had such interesting meetings at North Berwick. We arrived home from the Bowdoinham Association Sunday night, and enjoyed it very much.

We had some interesting meetings there, and I often think of them. But enough of this. I thought I would write you some of the exercises of my mind, but I feel very unworthy to make the attempt; for I have thought it was wrong for one so vile as I am, to say anything about the subject of religion; for I fear that I have not known anything about it. I think it is about six years, since I saw myself a wretched sinner, but I cannot tell exactly how many years it has been. But I can remember the day and where I was. I was all alone, when the thought came to my mind, "I wish I was a christian." I would have given anything if I could live as good a christian life as some that I knew. I thought they were the happiest people on earth; but I was not one, I was such a sinner. I had heard some tell about getting religion by their good works, so I thought I would try and live better. But I had

heard my parents and some others, say, that no one could get religion; so, which was I to believe? The thought came to my mind if I should read the New Testament through, that would tell me. So I thought I would read it through and live better. But Ah! where are all my good works now gone? they are all vanished like the smoke in the open air. There was nothing good that I could do. I have read the New Testament through a number of times, and I have never found a place where anyone is told to get religion by their good works, from that day to this; but on the contrary, there is none that doeth good; no not one. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." My trouble did not last long; it wore off, and by times, I was not troubled at all; and then my mind would be troubled again; but my troubles were never as great as I have heard a great many tell about. Thus my mind has been led. I never thought it was religion, because I was not troubled as others that I had heard relate their experience. They seemed to be troubled so much more than I was. But I liked to hear christians talk on the subject of religion, and there is no place that I can enjoy myself so well as I do in meeting. My mind is troubled more or less, and I cannot enjoy myself in young company. There is no pleasure there for me. I have often thought there is not another person on earth like me.

("Like one alone I seem to be; Oh! is there anyone like me?"). But there is a people that I love to be with. They are called Old School Baptists. But I am not fit to be in their company. I have often asked myself the question, why it was that I should desire their company instead of young company. There are none of my age in this section that belong with them. They are all old people; but thus it is, there is no people on earth that I love to be with so well as them. I can say as Ruth said to Naomi, "Entreat me not to leave thee, nor to return from following after thee; thy people shall be my people, and thy God my God. I cannot describe the trials that I passed through from the first of April, 1864, to the last part of August of the same year.

Every thing looked so gloomy, it seemed as if the earth was veiled with a cloud. Every thing seemed to pronounce death. It seemed that God could not be just and save such a wretched being as I was. My cry was, "Lord have mercy on me; save or I perish." But it seemed to me, that God could not hear my cry. I thought he would be just if he cut me off forever. Sometimes I thought I would tell my parents of my trouble; then the thought would come to my mind, you have not experienced anything like religion; it is nothing but imagination; and I would not say anything about it. And so I tried to get it out of my mind; but I could not, for before I was aware of it, I was thinking of it again.

All at once my troubles were gone,

that I had tried so hard to get rid of, (and for fear of deceiving you, I will tell you the way in which they left me.) It was in a dream. One night in the last part of August, 1864, I dreamed that I was baptized. I thought they sung the hymn that begins,

"Despise me not, my carnal friends,
Lest ye despise the Lord."

And I thought I bid all my young friends farewell; for I was going to follow my Savior, and I hoped it would not be long before they could follow him too; so farewell to you all. I cannot describe the joy that I had when I arose out of the water. Every thing looked so beautiful. It seemed too, that I never saw the sun shine so brightly before, as it appeared in that dream. In the morning when I awoke, my troubles were all gone; my mind was calm and at peace. Then the thought came to my mind, Where are all my troubles gone? They were all gone. Then I tried to get them back again, but I could not. I then thought sure enough, I was deceived.

It was not long after, that the thought came to my mind, Go, and be baptized. Oh! what a thought, that such a sinful creature as I, should be baptized. I could not go. I had no evidence that I had experienced religion, and I could not say anything that would cause any one to have fellowship for me. I tried to get rid of such thoughts, but could not; they still followed me. At last I thought if I should go away from home I thought I should get it out of my mind. So I went to see some of my young friends. I was gone almost a week. I was trying to run away from my God. But did I get away from him? I trust not. "Whither shall I flee from thy presence, O God? If I ascend up into heaven, thou art there; if I make my bed in hell, thou art there." The thought came with more force than ever, Go and be baptized. But I tried to banish the thought. I cannot describe my troubles at this time. The ordinance of baptism seemed to follow me till along in the winter, and then it left me, and I have not felt it binding since; but I cannot say that the ordinance does not look beautiful at times, since, and I would like to follow my Savior if I were only fit. But I am not worthy. I have often thought if I had such an evidence as I have heard others tell of, I could go. My mind has been very dark the most of the time, for two years past, especially the greater portion of the time for the past year. If I take the bible to read, I do not understand it, and sometimes when I try to read, I will think it is not right for such a sinful creature to read it, and at times I do not look into it for days, and even for a whole week. But what pleasure I have taken in reading its sacred pages in days gone by! And sometimes when I go to meeting, I cannot enjoy it. My mind is almost every where but on the preaching. I have often thought, there is no reality in my experience; if there were, my mind would not be so dark. I have thought this was to let me know

that I have not experienced religion, that it was all the same as a dream. But there is one thing I can say, I do love christian company; and sometimes when I go to meeting, and the preacher tells me my thoughts better than I can tell them my self, I can't help hoping that I know something about these things.

If I only knew that I was a child of God, I could leave every thing. It would be no cross for me to follow Christ; but I am afraid I am not; and it looks to me that it would be the greatest sin that I could commit, for one so vile as I am, to follow him. I do not want to bring a wound on his cause.

I will bring this poor and imperfect scribble to a close, for fear I have written more than will be interesting already. I would not blame you if you threw it into the fire before you read half of it. I have given you only a mere sketch of the way in which my mind has been led; and now, do you think it is my duty to follow Christ in his ordinances? Please excuse this lengthy letter, and all mistakes. With my kindest regards to you, I remain your friend!

MARY E. KING

Trigg Co., Ky., June 17, 1866.

DEAR BROTHER BEEBE:—I here with send you the experience of sister E. A. Dyer, and hope you will publish it for think it will interest some of our Father's family.

Affectionately yours, JOHN H. GAMMON

BROTHER BEEBE:—At an early age, before I was sixteen years old, I at times desired to be a christian, for I thought christians were happier than the ungodly were. Sometimes I would try to pray God to make me a christian, but I was not yet fully persuaded in my mind to seek the salvation of my soul. When I was sixteen years old, I dreamed of being happy, which made me feel more desirous to become a christian. On the next day I think I shall never forget the serious impressions which fell upon my mind when thinking on my dream, knowing that it was only a dream, and with the strongest emotions of my heart tried to pour forth supplications to God to make me a christian; and I felt more or less interested from that time. I was conscious that all was not right between me and my Maker, and felt a desire to obtain his favor. I prayed for a pungent conviction which I thought I must feel before I could obtain his favor. I thought I was blind, for I could not see into spiritual things, of which I read and heard christians talk. I read of the crucifixion of Christ, but had no idea that I had any part in it. I was indeed blind. Jesus prayed the Father to forgive them that crucified him; for they knew not what they did. I had an idea that I was a sinner, but knew not what I had done. These feelings continued for a few weeks. When I went to meeting, to my surprise one of my school mates gave her hand to be prayed for, which had a powerful effect on me, for she

had a few weeks before made much sport about being prayed for. This I suppose was the first time that any one had any idea that I had any such desire. My desire to become a Christian was now too great to allow me to regard what any one might think or say about me. I felt determined on that day, that I would, in good earnest, seek my soul's salvation, with a resolution never to turn back to the world; for I felt tired of the world and its allurements. I feel to hope that it was God that led me on, though I thought it was a resolution of my own. I tried often to pray, but my prayers seemed poor and ineffectual. I had more confidence in the prayers of God's people, than in my own; for we read, "The effectual fervent prayer of the righteous man availeth much." Thus I continued for some time making very little progress, for my efforts seemed to be poor indeed, and seemed truly to be only of my own make,—trying to force myself on God,—trying to make my convictions sufficiently pungent to secure the favor of God. I strove to pray God to send the deepest conviction to my heart that could be possible for me to have and live. I tried to repent of my sins, but could not repent with what I believed was the right kind of repentance. I tried to hate, and to forsake sin entirely; but Oh how ineffectually. It seemed that I was trying to force myself on God, out of love time; and that God paid no attention to my pretensions; for they did indeed seem like pretensions of my own make. I thought if I could only know that God had any influence in my case, it would afford me some hope of passing from that state to a better one. I had no view of Christ's righteousness to save; but was trying to gain the favor of God by my own works. I continued some time thus trying to do something for myself, trying to feel myself the most wretched and undone sinner on earth, and thought if I could arrive at that point, I could be able to obtain the favor of God. One day as I was meditating my case, with my head bowed down and trying to mourn myself into the favor of God, I seemed to have a view of the crucifixion of Jesus. I was then enabled to see that it was my sins that helped to nail him to the tree. Oh how my sins then did grieve me; while I meditated on the goodness of God, and felt my own unworthiness. I felt that I had trespassed upon his goodness and mercies all the days of my life; and if my soul were sent to hell it would be just. The view of Jesus upon the cross suffering for my sins was plain to my mind as if I had seen him with my natural eyes. I felt now that I could mourn without striving to. I could weep in viewing the sufferings of my Savior for so unworthy a wretch as I am. I hope this was godly sorrow for sin, that needeth not to be repented of. It was some time after this before I could be willing to give up all and trust alone in the righteousness of Christ. Jesus says, "No man cometh unto me except the Father, which sent me draw him." This

is the truth. I was told by many to put my trust in Jesus. This was good advice; but I could not take it for I felt too unworthy to think God would accept me, as I did not see that I had done any thing good to gain his favor, and I thought I must do something to appease his wrath, or I could not see how God could be just in saving me in the condition I was in. But I could make no progress in my efforts; my prayers seemed to be but a chattering noise. I was afraid I had not truly repented of my sins; all seemed to be wrong. I felt that I had done all I could, and desired to do more, but could not do anything that seemed to do any good. I was at the end of my own strength. Here, I humbly trust I was drawn by the Father to the Son; and was enabled to trust in Jesus alone for salvation. I was brought to the end of the law, which was my schoolmaster, to show me the end of my own strength. The language of my heart was, Here Lord, I give myself to thee. I can do nothing to merit salvation. All I have done amounts only to filthy rags. I trust alone in Jesus, He has paid the debt for me, which I could never pay. I am willing to trust in him, and him alone for my salvation. I feel now that I am justified freely, through the redemption that is in him. He is the end of the law for righteousness to every one that believeth. I now believe the Lord has brought me along all the way, and made me what I am. Oh how mysterious are his ways! Could I have accomplished my desires, I would have had whereof to glory; but all was blasted so that I have nothing to plead but the merits of Jesus, for salvation. He gave himself a ransom for all, to be testified in due time. God never intended that man should have the glory. He brought me in a way I knew not, and made crooked things straight, and rough places smooth. Old things have passed away, and all things have become new. How beautiful the plan of salvation appears to me now. I would not have it any other way if I could. All was peace then. Little did I dream of the fierce temptations that awaited me in this life. Many doubts and fears I have had to contend with. A constant warfare between the flesh and the spirit. When I would do good, evil is present with me. I feel that my life is spent in idleness; for I fall short of my duty in all things. Sometimes I fear that I have grasped the shadow and missed the substance. Oh, if this should be my case, I am undone forever. But may I hope for better things; and say as the blind man said, "One thing I know, whereas I was once blind, now I see." Were it not that some hope remains I would not have energy enough to be of any benefit to my family. I have often said, if I were compelled to know that I am deceived, I would give up all, and take to my bed in despair; to be, or see, no more satisfaction. But if I am saved, it is through the goodness of God alone. I can say with the poet, gaily I tell thee this

I seldom find a heart to pray,
So many things come in my way;
Thus filled with doubts, I ask to know,
Come tell me, is it thus with you?
So by experience I do know
There's nothing good that I can do;
I cannot satisfy the law,
Nor hope nor comfort from it draw.
My nature is so prone to sin
And all my duties so unclean,
That when I count up all the cost,
Without free grace I know I'm lost."

For the present I will bring my communication to a close, by saying to you, brother Beebe, If you think what I have written shows any marks of the religion of our Lord and Savior Jesus Christ, and is fit for publication, you can publish it. It is not my desire to impose any thing on the people of God, that is calculated to injure the cause of God. If you publish this, it is my intention to write again and relate what views I once held of the Old School Baptists.

I related my experience to the church at Case's Creek, Trigg County, Ky., on the fourth Saturday in May, was received and on the second Monday in June, was baptized by Eld. John H. Gammon.

I desire the prayers of all God's dear children; for I feel that I greatly need them. I feel that I am one of the least of God's children, if one at all. I have often sincerely desired to ask the prayers of the Old Baptists, as my love is greatest for them whom I once looked on with scorn.

I subscribe myself your unworthy sister,

ELIZABETH A. DYER.

CLYDE, N. Y., Nov. 23, 1866.

DEAR BROTHER BEEBE:—Forgive me for occupying one moment of your precious time, but I am obliged to write in order to send my remittance. I can truly say, my dear brother, that your little messenger is a source of great comfort to me. I have not heard a gospel sermon, except what I obtain from this precious little sheet, since I attended the Association at Burdett last June. O such a feast as I enjoyed there! I thought I never should get hungry again. I never can forget it as long as my life is spared. But my soul does hunger for more such food. O that I lived in the vicinity of a visible gospel church, where I could often meet with the saints and be built up in that most holy faith, and in the companionship of the saints, grow strong and be comforted. O if I could see some of those dear faces which I saw there beaming with love one to another, and hear those dear old ministers of Jesus proclaim the glad tidings of salvation, I believe this poor, cold, barren soul would expand; and if there is truly one spark of life in me, it would be fanned to a flame, and I could live more like a consistent christian. O, I pray that I may not be deceived in regard to my little hope, and that my faith may be built upon the rock, Christ. Pray for me, my dear brethren and sisters, for I am a poor, lonely pilgrim, often stepping out of the way.

If this should meet the eye of dear Elder and sister Harding, or sister

Celinda Harding, how it would gladden my heart to receive a letter from them, or from any of those dear friends that I met at Burdett. I often feel a desire to converse with some of you, and often take up my pen to address a few lines to one or to another; but when I look over what I have written, it looks so much like myself, poor and unworthy, that I commit it to the flames.

We know that we have passed from death unto life because we love the brethren. Yes, I do love the dear people of God, and it seems like a foretaste of heaven to meet such a family. It was more than I had ever expected on earth.

I have just been reading brother J. George Bender's account of the Lexington Association; he has so exactly expressed what were my own feelings during the meeting of the Chemung Association at Burdett, that I can add nothing to it.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God," and after God's people also. And, my dear brother, I hail every editorial with joy, for since I have seen you, I can imagine that I see you standing before me, proclaiming the beautiful truth of the gospel to an attentive assembly, of which I hope I am one, that can through the Spirit's teaching understand every word. May you be blessed with health, and may the Lord bless and sustain you in your good work, is the prayer of your unworthy sister, if I may claim that relationship. How beautiful upon the mountains are the feet of them who preach the gospel of peace.

MRS. S. PLATNER.

SHARPSVILLE, Pa., July 8, 1866.

VERY DEAR BROTHER BEEBE:—In traveling through the country and witnessing God's dealings with his children, I am reminded of the prophecy of Daniel ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Notwithstanding all the opposing powers of men and devils, the subjects of this kingdom have nothing to fear; for the King has declared, by the mouth of his apostle (1 Peter i. 5.) that his subjects are kept by the power of God, through faith, unto salvation. And Paul also demands, "If God be for us, who can be against us?"—Rom. viii. 31. Not only are they kept by his power, but they are manifested by his spirit, in the new birth, and they are brought into the privileges of the kingdom here below; for the Lord has said, (Isa. xlii. 16.) "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Hence, we discover they are led by the unerring spirit of

God, and it is declared, "As many as are led by the spirit of God, they are the sons of God." And being thus led, they are enabled to trust in the name of the Lord, and stay upon their God. It is also written, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

Brother Beebe, I do feel encouraged in prospect of Zion's prosperity, and I feel that the time is at hand when the Lord will visit his people, and the waste places of Zion shall be built up, and we shall enjoy a time of refreshing from the presence of the Lord. In my labors among the churches during the last year, I have enjoyed the high privilege, (unworthy though I am) of baptizing about thirty converts who brought forth fruits meet for repentance, and I have assisted in the ordination of two ministers of the gospel. But I must close. May the grace of our Lord Jesus Christ be with you. Amen.

J. G. JACKSON.

ORDINATION.

BROTHER BEEBE:—I am requested to send you the following for publication:

On the first Saturday in May, 1866, a council convened, at the call of the Bethel Regular Baptist church of Christ, in Johnson Co., Ia., for the purpose of considering the propriety of setting apart to the work of the gospel ministry, by ordination, our beloved brother, Peterson K. Parr.

The council was composed of brethren from the following churches, viz: South Slott's Creek—W. H. Dollins and S. Riggs.

Eagle Creek—Eld. A. Wood and A. F. Witts.

Mt. Gilead—M. Parr and W. H. Huston.

Conn's Creek—W. P. Powel, R. B. Peak, J. F. Conger and W. B. Angleton.

Mt. Carmel—Eld. G. S. Weaver.

Providence—Eld. J. G. Jackson. The council was organized by choosing Eld. W. Tyler, Moderator, and Eld. J. G. Jackson, Clerk.

Visiting brethren in the ministry were invited to a seat in the council.

The candidate was then called on to give the reason of the hope that is in him, his call to the ministry, and his views of the doctrine of the scriptures.

After hearing brother Parr's relation, on motion, duly seconded, the council retired for deliberation, and after due consideration, unanimously agreed to proceed to the ordination, in the following order, viz:

The presbytery to consist of Elders W. Tyler, G. S. Weaver, A. Wood and J. G. Jackson. Eld. G. S. Weaver offered the ordaining prayer, with the laying on of the hands of the presbytery. After which Eld. W. Tyler gave the charge and exhortation, and also the right hand of fellowship. The council then adjourned, and the congregation was dismissed by a short prayer.

W. TYLER, MOD.

J. G. JACKSON, CLERK.

An apology is due for the long delay in publishing the foregoing. The notice was received during the absence of the editor, and was mislaid. Brethren will please excuse.

[Ed.]

EDITORIAL.

Middletown, N. Y., January 1, 1867.

INTRODUCTION TO VOLUME THIRTY FIVE.

It has been our custom at the commencement of every new volume to present our annual greetings to our readers, congratulating those who with us are spared to commence the new year, re-assuring them of our unabating desire for their present and everlasting welfare. It certainly becomes us who have been preserved through the fearful strife and devastation of the last few years, to acknowledge with humble gratitude to God, his goodness and mercy to usward. Because our God changes not, we are not consumed; and because our Savior lives, his children live also. Should we recall to mind all the way in which the Lord has led us, all the trials, straits, and conflicts through which he has brought us, we would feel constrained to say as the poet sings,

"His love in times past, forbids us to think,
He'll leave us at last, in sorrow to sink."

Like David, having been delivered from the bear and from the lion, we may still trust in God for victory over huge giants who dare defy the armies of the Living God. The saints have passed through a severe ordeal, and very many who once professed our faith and stood in our ranks, have turned their backs upon us, being unable to stand in the day of trial, temptation and persecution. Prophecy is being fulfilled; and signs, which the scriptures inform us are to mark the last days, and precede the coming of the Son of God in his power and great glory, are being rapidly fulfilled. Many have departed from the faith, giving heed to seducing spirits and doctrines of devils, and by reason of them the way of truth is evil spoken of. The ears of many are turned away from the truth, and are turned unto fables. "But we are bound to give thanks always to God, for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." It is consoling indeed to know that God has, even in these trying times, reserved to himself a remnant, according to the election of grace; and we have the assurance that he will never leave himself without witnesses. He is as able to supply them now as at any former period; and he knows as well where to find them, how to qualify them, and when and where to send them as when he at first sent forth his heralds to proclaim his everlasting gospel. There is a needs be for the seeming scarcity of faithful ministers of the word. The faith and patience of the saints must be tried, and the cup of antichrist must be filled up, hypocrites and nominal professors must be purged out of the church; and the called and chosen, and faithful disciples of Christ must see, and feel, and acknowledge, that

their steadfastness in the truth, is not of themselves, but of God.

The year which is just closing upon us, has been, if we are not mistaken, specially pointed out by prophecy, for the fulfillment of important predictions; and although, at the writing of this article, but a few days of 1866, remain, we feel solemnly impressed that before these last lingering days shall pass, more will be developed of the fulfillment of prophecy, than what we have already witnessed in the dismantling of the Pope of Rome of his temporal power. But whether it be before the first day of January, or not, we feel certain that sooner or later all that is written of plagues prepared and vials of wrath to be poured out upon the protestant as well as the papal antichrist, will be fully realized. The day and the hour, we do not pretend to know, nor even the manner in which God will bring these things to pass; but with great fear and trembling we await the dread event. "Yet a little while, and he that shall come, will come and will not tarry." Heb. x. 38.

In regard to the prospective character of our journal, little more need to be said by us, than that the best ability our gracious God may bestow on us we shall exert to make it profitable and edifying to our readers. Thirty-four years of constant labor on our part, in which we have published about one thousand issues, averaging about five thousand copies to each issue, and making an aggregate of nearly five millions of copies, which have been sent out into every state and territory of our wide spread country, cannot have failed to give our readers a sufficient opportunity to judge of our sentiments, and of the character and usefulness of our publication. Our record is before our brethren, and if we would we cannot recall it. The sentiments and design to which this periodical was pledged in our Prospectus of September, 1831, have ever since been strictly adhered to by us; and to this hour, we see no cause to change, modify or recede from any thing therein enunciated.

We feel profoundly grateful to God for his supporting power, and to our dear brethren, sisters and friends, who have so constantly and faithfully sustained us, through sunshine and storm, through evil as well as through good report. Often when we have been assailed by insidious as well as by openly avowed enemies, dear brethren have rallied to the rescue; and when pecuniary embarrassments have threatened, their purses, as well as their generous hearts have been open to give us seasonable aid. No editor or publisher has ever been blessed with more reliable and kind hearted patrons; and while we are able to use our pen, or press, or tongue, we desire to devote all our energies, feeble though they may be, for their edification and comfort.

We enter upon the duties of the new volume with a confident reliance upon the continued aid of our brethren; not only do we need their co-operation in supplying suitable matter for our columns, but also in extend-

ing our circulation. As we have incurred a heavy expense in procuring new type, rules, and everything necessary to improve and beautify our pages, we confidently look for and expect a corresponding effort on the part of the friends of the paper to double, if possible, our subscription.

"Set me as a seal upon thine heart, as a seal upon thine arm, for love is strong as death; jealousy is cruel as the grave." Songs viii. 6.

This song, like that spoken of in Rev. v. 9. and xiv. 3, belongs exclusively to those whom Christ has redeemed unto God, by his blood, out of every kindred, and tongue, and nation, whom he has made kings and priests unto God, and given assurance, that they shall reign on the earth. Vain are the efforts of men to reach the theme, sound the notes, or hear the melody of its heaven inspired strains. It can only be sung before the throne of the exalted Lamb of God, and by those who know the power, the majesty and the grace of that throne which God has encircled with the rainbow of his everlasting Covenant, and which he has exalted far above all heavens. None but those into whose mouths God himself has put this new song know its joyful sound, or feel its melting sweetness. We are expressly told that "No man could learn that song but those which were redeemed from the earth. And these redeemed ones are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men; being the first fruits unto God, and the Lamb.

The song from which we have copied the words which we have placed at the head of this article, is demonstrated, by the Holy Ghost, "The song of songs, which is Solomon's," because, as we presume, it embodies all the inspiration, devotion and harmony of all the songs of Moses, of Hannah, of Miriam, of David, and of all the sweet singers of Israel. This song tells of the eternal, immutable and unparalleled love of God to his people in Christ Jesus, of their redemption by grace, their justification by the blood and righteousness of the Son of God, their salvation by grace, their holy calling, their heavenly birth, their deliverance from the power of darkness and translation into the kingdom of our Lord Jesus Christ. It speaks of the glory of his kingdom and talks of his power who reigns King Eternal, Immortal, Invisible, the only wise God our Savior.

But while the most animating notes of this song are those which cry, "Hosanna to the Son of David," and "Glory to God in the highest," it has for its low bass, in the personal experience of every child of God while here in the flesh, that sincere acknowledgement of entire dependence on God for every spiritual gift, and heavenly emotion, felt and enjoyed in singing, "Not unto us, Not unto us, O Lord, but unto thy name give glory, for thy mercy and thy truth's sake." Psa. cxv. 1. How beautifully are the varied exercises and experience of the children of God delineated in the Song of songs. The communion of the Beloved and his Spouse. Her complaints, and his re-

plies; her wants, and his supplies; her inconstancy, and his unchanging love; her doubts and fears, and his assurances of perfect and perpetual protection, and cheering promises.

But to the particular part of the song, on which we designed to write more especially at this time,—"Set me as a seal upon thine heart, as a seal upon thine arm." What is descriptive of the church in this song, and elsewhere in the scriptures, is generally alike applicable to the members severally; for the experience of one of the members is substantially the experience of the whole body of Christ. The words of the text are from the Spouse, the church of God; the bride the Lamb's wife, and are addressed in the most fervent and loving confidence, to Him whom her soul loveth; and clearly express the all absorbing desire of the church, as the confiding, loving bride of Christ.

But it is also the aspiration of every member of Christ when led by the spirit, and qualified to sing the song of the redeemed. The songs of Zion are to be sung by the saints, with grace in their hearts, with the spirit and with the understanding, making melody unto God. Not like the unmeaning tones of an Organ, or Harp discoursing pleasing sounds to the ear, but expressing no sentiment from the heart of the performer, the songs of God's Sanctuary express the gushing emotions of hearts overflowing with love and gratitude to God and the Lamb. In their devotion, even those of the saints who can utter no harmonious sounds with their natural voices, can, and do make sweet melody in their hearts unto God. Neither in singing nor in prayer is the sound of our natural voices at all essential to the worship of God, only so far as in social devotion we may join in the same sentiments, as while one is mouth, or speaker in prayer, others uniting may understandingly say Amen.

Where is the saint who does not heartily unite in the sentiment expressed, "Set me as a seal upon thy heart." Far above all things else the saints desire to have a place in and upon the heart of Christ. To have a name to live, and a nominal standing in the church of God, is not enough to satisfy a heaven born, and heaven bound child. A bare name or nominal standing may be had where there is no vital assurance of a place in the heart of the Beloved. The figure of our text is drawn from nature; the spouse or wife is not happy unless she knows that she has a place in the heart of her husband. Harlots may say, "We will eat our own bread, and wear our own apparel, only let us be called by the name to take away our reproach." But the wife desires to be recognized as the bone of his bones, and flesh of his flesh, as an essential part of him whom she claims as her husband. The heart is not only the seat of vitality and intelligence, but it is also the centre of affection. A carnal adulterous passion may exist, like

that which marks the paroxysms of arminian fanaticism where the sacred flame of conjugal love has never burned. False professors of christianity may repudiate a Savior's discriminating love, and prize more highly an indiscriminate passion, as hypocrites often betray their bitter hatred to the doctrine of electing, special, distinguishing love; but we are sure that no intelligent wife who deserves the name, would desire that her husband should love harlots and strangers as he loves her; or that he should only bestow on her the same regard that he bestows on all others. The desire of the Spouse of Christ, and the desire of every one who has ever known the love of God, is to occupy a place in the heart, the life, the affections, and constant love of their precious Savior. Nor is it enough to be seated there for a limited period, or to enjoy an unstable or vacillating love. Whenever from their own unbelieving fleshly minds, darkness and doubts assail their faith, and make them fear that their God and Savior does not love them with an everlasting love, the children of God painfully learn the cruelty of jealousy, that it is like coals of fire that hath a most vehement flame. It is because the members of Christ, while here in the flesh, are subject to so many doubts and fears, which kindles within them this fire of jealousy, that they express the strong desire, not only to be set on their Redeemer's heart, but to be set there as a seal. Seals are used to make valid and certain that to which they are applied. Seals are sacred, and the king's seal must not be broken, counterfeited or annulled. As God has sealed his Son, and as the foundation of God is sealed, so the saints desire to be sealed on the heart of their Beloved. But this seal unless set by him, would be counterfeit, the Spouse or the children of God cannot set themselves as a seal, but they pray to him who has the power and the right, to set them as a seal upon his heart, "as a seal upon his arm."

As the heart of the beloved means his life, his love, his purpose, his grace, and his immutability, so his arm, represents his power to support, gather, protect, avenge, and raise them to his immortal glory. To set as a seal or signet on the arm of our Beloved, seems to imply a perfect confidence in his power and grace. As we read, "His arm shall rule for him." And he shall gather his sheep with his arm, and carry them in his bosom. "His arm brought salvation to him." It is therefore in his strong almighty arm alone that we can safely trust. There is a terrible curse pronounced on those who trust in man, or make flesh their arm. The Psalmist has said, "His right hand and holy arm, hath gotten him the victory." Psa. xviii. 1. Isaiah says, lii. 10. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. To be set as a seal on the arm of the Lord, is to have a fixed and immovable position under his eye; to be borne up by his strength, supported

by his power, and bound to his bosom. As a seal makes an indelible impression, like an engraving, always legible, so that in every display of the power, and grace of God, we may, by faith, see our security, feel our safety and rejoice in his protecting grace, to be "set as a seal upon his arm," implies that we cannot be forgotten of him. "Zion said, the Lord hath forsaken me; and my Lord hath forgotten me." Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold I have graven me upon the palms of my hands; thy walls are continually before me. Isa. xlix. 14-16. To be graven upon the palms of his hands, or set as a seal upon his arm, forbids the painful thought of the fearful or jealous spouse, that she can ever be forgotten; she is interested in all that his hand performs, and secured by all the protection of his strong almighty arm. These considerations constitute her walls of invincible security, and these her walls are continually before him. "For love is strong as death." This has been tested. Christ has loved his church, and given himself for it. When death in its most terrible, painful, and ignominious form stood in his way, "He, for the joy which was set before him, endured the cross and despised the shame." Death had no power to abate his love for his people; and if when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. Now was the love of God in Christ stronger for his people in braving the terrors of death and the grave, than is the same love of God, when shed abroad in the hearts of his children, to him. In both Christ and the church, the Head and the body, the Beloved and the Spouse, it is the love of God, eternal, immutable, almighty and all-conquering love. The damps of death have never even abated this love. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. Thus in love he rescued us from the power and dominion of death; destroyed death, and him that had the power of death. So in the saints, this same love has displayed its power, in casting out all fear that hath torment, and in the triumph of the love of God in their hearts, millions of his children have cheerfully laid off their mortal tabernacles, crying in ecstasy and triumph, "O Death, where is thy sting? O Grave, where is thy victory?"

Perhaps the strongest opposition to love that the Christian has ever encountered, is jealousy. How much the doubting, trembling Christians suffer from it we have not language to fully express. Its coals are coals of fire, which hath a most vehement flame. O how fiercely has its flaming tried our faith, and our patience, and threatened to burn up our last ray of hope, consume our confidence in God, and dry up our springs of comfort.

It is cruel as the grave. The grave may close over our dearest friends, and hide from our eyes loved objects of dear affection; but not till they are dead; while jealousy would bury them alive. Or in other words, jealousy will hide from our sensible enjoyment those divine assurances of our calling and election in which alone we can find living comfort. If the grave is cruel in hiding from our eyes, departed friends; how cruel must be that jealousy which would dash from our lips the cup of heavenly living consolations. All the doubts and fears which so much disturb, distract and distress the saints, in regard to their vital interest in their Saviour's love, and in his blood and righteousness, may be charged to jealousy. The nature of jealousy is to suspect some wrong where it does not exist; to suspect that the love of those whom we dearly love, and without whose love in return we cannot be happy, is not so great for us, as we desire, or that it does not exist at all. And is not this the cause of much of the uneasiness of the children of God? Why did Zion say, "The Lord hath forsaken me; and my Lord hath forgotten me?" Why did the psalmist enquire, "Are the mercies of the Lord clean gone forever? Has he in wrath shut up his tender mercies, and will he be gracious no more?" And why are we so often doubting the constancy of our Saviour's love to us? It is jealousy, most cruel and tormenting. When the Lord dispels our darkness, confirms our faith, and revives our hope in him, then we feel ashamed that we have indulged such misgivings and jealousy of him. We see that all our fears are groundless. We are then satisfied that he has loved us with an everlasting love, and with loving kindness he has drawn us.

Sometimes we are silly enough to conclude, if we were Christians indeed, we would never be troubled with jealousy. But it is not possible for those who do not love the Lord to feel this kind of jealousy. In nature, we may envy, but we cannot be jealous in the total absence of love. Could we feel troubled and mourn the absence of the enjoyment of the presence of our Lord if we did not really love him? The very anxiety and distress we feel when our confidence in God is assailed by the rising unbelief of our fleshly nature, is a reliable evidence that we love him. If we do not love God, we hate him; and if we hate him we cannot desire his presence; we would even dread his presence, and desire not a knowledge of his ways, in an unquicken state. We can only love God, because he first loved us. His love to us is the cause, and ours to him the effect.

We conclude then that those who love most, are from the conflicting law in our members, the most troubled with jealousy; and they who suffer most from jealousy, are most ardent in their desire that they may be set as a seal upon the heart, and as a seal upon the arm of their Beloved.

OBITUARIES.—We have again to appeal to the writers of obituary notices, to be brief. We desire to devote a reasonable portion of our paper for the record of the departed friends of our subscribers, but in order to do so without too much abridgement of what is of more general interest, such notices should never exceed one square of a column. Excepting in very few cases, all that is necessary may be expressed in a few words. It is not expedient to publish throughout all the states and territories of our country all the incidents of the deceased;—as where born, all removals, when, where, and how many times married, and a general biography. All who mourn the departure of dear friends and relatives, feel anxious to express every trait of character, and incident of life on which their own memory lingers with interest; but we should remember that their interest is local; and consequently objectionable to the greater portion of the readers.

We give notice at the commencement of this volume that we shall be under the necessity of abridging such notices as would occupy more than one square in our paper, except perhaps in some rare cases where, in our judgment, the publication would be of unusual interest to all our readers. One or two stanzas of poetry, if well adapted, and suitable, may be inserted, but a long string of imperfect verse, cannot be admitted. Among six or eight thousand subscribers, and their respective families and friends, many deaths are constantly occurring, and, as noticed briefly, our Obituary Department will afford all room for a respectful notice, with no serious detriment to the general interest of the paper; but our rules must be observed, and compliance with, or too much space, will be required.

DELINQUENT SUBSCRIBERS.—We have some names on our list from whom we have not heard for a long time, whether living or dead, in many cases, we are uninformed, and if living, we are not advised whether they desire a continuance of their subscription. To obtain the information desired, we shall in this number, forward bills to some of this class of delinquents, and then stop their papers until we hear from them. Should we in doing this, by mistake, send bills, or stop the paper to such as have paid, or should any error in our accounts be discovered, we will cheerfully correct all errors, when informed of their existence. Should any brother or sister be stricken from our list who desire a continuance of the paper, who from old age, infirmity, heavy losses, or abject poverty are unable to pay, if they will make known to us their circumstances, they shall be again enrolled, and supplied gratuitously.

Those who on receiving their bills, find them incorrect, will oblige us greatly by a prompt remittance of the amount due, and an advance payment for the new year.

The improved appearance of our paper, in coming out in this issue in an entirely new suit of the most beautiful and readable type that can be procured, has, of course been attended with heavy expense. Type now cost more than double what they could have been bought for before the late war. We hope that our readers will appreciate our effort at improvement, and show their appreciation by a corresponding effort to extend our circulation, and by rushing in their orders and advance payments for the new volume.

CIRCULAR AND CORRESPONDING LETTERS.

In nearly all cases, where we print the Minutes of Associations, having the letters in type, we transfer them to our columns; but we cannot, without crowding out original matter copy the letters from Minutes which are printed elsewhere. Some Associations who are so small, or so poor as to be unable to print their minutes, have availed themselves of our columns to publish their correspondence; and to such our columns are open, and they are welcome to continue the practice. But we can see no necessity for those who publish letters of correspondence in their minutes, to occupy our columns in special corresponding letters to some particular associations, as they can send in copy of their Minutes, containing their general correspondence to those with whom they wish to correspond.

THE EDITORIAL.

In number eighteen, of the last volume of the "Signs of the Times," we enclosed a prospectus of "The Editorial." We then proposed to issue a sixteen page sheet, semi-monthly, but as it seems to be the unanimous wish that we should get the work out in book form, we have concluded to adopt that plan. We now propose to copy the editorials of the back numbers of the "Signs," in a book to be published in volumes, each volume to contain nearly eight hundred pages, and each page one fourth the size of those in the "Signs." We have investigated this matter, and find that we can furnish this book, already bound, and free of postage, for about two dollars and thirty cents; the extra thirty cents being required for postage, which must be prepaid.

Those who desire to obtain this book will forward their address only, and not money, until they receive further notice.

As many will be sending on their orders for the "Signs," as a convenience to them, they can send their orders then, and they will be received the same as if addressed to us; but those writing for the book alone, will address

B. L. BEEBE,
Middletown, Orange Co., N. Y.
P. S. In order to save those who have already ordered our former proposed work, the trouble of writing again, we shall consider the same as ordering the book, unless informed to the contrary.

MARRIAGES

Oct. 25—By Eld. P. Hartwell, at his residence, **Mr. George F. Arnwine**, of Union township, and **Miss Sarah F. Bush**, of Delaware township, all of N. J.

Nov. 28—By the same, at the residence of the bride's father, **Mr. Henry A. Hoagland**, and **Miss Mary C. Hunt**, daughter of Wesley A. Hunt, all of Hopewell, N. J.

Nov. 28—By the same, at the residence of her uncle, James H. Hill, Esq., of Hopewell, **Mr. Jonathan F. Holcombe**, of West Amwell, and **Miss Sarah E. Balbridge**, of Hopewell, all of N. J.

Nov. 26—At the residence of the bride's father, by Eld. Joseph H. Eanes, Mr. Wm. L. Bernard, and **Miss Sallie M.**, eldest daughter of Alfred and Nancy C. Turner, all of Roanoke Co., Va.

Obituary Notices.

DIED—At the Fair Oaks Hotel, in Wallkill, on Dec. 6th, **Mrs. Ruth Hoyt**, wife of S. D. Hoyt, aged 42 years, 3 months and 20 days. She was of an amiable disposition, and highly esteemed by her acquaintance. Her disease was of the heart, as we understand, she had been declining for some years past. She leaves a husband, one son and one daughter to mourn their irreparable loss. Her remains were interred on Saturday, the 8th, at the New Vernon cemetery, on which occasion a discourse was preached by Eld. G. Beebe, from 1 Cor. xv. 22, 23.

DIED—At his late residence, in this town, near the Wallkill Baptist Meeting-house, on Friday evening, the 7th ult., **Col. Samuel Wilkinson**, aged 60 years, 3 months, and one day. His health has been declining for a long time, and since the spring of the past year he has been confined mostly to his house. His disease being complicated and seated on his vital parts, he has suffered much at times. Many years ago the deceased experienced a change, on which he at times relied as evidence that he had passed from death unto life. But his fears prevailing over his hope, he kept him from an open profession of his faith in Jesus. We conversed with him frequently during his sickness, and feel assured that he is a subject of saving grace. He was in sentiment an Old School Baptist. His heart, his house, and his hands were always open to receive and to sustain the people and cause of truth. The Middletown and Wallkill church, in his death, lost a dear friend, and liberal supporter. He leaves a widow who is an esteemed member of the church, one son, and two daughters, with a numerous circle of relatives, to mourn their loss. As a citizen, he was universally esteemed. A large assembly attended his funeral at the Wallkill Meeting-house, on Monday, the 10th ult., when a discourse was preached by Eld. G. Beebe, from Psa. lxxiii. 24-26.

BROTHER BEEBE:—Will you please publish the following:

DIED—In Prince William Co., Va., Nov. 6, 1866, of heart disease, **Mrs. Sarepta Nolls**, formerly of Alexandria, Va., in the sixty-first year of her age. She leaves five children to mourn their loss. Sister Nolls has been a consistent member of the Old School Baptist church for years. I had not the privilege of being with her in her last moments, but I have been informed by her daughter that her last hours were peaceful and happy. She said she did not dread death—the kingdom of heaven was very bright before her—all that troubled her was her children. We hope the Lord will sustain them in their sad bereavement. Yours in christian love,

SARAH BRETT.

ELDER BEEBE:—Please insert the following in the "Signs of the Times":
Fell asleep in Jesus, at his residence, in the town of Alexander, Genesee Co., N. Y., David Husted, on Sunday morning, Oct. 28,

1866, in the 74th year of his age. He had been a subscriber for the "Signs" for many years, and lived an exemplary christian; conscientious, devout, benevolent and self-sacrificing. He was beloved and respected by all who knew him. Suddenly, and without a moment's warning, in the apparent enjoyment of health, in the discharge of his duties, death executed its summons, and a beloved friend and neighbor was no more. "Happy are they who die in the Lord, for they rest from their labors, and their works do follow them." But his faith, bridging the yawning chasm at his feet, enabled him to say with Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and after I shall awake, though this body be destroyed, yet in my flesh shall I see God." He leaves a large circle of relatives and friends to mourn their loss, but they sorrow not as those having no hope. The funeral sermon was preached by Elder Corbin from 2 Sam. xxiii. 5. A large congregation were in attendance.

"He sleeps in Jesus, peaceful rest;
No mortal strife invades his breast,
No pain, or sin, or woe, or care,
Can reach the silent slumberer there."

R. EVERETT.

BROTHER BEEBE:—It is my painful duty to announce the death of our beloved mother, **Mrs. Sarah Durham**, wife of Abel Durham, and daughter of John and Ann Devoe, who died March 11, 1866, aged 69 years, 5 months, and 6 days. She had been quite sick a week before her death, but we thought her out of danger; and what rendered her death the more afflicting, it occurred suddenly, and when the family were all absent, excepting two small grand-children. It was on Sunday morning; she had been attending to her affairs, and was expecting myself and my sister to visit her; but I regret that neither of us went. Providence ordered otherwise. There was a funeral in the vicinity, and she urged father and brother William to attend, which they did, expecting to return at one o'clock, and she had the table spread for dinner. At the time my father came in, she was sitting in a chair, apparently asleep; but when it was the sleep of death. Not a soul in the house but the two children who knew not that she was dead. Our pleasant home now seems desolate, we have lost a kind mother, and our father an affectionate wife, and the church an esteemed member. She was baptized more than fifty years ago by Eld. Thomas Barton, and received into the Harford church, where she has remained until her death. Her seat was never vacant when it was in her power to attend. She was sound in the faith, believing that Salvation is of the Lord. She was always deeply interested in the welfare of the church. During her last week she seemed quite resigned, and said all was right; and truly, so it is—she has gone from the evil to come. Her remains were conveyed to the place of interment on the 13th, attended by a large circle of friends, and a discourse was preached by Eld. William Grafton.

Dear mother, departed, we see thee no more,
Thou art gone to thy birthplace, a happier shore;
And oh, may our Father, the spirit of love,
Lead and guide us to join thee, our mother, above.

Yours in deep affliction,

SARAH ANN WILSON.

DIED—In Lawrence Co., Ia., Nov. 10, 1866, **Jacob Woolery**. He was born in Pennsylvania, Feb. 27, 1786; emigrated with his father to Madison Co., Ky., the same year, where he resided until October, 1818, when he moved to Lawrence Co., Ia., where he remained until death. He was married to Hannah Todd, May 21, 1808. She survives him. He joined the Old School Baptist church at Viney Fork, in Madison Co., Ky., in 1812, of which he was a worthy member until he moved to Indiana. In 1821 he was one of the members who constituted a church in Lawrence Co., Ia., known as the Church of Predestinarian Baptists. He was honorable and upright in his dealings with

his fellow men. He was often afflicted in body and mind, and has often said to me, that, if it were not for Christ's promises of grace, he would despair; but that he had the promise of grace for every trial. The church has lost a worthy member, and society a good citizen, the wife and family a good and wise counselor. In him the doctrine of electing grace has brought before the world another witness of the truth. I do not doubt that our loss is his eternal gain.

WM. W. WOODRING.

DEAR BROTHER BEEBE:—I am requested to send you for publication the obituary of our friend, **Nathan Gorsuch**, who died Dec. 16, 1865, aged 49 years, 3 months, and three days. He had never made a public profession of religion, but his general walk for many years has been exemplary, and for years he has taken much interest in attending Old School Baptist meetings, and in having meetings at his house, which was a home for Old School Baptists. But few take more interest in the cause than he did. He was a firm believer in the gospel as preached and maintained by Predestinarian Baptists. At one time, in conversation, I asked him if he did not desire to cast in his lot with us; he replied that he did not feel worthy; but if ever he should make a profession, he should join the Old Baptists. He was afflicted for a number of months with consumption, which terminated his mortal existence. He bore his sufferings with patience. He was asked, a few days before he died, how he felt about his future state. He replied, "It is all well." And so the scene closed with him on earth. The unworthy writer preached the funeral discourse to a large and attentive audience, after which his remains were deposited in their mother earth. He leaves a wife and six children, and numerous friends to mourn our loss, but not as they who have no hope. We deeply sympathize with our sister and family in their bereavement, and pray the Lord to sustain them.

ATSO M. A. O. C. B. G. Please publish the death of our sister, **Electa Scott**, who died of bloody flux, Sept. 2, 1866. She was born Oct. 4, 1835, baptized in the fall of 1860, in the fellowship of the First Marlboro' Baptist church in Troy, Delaware Co., Ohio. She came about twenty miles to unite with the church. There are but few here, who are more true predestinarian Baptists than she was; and but few who see more clearly the workings of anti-christ. She discountenanced all their institutions from the time she believed the truth. Her walk and conversation as a professor was that of an orderly christian. But she had not long to continue in this world of afflictions. We regretted to lose her company, but it becomes us to submit, and we desire to humbly submit to the will of God. So, brother, one after another of our friends are being called away, and we are admonished to be also ready; for we know not how soon we also shall be called away. Sister Scott has left one child, and numerous friends to mourn their loss, which we doubt not is her gain.

JOHN H. BIGGS.

DELAWARE COUNTY, Ohio, Nov. 10, 1866.

DEAR BROTHER BEEBE:—Please publish a notice of the death of my dear father, **Abraham Stansifer**, who died Nov. 4, 1866, of gangline of the foot, a disease peculiar to old age. He was confined to his room four weeks, and suffered intensely during most of the time, and only found relief while under the influence of an opiate. He was born in Madison Co., Va., May 19, 1788, which made him at the time of his death 78 years, 5 months and 16 days old. My father made a public profession of religion when he was quite young, (I think when 15 years old) and continued a member of the same church here below, until called to join the one triumphant, when he left earth, and peacefully, as though he had gone off into a sweet sleep, and it is one that will know no waking. Yes, he has left a suffering world in exchange (I feel assured) for one of peace and rest. On the day of his burial we had a sermon preached by brother Underhill,

from Rom. vi. 28, to a large and solemn audience. While in life, he was a firm advocate of the doctrine of the apostles, and prophets, never wavering in belief or practice, faithful to his church meetings, and always opposed to making any overtures to the enemies of truth. He has left a wife and six children to grieve over the departure of one who was kind and dear to them. Yes, his loss we deeply mourn, and feel as though his place could never be filled, but the Lord in his providence has seen fit to take him from us, and we will have to bow in submission to his will, and can but feel that he was not ours, but belongs to his father, who has taken him to be a sharer in the possession of his house, where, in his presence is fullness of joy, as his right hand there are pleasures forevermore. How hard and sad is to have that tie broken, which so closely unites friends in this world. It almost seems as though the stroke was more than we could bear; but the Lord knows best when to afflict us, and he has a set time to call his ransomed home, and we know that this earth is not their abiding place, but we are looking for a city whose builder and maker is God. And O, when the Lord sends the summons, and we have to be separated from this suffering clay, may we be prepared to give up the allurements of this world, go home to meet the beloved of the Lord, who have been assembled around his throne, clothed in the bright robe which he has wrought, and their hearts tuned in sweet anthems of praise. Yes, my dear friends, if we meet no more in this world, may we be permitted to join that happy assembly above, where parting will be no more. Your sister in much affliction,

ANGELINE E. STANSIFER.

UNION, Boone Co., Ky., Nov. 12, 1866.

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Total \$296 57

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ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 19, 1866.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 30 A. M. New York Day Express, from Buffalo, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 30 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2 20 P. M., and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7 00 A. M.

6. 10 P. M. New York Night Express, from Buffalo daily. Arrives in New York at 12 30 P. M. Connects at Elmira for Philadelphia and the South.

11. 20 P. M. Cincinnati Express, from Buffalo Daily, (except Sundays.) Arrives in New York at 3 45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.

Only one train East on Sunday, leaving Buffalo at 6 10 P. M., and reaching New York at 12 30 P. M.

FROM SALAMANCA AND BUFFALO—Will leave by New York Time from Union Depots:

6. 00 A. M. New York Day Express, from Salamanca, Daily, (except Sundays.) Intersects at Hornellsville with the 5 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

7. 10 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9 40 A. M., and connects at Hornellsville and Corning with the 8 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6. 40 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 15 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.

7. 30 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT

OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 1 28 A. M., Rochester 11 28 P. M., Salamanca 12 (midnight) and Dunkirk 2 22 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8. 45 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6 18 A. M., Salamanca, 5 50 A. M., and Dunkirk 8 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

4. 00 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 00 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 1 25 P. M., Buffalo 1 45 P. M., and Dunkirk 3 22 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

5. 30 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

6. 30 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 12 05 P. M., Buffalo 1 45 P. M., Salamanca 1 25 P. M., and Dunkirk 3 22 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

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The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Correspondence upon proper subjects is also respectfully solicited. Let each writer remember, however, that our space is limited, and as much as each issue is read by many thousand persons, articles for publication should be prepared with the utmost brevity. Address, G. J. BEEBE, Middletown, Orange Co., N. Y.

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Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

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READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

Panola, Woodford Co., Ill., January 22, 1866.

MRS. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague. S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all. I. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure. A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since. JOSEPH KIRKPATRICK.

A. A. Piper, of Mattoon, Coles Co., Ill., and John S. Leachman, of Manassa's Junction, Va., are appointed agents to sell the above medicine.

PROSPECTUS.

Having long felt the want, as well as many others, of a small, cheap Hymn Book, with large type, for the use of the Old School Baptists, and having been often solicited by brethren to compile such a work, I have concluded, after much reflection, to publish such a work. I have the selection now made, containing between three and four hundred hymns, about one fourth of them original, and the rest carefully selected. It will be printed on good paper, with large type, and bound with cloth, and delivered to subscribers, free of postage, at sixty cents per copy, leaving but a small margin for my own trouble and expense. This little volume, (called Pocket Hymns) may be expected through the press in a few weeks, and I now solicit names from persons, churches and Associations to be forwarded to me as early as practicable; for this little gift I humbly present to the church of Christ.

The above little volume is not expected to rival nor to supersede the larger selections now out, some of which, as to matter, I consider excellent; and among them Elder Beebe's is certainly a very sound and choice compilation; but it is offered to the churches to fill the vacuum for a small, cheap work for the pocket. Address

ELD. I. N. VANMEETER, Macomb, McDonough Co., Ill.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35. MIDDLETOWN, N. Y., JANUARY 15, 1867. NO. 2.

SELECTED POETRY.

THE OPENING YEAR.

Great God, we sing thy mighty hand
By which supported still we stand!
The opening year Thy mercy shows;
Thy mercy crown it 'till it close!
By day, by night, at home, abroad,
Still we are guarded by our God;
By His incessant bounty fed,
By His unerring counsel led.

With grateful hearts the past we own;
The future, all to us unknown,
We to Thy guardian care commit,
And peaceful leave before Thy feet.
In scenes exalted or depressed,
Be Thou our joy, and Thou our rest;
Thy goodness all our hopes shall raise,
Adored through all our changing days.

THE ENTERED YEAR.

Sunlight of the heavenly day,
Mighty to revive and cheer,
Bless our yet untrodden way,
Lead us through the entered year.
Forward, though the path be hid,
Though we pass the lurking foe,
Though the sound of war forbid,
Girt with gladness let us go.

Open Thou beneath our tread
Springs the distance could not show;
From the holy fountain-head
Let them rise where'er we go.
Teach us, as we pass along,
In the shining of Thy face,
Many a sweet thanksgiving song,
Even in the dreary place.

Bold in Thy protecting care,
Through the desert or the sea,
Sure to prove Thee faithful there,
On! to reign in life with Thee.

ANNA L. WARING.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa.

DEAR BROTHER BEEBE:—Through the abundant goodness and mercy of a covenant-keeping God, I continue to this present, while the greater part of that precious band of brethren and sisters, with whom my wife and I first became united in gospel fellowship, forty-eight years ago, in the Brookfield Church, in your county, have fallen asleep. Alas! what changes have been wrought in the Church of Christ, in our domestic circle, and among the nations of the Earth, in these few gliding years. Many of the old fathers in Israel and ministers of Christ have finished their labors and have been called home, to enter into the full enjoyment of that blessed inheritance prepared for them by our adorable Lord. And many of the loved ones, too, of our households have been called away, filling our hearts with sorrows and mournings; while strife and commotion, and war with its cruelties, have prevailed greatly throughout the world. But throughout all the various changes

that have passed around us, and how ever much we may have changed, we have found our God still unchangeable, the same yesterday, to-day, and forever. His word and promises have not failed. We have found him a sure dwelling place, as he has been to his people in all generations. When I realize that I belong to a small remnant of a generation that has passed away, I wonder for what purpose I am left. Surely it is not for any good I have ever done, or am able, in myself, to do. "For to will is present with me, but how to perform that which is good I find not." I am sure, however, that whether to stay here a longer or shorter time, whether to go hence sooner or later, may not, whatever it may be, is ordained in infinite wisdom. As the outward man begins to decay, I desire that the inward man may be renewed day by day; that through grace and strength given me of God, I may hold on my way, and press towards the mark, for the prize of the high calling of God in Christ Jesus, who keeps his children through faith unto salvation.

The scriptures and our daily experience both teach us that we need the guiding hand of God to direct us in our walk, and in all things that pertain to truth and godliness; for says the prophet Jeremiah, "The way of man is not in himself; it is not in man that walketh to direct his steps." Through all the short years of my pilgrimage I have been many times beset with temptations, doubts, and fears, which have impeded my progress in the divine life, so that I am but a child in knowledge and understanding of divine things. I have, nevertheless, had my seasons of rejoicing in the salvation of God, when I could say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." As the natural sun is often hid from view, so the Sun of righteousness seems many times to be quite shut out from our sight by the clouds and darkness which hover around our minds, so that we cannot feel his cheering and enlivening rays. Then like sickly plants we droop and almost die. But the Lord knows what is best for his children, and will not suffer them to be tempted above that they are able, but will with the temptation also make a way to escape, that they may be able to bear it. For the chastisement of his children, and that they may see their own nothingness, and feel more deeply their dependence on his sovereign power and grace, the Lord may withhold the light of his countenance for a season,

but his loving kindness, he will not utterly take away, nor suffer his faithfulness to fail. "In a little wrath I hide my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isaiah lvi. 8. The world, the flesh and the devil always stand arrayed against the followers of Jesus, so that they need to be armed with the whole armor of God; that in the name and strength of the Captain of their salvation, they may fight the good fight of faith; for to them it is promised that they shall come off conquerors and more than conquerors through him that hath loved them. I find that this life is a season of trial, perplexity, and warfare, proving to each heaven-born soul the truth of the apostle's declaration, that we must through much tribulation enter into the kingdom of God.

It is with heartfelt satisfaction that I recall to mind those precious seasons of social and religious intercourse which I have enjoyed with the church, and the dear people of God in different places, when the Word was preached in its purity, when, or ever we were aware, our rejoicing souls made us like the chariots of Amminadib; when we were enabled to mount up with wings as eagles, to run without weariness or fainting. But those halcyon days are past, and the Autumn days of my life are already come, when those that look out of the windows are darkened, when the strong man bows himself, and the grasshopper has become a burden. Yet I can still sometimes say with the Psalmist, "The Lord is my Shephard, I shall not want;" "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." And I have realized the goodness and faithfulness of the promise, "Even to your old age I am he; and even to hoary hairs will I carry you." Isaiah xli. 4. How precious and encouraging are such promises to the aged pilgrim, when we know that they are made by him whose word cannot fail. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." There alone peace and tranquility are found, with union and brotherly love abounding among all those who are together there. Who that has been endowed with wisdom would not greatly desire to live in a place so beautiful, for situation, as this mount Zion, which is the joy of

the whole earth, the city of the great King. This mountain of the Lord's house is exalted far above the hills of worldly power, above all worldly pleasures or afflictions. Here we find salubrious air, bracing winds, and never-failing fountains of the pure water of life. Here we have a fair prospect of the land which is very far off, wherein is our eternal inheritance. Here are those only who have been taught of the Lord, so that there is nothing to produce discord; as it is written, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." How delightful to contemplate that holy relation which they have to each other. All children of the living God; chosen in Christ, their living Head, and united in him in a bond of everlasting love. They all possess the spirit of Christ, which is a spirit of love and good will to all men; therefore they all love one another, and having the same interests and aims, they have a special regard for each others welfare. The following stanzas express more than my limited capacity will enable me to express in my own language:

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."
"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love."
"This is the grace that lives and sings,
When faith and hope shall cease;
Tis this shall strike our joyful strings
In the sweet realms of bliss."

I will conclude this epistle by enquiring what has become of those old heralds of the Cross, Elders Conklin, Dudley, Barton, J. E. Johnson, and others, who used to greet us with their messages of love through the "Signs"? I have been sorry to miss for so long a time from its pages, the names of those whose communications have given me so much comfort and instruction in former years. Our aged brother Trot, whose name was so familiar and so endeared to the readers of the "Signs" has gone from the scene of his labors. We sorrow for our loss, but rejoice that he has received his crown of righteousness above. I hope we may hear from the others whom the Lord still leaves with us. We love to hear from all who know the Truth as it is in Jesus, and can testify of the goodness of God; and the pages of the "Signs" are still richly laden and full of interest, as they were when I commenced to take them, thirty-three years ago, being filled with the same precious doctrine and truthful experience, which is always new. But there is a special interest felt in the epistles of

those who, by reason of age and experience, stand as fathers among us. I feel thankful, brother Beebe, that the Lord still spares you, and gives you strength to continue your labors with the pen. You have faithfully contended for the truth, often against much opposition. You, and all the faithful ministers of Christ, would have much cause for discouragement if you did not know that the battle was the Lord's, and not yours. But this assurance of the Lord to Zion, you always have for your encouragement, and to keep you unwavering in defence of the truth; "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

May the Lord enable our other aged brethren to come forth, as of old, for the comfort and edification of the tried and afflicted children of God, and especially of those who have not the privilege of hearing them preach. Yours in Love,

DANIEL DURAND.

HERRICK, Bradford Co., Pa., Dec. 14, 1866

DEAR ELDER BEEBE.—I enclose a letter from sister Winnie, who was baptized in October. It was so interesting to me that I desire to share the reading of it with those who love the same language. I therefore have asked, and obtained her consent, to send it for your disposal. In her reply, she says, "I was rather surprised at your request for my poor letter to be published, and hardly know how to reply. But, dear sister, if I know my own heart, I want to do my duty where it is made plain, and as I have been so greatly comforted by reading the experiences of others, who knows but some stray lamb may find comfort in reading the way in which I have been led into the Lord's banqueting house, where his banner over me is love. I feel truly that it has been the best of my life since I have found a home, though I do not have the pleasure of meeting with you often. Yet for this I will not mourn, for my trust is in God, who knows what is best for me, and will never leave nor forsake me."

Is it not encouraging to hear how the Lord is leading his people out of darkness into his marvelous light, sometimes slowly, but always surely; and when they enter where the sky is clear, and the pastures green, what joys they find; "Never fading, ever new." It is impossible to hear or read how the Lord has opened the prison doors, filling the soul of the poor captive with praise, without feeling an inward joy, even in times of sorrow. Many times through the past year, my heart has been deeply touched, in reading how some brother or sister has been brought from the bondage of sin into the liberty of the children of the most high; and when they have found that peace that passeth knowledge, my soul has been lifted with emotions of gratitude and love

to him who only can remove all doubts, and bring us into a place of broad rivers and streams. But we cannot always dwell in this beautiful land, for faith will sometimes falter. O if I could always realize such faith, and humble trust as I see in the closing expression of sister Winnie's last letter, which I have taken the liberty to quote. But I cannot, for my heart will cling to earth, and earthly affections, and then I have to mourn. I have felt as though I would like to see you and tell you how the waves have gone over me, since you were here last Spring. Sometimes the shadows have seemed to deepen, and I cannot tell you how dark they have grown; though at times I have been enabled to look away from the shadows, to the light beyond; and then I have felt a peace and reconciliation that was a comfort to my soul. At such times I have loved to recall that bright morning when our dear brother left these fading scenes with such a halo of glory about him. When I think of this heavenly vision, for such it appeared to me, I have a desire to tell more about it. Though the unearthly smile that radiated his face, and the lustre that shone in his eyes while he talked to us in such exalted strains, of the joys into which he was entering, is something that no language of mine can reach, nor can my feeble pen give the faintest sketch. The one who could truly tell of such a scene, has laid down his pen, and taken up a harp of praise. Yet my mind does not stay here, but will come back to his sunny room, now so empty; the books he loved to read to us, and all "The broken ties, and songs unsung." But I will not dwell on this.

I have been thinking of the sacred union which exists in the true church, and it is a subject very clear and beautiful to contemplate. Christ as a vine, of which his members are branches, drawing sustenance from him as their life, and holding fellowship with each other, however widely they may be divided in the world. How pleasant the thought that where ever we may be, we are all united in a chain of love which can never be broken, so that we can never be separated from each other.

May we all, by faith lay hold of the choice treasures and pure joys that are found only in Christ, our Redeemer. With much love to our kindred in this heavenly union, I remain, with a trembling hope

Your affectionate sister

BESSIE DURAND.

BROWNSTOWN, Bradford co., Pa., Nov. 2, 1866.

DEAR SISTER.—I received your kind epistle of love, which was a welcome messenger I assure you. I have read your letters to others, little thinking that I should ever have the pleasure of forming your acquaintance, but that privilege has been granted me, and I do desire to be truly thankful for it. I feel that you are far my superior in knowledge, for I am a poor, ignorant creature, and my education limited, but I trust we have the same Father, and belong to the same fam-

ily, therefore we ought to love each other, and bear one another's burdens. You request me to give you some of the exercises of my mind in my early days, and we read in the sacred word, that we must be always ready to give a reason of the hope within us, with meekness and fear. I will therefore try to comply with your request.

The first recollection I have of a serious nature, was, when about sixteen years old. I remember staying in a class meeting, and telling the leader that I was a great sinner, and weeping bitterly. About that time I had a dream that was in my mind for a long while. I thought I saw a large beam over my head, and the trumpet was going to sound three times, and at each sound I must spring, and if I got my arms around it, I was saved; I sprang twice and just missed it and I stood waiting, all anxiety, for the third sound, when I awoke leaving a solemn impression on my mind. But finally it wore off, and I do not remember having any feelings in regard to my eternal welfare for some time. At the age of twenty-two, I went to the city of New York to spend a few months. Before going, my mother said to me, "If you want to hear good preaching, go and hear Elder Goble." I thought no more about that, until one day I was walking out, and observed a notice up, on the opposite side of the street, and it came in my mind to go and read it. I found it stated there was to be Old School Baptist meeting held there, in an upper hall. I went at the appointed time, and found a small number. I continued to go, and one evening asked an aged gentleman the pastor's name, and he said it was Elder Goble. One Sabbath they were going to partake of the Lord's Supper, and invited all who wished to witness the solemn scene, to stay. I stayed, and could not refrain from weeping; they seemed to me like the salt of the earth. O how I wished I was as good as I thought them to be. After meeting closed, Mr. John Gilmore came toward me as though he would speak to me, but I hurried down stairs, and that was the last time I went, for I came home in a short time, and was married the same fall. For four years, my mind was taken up with the things of this world, but he that had begun a good work did not forsake me, but made me feel more than ever, my sinfulness, so that I had no rest, day nor night. I was almost afraid to go out door after dark, it seemed to me as if the evil one stood ready to take me. I would read the bible, but saw no comfort there for such as I, and my prayers appeared to be but mockery. I remember of going out one night after dark, and feeling that I really had not long to live, and if I must die, I would die asking the Lord to have mercy on me; and when I arose, I saw a faint flash, or light, pass before my eyes, and these words came with great power in my mind; "Though your sins be as scarlet, they shall be made white as snow; though they be red like crimson, they shall be as wool." I went in, feeling very happy, and went singing around the house,

but I did not then know that it was religion, or think that I should ever refer to that time as the date of my experience. Passages of scripture were running through my mind, and I saw so much beauty in them, in fact, I felt like a new creature; old things had passed away. A neighbor called, and asked me if I had a new heart; she said I appeared so different, and that she knew I was in trouble the last time she saw me. I told her my feelings, and she advised me to go with her to her church, the Lutherans, and unite with them. But I was an Old School Baptist from the start, and could not be any thing else. But when there was an opportunity for me to relate my feelings, I felt my own littleness and unworthiness so much that I feared I was deceived, and would bring reproach upon the church by uniting, though I got no better by staying away, but was beaten with many stripes, until I was willing to come claiming no worthiness of my own, but simply clinging to Christ who died that we might live. O my dear sister, can we ever thank our heavenly Father enough for what he has done for us, if indeed we are lambs of his fold; if so, we will surely be kept from harm and will go in and out and find pasture suited to our taste. But I have wandered; I will now relate another dream which affected me, though dreams are not realities you know. If I remember right, it was about three years after I felt the love of God in my heart, that I dreamed it grew very dark in the middle of the day, and I thought the Savior was coming to take his redeemed ones home: I went out and began to pray, and as I stood looking up, I saw Jesus, and such a heavenly smile lighted up his lovely face as I never can forget. While I stood gazing I saw the cloud parted, and a little child arose on each side of him, and they bore a perfect likeness to him, with the same lovely expression on their countenances. Just then the Savior stepped towards me, and offered me a seat beside him, and I awoke praising the Lord. For several days my dream seemed so like reality that I was very happy. About that time, one Sabbath morning, I heard the bells ringing to call the people to church, but I had no desire to go as their preaching was no food for me; and I was thinking how I wished that my mother would send me the "Signs of the Times," as I had not had the privilege of reading them since I cared to read them. Just then my husband brought in one that had been sent to me, and it contained the experience of Miss Francis Denton, a lady of my acquaintance, and that was a rich feast to me. She told my feelings better than I could, and her experience agreed so well with my own, that I felt if she was saved with an everlasting salvation, so was I. Yet I was suffered to be spared a number of years before I came and gave the church the reason of the hope within me. Thus I lived for several years, sometimes hoping, and often doubting.

Sometimes when my hope would be almost gone, new light would break the thick darkness, and cause me to shout for joy. But something kept me back until last winter, then the Methodists held a meeting, and I went once in a while, though I heard nothing that interested me until one sermon from these words, "Look unto me and be ye saved, all the ends of the earth." The preacher said the "Ends of the earth" meant those who had a hope for years, and refused to let their light shine. I thought if that was so, I was one of that class, and I then felt willing to let the whole world know that I was not ashamed to own my Lord, or to defend his cause. I told the congregation that the Lord had commenced a work of grace in my heart, years ago, but I had never before made a public confession of my faith in him. I then thought I would try and subscribe to their doctrine, for I knew of none near, which I considered to be the true church, as we were then living in Messhoppin, Wyoming Co. This is the way I tried to reason, that they were sincere, and worshiped the same Father, and what if we did not all think alike, it would never be asked what church we belonged to if our hearts were right in the sight of God. Foolish reasoning! Then these words would come into my mind, "How can two walk together unless they agree," and, "A house divided, will fall," and I felt most deeply the force of the injunction, "Come out of her my people." Finally the minister asked me if I wanted to be baptized; he said he would pour, sprinkle, or immerse, but generally *sprinkled*. I told him, we read of one Lord, one faith, and one baptism; but he said it mattered not, if we were baptized in the name of the Father, whether there was much water or little. I referred to John baptizing in Enon, near Salim. But he was a learned man, and of course could out-talk me. After walking, or rather creeping with them for six weeks, I had strength given me to tell them I could not be one with them, for I could not think as they did, and that as soon as there was an opportunity, I should go home to my people, the Baptists, and tell them what the Lord had done for my soul. We soon came to this place to live, and I then heard that your brother preached on the hill, but did not know when, and I was so hungry for gospel food that I could hardly wait, and was on the point of writing to you, as I knew your address, to ascertain his day for preaching. Just then my daughter came in and told me he was to preach the next Sabbath. My manner of coming, you know, and if you have ever been hungry for spiritual food, you will know how sweet it was to my taste, that day. I then thought I would surely be at the Covenant meeting in June, but saw no way open when that time came, and then I lost track of the meetings, and was trying to find out, when I was permitted to meet you and hear your brother speak comforting words to my soul, at the funeral of our aged sister Vaughan. From that

time I felt that I knew my duty, and was willing to walk in my Savior's footsteps. About two months previous to my coming to the church, I awoke one morning, and in a moment I was sitting up in bed, and these words were sounding in my ears; "See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on earth, much more shall we not escape if we turn away from him that speaketh from heaven." After this I felt very anxious to meet with the church, and I can truly say that was one of the happy days of my life, when I was buried by your brother, in the sacred stream. I have since enjoyed a peace of mind the world cannot give or take away. In keeping the commandments there is great reward; I feel, indeed, as though I had entered a resting place from all my labors, for they that believe, rest wholly on their Savior, feeling he will keep that they have committed to his care. In conclusion, I will say, I do expect troubles, trials, and chastenings; for such is the Christian's legacy; and Paul gloried in them, knowing that whom the Lord loveth, he chasteneth; and we have the blessed assurance, that we shall not be tempted more than we are able to bear; and furthermore, that he will be with us while walking through the valley of the shadow of death. *What more can he say, than to you he hath said.* You, who unto Jesus for refuge have fled. Yes, dear sister, we need not fear if we can truly say, my hope is fixed on nothing else but Jesus' blood and righteousness; and though we may feel weak and trembling, our Father knows what we need to strengthen us, even before we ask him, for not a sparrow falls without his notice. "Eye hath not seen, nor ear heard, neither hath it entered the heart, the unspeakable joys he has in store for those that love him." He will guide us by his counsel, and afterward receive us to glory. Give my love to each member of your family, and reserve a good share for yourself: when you can spare time, write, or come and see Your unworthy sister

PHEBE A WINNE.

OPHELIA, Lee Co., (formerly Russel) Ala.,
December 18, 1866.

"It is given to you to know the mysteries of the Kingdom of heaven; but to them it is not given." Matt. xiii. 11.

There are two characters mentioned in the above text, or rather the sovereign grace of God has made a distinction between persons of the same natural character. All by nature children of wrath; yet God, in the exercise of his sovereign right has given a knowledge of heavenly things to some, and by the same right has withheld such knowledge from others. So far, however, as the public proclamation of the gospel was concerned, Jesus Christ and his inspired apostles at times preached to the assembled multitudes. The effect of such preaching to a promiscuous course of people is illustrated by the parable of a sower going forth to sow seed of wheat or some other grain

that is thrown broadcast upon the earth. All who hear the same word with the natural ear, do not receive it understandingly in the heart. Some, in order to know the things of God, or to know the mysteries of the Kingdom of heaven, have a spiritual understanding given them of God, while to others no such spiritual discernment is given. Col. i. 9, and 2 Cor. ii. 11. From this consideration we may see how forcibly the parable illustrates the manner in which the preaching of the gospel is received and the different effects manifested in different individuals.

Those whose hearts are not prepared by being born again, are like the unprepared soil by the way side, or the stony ground, without moisture or any nutritious quality for bringing forth fruit.

The gospel of Christ is spiritual and must be embraced by that faith that is the fruit of the spirit, in distinction from the exercises of the natural or carnal mind. The natural man, (by which we are to understand the unregenerate man) cannot receive the things of the spirit of God, and whatever apparent effect the preaching of the gospel may have upon him for a time, he is sure never to bring forth any gospel fruit to the glory of God the Father, any more than the seed that falls from the hand of the sower, by the wayside, will bring forth fruit to perfection after its kind. There is no quality in the seed sown to plow up and prepare the hard wayside soil for its reception, nor to take away or melt the stones, nor root up the thorns; this is the work of the husbandman, and must be done by the will, the wisdom and discretion of the chief proprietor of the place. When the time and season comes for sowing seed, and one is sent forth by authority to sow, and directed where and in what field to go, with authoritative instructions to "sow thy seed in the morning, and in the evening withhold not thy hand," it will not do for him to neglect sowing, in order to cast away stones, (Eccl. iii. 6) especially as he does not know which is to prosper, this that is sowed in the morning, or that which he sowed in the evening, or whether both shall be good alike. Eccl. xi. 6.

The word preached cannot be profitable, in a gospel sense, to the hearer, unless mixed with faith in them that hear. Heb. iv. 2. We are told expressly that "all men have not faith." 2 Thess. iii. 2. Therefore the word preached cannot profit such as have not faith. Faith is of heavenly origin. "This is the victory that overcometh the world, even our faith." Some legal preachers have taken great latitude in applying this parable, because Christ has spoken of the devil coming and taking away that which was sown in the heart of the wayside hearer. This explanation is given by our divine Lord, to show the utter impossibility of natural men hearing the word of the heavenly Kingdom in a way of profit or to bring forth the fruits of faith or repentance. It is distinctly said "When any

one heareth the word of the Kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." "He that received seed into good ground, is he that heareth the word, and understandeth it, which also beareth fruit." The different manner in which the preached word is received, and its different effects seems to be owing to the understanding of different hearers, and not to the word itself, or the different manner of preaching it. However acute and strong the natural understanding of natural men may be to comprehend natural things, or things which are within the range of the natural powers of the mind, yet it must forever remain true, as the scriptures declare, that in spiritual things, "there is none that understandeth." Rom. iii. 11. With regard to those to whom it is given to know the mysteries of the Kingdom of heaven, the "Son of God is come and hath given them an understanding, that they may know him that is true," (I John, ch. 20) and knowing Jesus Christ as the true God and eternal life, they know his doctrine, his laws and ordinances and understand his word as being spirit and life. Some persons in hearing the word preached seem at times to be seriously effected, the natural conscience is aroused, and they resolve in their hearts to amend their ways, to consider and profit by what they have heard, not understanding that the living God alone must give them life eternal, and must impart ability to his people to do the things commanded them, their resolutions and promises fail; the fowls of the air, or those light minded and vain persons and imaginary things which Satan makes use of in his service, takes away from the heart all serious thoughts produced there by the sowing of the seed, or preaching the word. Those novel readers whose minds are mostly in the airy regions of a vain imagination, and whose conversation is light and frothy, are doubtless often used by the devil, to take away from those who understand not the gospel, all serious thoughts and impressions produced by hearing the letter of the word preached. There are other subjects more congenial to their natural mind than the scriptures of truth, other books they prefer to read, though they know those books are false, and the characters introduced all fictitious. This course shows the natural bent of the heart, to seek after falsehood. "O ye sons of men, how long will ye love vanity, and seek after leasing?" (or lying) Psal. iv. 2. The Apostle describes such as are thus blinded in heart and darkened in their understanding, as walking in the "vanity of their mind." Eph. iv. 17. Is it not a vain mind that seems to read the word of God, and feeds on that which in comparison is chaff, wind and ashes? Psal. lxxii. 4. By vanity, folly, deception and sin, they are left to their own choice, and are "vessels of wrath fitted to destruction," and by the justice of God reserved unto it.

But right here I see that my sheet is nearly full, though I have but just introduced the subject.

If any know the mysteries of the kingdom, it is because they are born of the spirit, and they have nothing to glory of, save in the grace of the Lord. Affectionately yours,

WM. M. MITCHELL.

SNICKERSVILLE, Loudoun Co., Va.

DEAR BROTHER BEEBE:—I have been requested by numerous friends to let them know my present whereabouts. Since I resigned my pastoral care of Southampton Church, Pa., I have traveled according to my diary between nine and ten thousand miles, at an expense, for myself and wife, of about seven cents per mile: all which has been done to preach the word. How far I have succeeded in preaching Christ, as Prophet, Priest and King, I must leave my brethren among whom I traveled, to judge. The heavy expenses incurred, have in most instances been met by the liberality of the brethren where I have traveled: may the Lord reward them for their kindness.

I have visited many distant states, and found many precious brethren whom I probably never should have seen, had not my *nest* been stirred up, as it was, where I formerly lived. (See Deut. xxxii. 11, 12.)

I feel that we are living in a period in which great developments are being made, which must necessarily have a great bearing on the church of Christ. The end of the temporal power of the Pope of Rome, as it is seen, that monster of iniquity which John saw rise up out of the sea, having seven heads and ten horns, and ten crowns upon his horns; continues no longer. If the news from Europe be true, how wonderfully truly has the Lord fulfilled his word, in suffering him to continue twelve hundred and sixty years, which were assigned to him by divine prophecy. And how remarkably truly, the testimony of heaven, as recorded, Isa. xiv. 4-17, is fulfilled in his fall. This must necessarily be followed by other equally important events. The image of the Beast, and the protestant Anti-christ must also soon fall. This will undoubtedly effect the church in this country more than the fall of the original beast; for here I recognize the Image, as existing, as the little space, given for its continuance here, and the manner in which it is to be destroyed, are as yet sealed beyond the scrutiny of mortals. But the Lion of the tribe of Judah will disclose them at the appointed time. Then all the bulwarks of human strength with which the Image is now laboring to environ itself, in order to perpetuate its reign, can no more prevent the fulfillment of God's purpose in its destruction, than the stone placed at the door, and the guard of Roman soldiers stationed around the sepulchre, could prevent the resurrection of the Savior beyond the time fixed by Jehovah for him to arise from the dead.

I feel that, in many places, the Lord is giving evidence of his care of

Zion. In several places where I have traveled of late, the words of Jesus to his disciples, at the well in Samaria, have come with force to my mind: "Say not ye, There are yet four months, and then cometh harvest: behold I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." John iv. 35. I feel quite certain that the Lord has a people to be gathered here; but how soon, and by whom, time will tell. The seed sown by our dearly beloved brother Trott, in this section, will yet, I think, show a harvest of well ripened grain.

I wish to say to my friends and correspondents, that I am temporarily stopping in the vicinity of Ebenezer Church, and my present Post-office address is Snickersville, Loudoun Co., Va., where I would be happy to hear from them. My health is poor, and I feel very much like discontinuing my travels, so constantly as they have been for the last two years. Yet I am often led to think of the manner in which the Lord caused his gospel to be preached among the Gentiles: it was not because his disciples desired to go from their homes; but because of the persecution which he suffered to rise against them, expelling them from their homes; and they went everywhere preaching the word. I think I have been called to preach within the last year and a half, before almost every class of people that can be found in our country, and some have believed, and some believed not.

Brethren, pray for me, that I may be strengthened to fulfill the Lord's will on earth concerning me; so that I may finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the gospel of the grace of God.

Yours in the tribulations of the gospel of Christ,

D. L. HARDING.

NEAR MIDDLETOWN, N. Y., Dec. 13, 1866.

DEAR BROTHER BEEBE:—I feel a desire in my heart, if it were possible, to write a word of comfort to the tried and afflicted children of God, and having that object in view, I will endeavor to write as my mind may be directed. Among the many precious promises left on record, one which my mind is particularly led to, is Luke xii. 32. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." What a soul comforting and heart cheering assurance this is to the child of God while in this dark and cloudy day, in which iniquity abounds, and the love of many waxes cold. It is indeed cheering to know that there is one at the helm who holds the destiny of all beings under his control, who "Says to the north, Give up; and to the south, Keep not back; bring my sons from afar; and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory." He says to his people, "Fear not." Why then should we give way to doubts? Ah! it is because we have a nature which came from the earthly

Adam; and if we follow after that nature we shall die to all spiritual enjoyments; for there is nothing but death in our fleshly nature. Dear brother, or sister, have you not found this to be true, by sad experience, when you have gone for days, weeks and months where there was no light, and where all hope seemed to be gone? Have you not felt to mourn, and feel as though the Lord was unjust? If you have, this murmuring came from the flesh; and this has been leading you away from your joy; and in disobedience to the commandment, to "Trust in the name of the Lord, and stay upon your God." But, says one, how can I trust, when my confidence in God is shaken, and I have no where to go? It appears to me that your situation is like that of the poor man, who, going from Jerusalem down to Jericho, fell among thieves, who stripped him, and left him by the wayside, in a dying condition. He could see the passers by, but none came to his relief, until the good Samaritan came that way, and bound up his wounds, pouring in the oil and wine; and brought him to an Inn. It is so with you, God can restore the joy of his salvation and lead you to the place of protection and comfort; and apply to your heart the cheering words, Fear not; rest all with him for time and for eternity. Christ is the Shepherd of his sheep, He led Israel forth as a flock, and there was no strange God with him. Jesus says, "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." They are as secure as the throne on which Jehovah presides. Their life is hid with Christ in God; and he is the spring of all their joys. Then "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Precious gift! bestowed on poor unworthy worms of the dust. Jesus says, "My kingdom is not of this world." And again, "I have chosen you out of the world." How important it is then that we give heed to Christ's instructions, on the mount. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." May we rely on God with unshaken confidence; and may it be said by us at his appearing, Lo! this is our God, we have waited for him; and with the sweet singer of Israel, may we sing, "How amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God. Bow down thine ear, O Lord, for I cry unto thee daily; rejoice the soul of thy servant, for unto thee, O Lord,

do I lift my soul." May we all be kept from the errors and delusion which abound, and finally be brought in triumph to sing, "O Death, where is thy sting? O Grave, where is thy victory?" Your unworthy sister,

ELIZABETH HORTON.

HUNTINGDON, Pa., May 21, 1866.

ELD. G. BEEBE—DEAR BROTHER:—Since returning from the Association at Black Rock, Md., my mind has been dwelling much upon the unity of the spirit, which seemed to exist among the brethren coming from different parts of the land, all proclaiming that salvation is of the Lord; bearing witness that they have not been taught by "every man his neighbor, and every man his brother;" for then there might have been diversities of opinion; but by him who says, "I will write my law in their hearts, and they shall be to him a people, and he will be to them a God."

What a consolation it is to the children of God to know that the God of Israel is unchangeable, that he neither slumbers nor sleeps, but is the same to-day, yesterday and forever; doing his will in the armies of heaven, and among the inhabitants of the earth; saying, "My counsel shall stand, and I will do all my pleasure." When we contrast the state of the church with that of Babylon, when the wrath of God shall be poured out without mixture, truly we have reason to praise the Lord, and say, his mercy endureth forever; for had we been left to ourselves we would have been in the same condition. There was nothing in us that could merit esteem or give the Creator delight. It was all of his grace, we ever must sing, because it seemed good in his sight. Not by works of righteousness which we have done, but of his own mercy. "He hath saved us, and called us, with an holy calling." It is with some hesitancy that I use the word *us*, fearing that I am not an heir of that inheritance which is incorruptable and fadeth not away; yet in view of these things how careful the children of God ought to be to walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. Speaking the truth in love, let all bitterness and wrath, and anger, and evil speaking, be put away from you with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. But all uncleanness or covetousness ought not to be named among us (as becometh saints. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Putting on the whole armor of God, that ye may be able to stand against the wiles of the devil; having your loins girt about with truth; having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the

MIDDLETOWN, N. Y., JANUARY 15, 1867.

At the request of Mrs. Elizabeth King, only daughter of the late Mrs. Ruth Hoyt, whose obituary was published in the preceding number of this paper, we publish our views on the following portion of the scriptures. We had failed to learn that the deceased had expressed a desire that it should be preached from, until after her funeral. The deceased had been very much exercised in her mind some years ago, and it was believed by those who conversed with her, that she had passed from death unto life. The interest manifested by her in this text, strengthens the hope that she felt in her declining hours the blissful assurance of hope in the living Redeemer.

"For I know that my Redeemer liveth, and that he shall stand at the latter days upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job, xix. 25-27.

The book of Job is supposed to have been written by Moses, and is regarded as a most sublime and sacred poem, parabolically presenting the church of God in the person of Job, in all her various phases in which her patience and integrity are subjected to the severest tests, and the end of the Lord, or design and purpose of God, in suffering Satan to afflict his chosen ones, is made to appear. "Ye have heard of the patience of Job, and have seen the end of the Lord." James v. 2. Like all other parts of the holy scriptures this book of Job was written by inspiration of God; for as the inspired truth of God, it is referred to and recognized by prophets and apostles. That there was a man that dwelt in the land of Uz, whose name was Job, is beyond all contradiction true; for God himself declares it; and that all that is written of him in this book, is strictly true we have no doubt. But while such are our firm convictions, we still believe, that like David and others, what was written of Job, was designed to allegorically apply to the church and people of God. As his name signifies *patience*, it is applicable not only to him as an individual, but is applicable to the patience of all the people of God. As Job's patience was sorely tried by afflictions, bereavements, temptations, physical and mental sufferings; by disappointment in those whom he had once regarded as his friends and confidential advisers, and by cruel persecutions, so also have all the people of God been tried in all ages. "A poor and afflicted people, who trust in the name of the Lord." "For if any man will live godly in Christ Jesus, he shall suffer persecution." Satan thought, and many of his ministers have fallen into the same error, that Job was, what in modern times is called an *armenian*; that he served God for pay, and from selfish motives, and not from the power and vitality of the love of God implanted in his heart; and hence his challenge, "Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?"

wicked; taking the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always, with all prayer and supplication in the spirit. These, I think, are the weapons the church needs at the present time which are mighty through God to the pulling down of strongholds, while darkness covers the land, and gross darkness the people. It has been on my mind for some time, that the church is shortly to pass through severe trials; but they are told not to think it strange, as though some strange thing had happened unto them; for they are informed that they will be brought before kings and rulers, for Christ's name sake, for a testimony against them; but what a consolation to the children of God, that they are told, not to meditate what they shall say, for it shall be given them the same hour what they shall speak. And when the Holy Ghost speaks through them, their enemies will be confounded, as it was in the days of the apostles. All the weapon the church needs is faith; if the Lord enables the saints to look to him, they will not fear him who kills the body, and after that hath no more that he can do. We read that it was through faith that the ancient prophets subdued kingdoms, stopped the mouths of lions, others were tortured, not accepting deliverance, looking forward to a better inheritance. Oh that we may be enabled to look unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin.

Oh that the Lord would enable the watchmen that he hath placed upon the walls of Zion to contend earnestly for the faith once delivered to the saints. And may we be enabled to walk in the spirit, and not fulfil the lusts of the flesh. As brother J. Durand remarked on his death bed, how careful we ought to walk, as members of the church of Christ, honoring the doctrine of God our Savior, in our lives and conversation.

S. A. TURNER.

CORRECTION.

DEAR BROTHER BEEBE.—In my communication published in the last number of the "Signs," (Jan. 1st) on the second page, near the top of the first column, the quotation I make from the communication of brother Burnham ends about the middle of that paragraph, with the following sentence, "They are two lines which run parallel with each other, but are never confounded." The marks to indicate the quotation having been omitted, it might be understood to be his language to the end of the paragraph. I therefore make this statement to prevent misapprehension.

Yours affectionately,
SILAS H. DURAND.

CHANGE OF RESIDENCE.

My friends and correspondents will please hereafter address me at Needy, P. O., Clackamas Co., Oregon, instead of Salem, Marion Co., Oregon.

JOHN STIPP.

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Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face." chap. i. 9-11.

How many such dialogues as are described in this connection have transpired in the experience of the children of God, by the spirit of the Lord in the saints, and the spirit of Satan in the flesh. How keenly do the saints of God from time to time writhe with pain, from the envenomed suggestions of the devil, suggesting to them that their religion is only natural and selfish, and that their devotion and obedience to God springs not from the power of an endless life, but from the law of a carnal commandment. Now the end of the Lord, that is, the purpose of God in all the trials and afflictions of his people is to prove the power of his sustaining grace, by the trial of their faith, and patience, and to show beyond all controversy, that their righteousness is of the Lord; and that their faith, patience, submission, and hope are fruits not of their carnal nature reformed, but of his own spirit implanted in them.

Now carefully review the whole experience of Job, and see if we do not find in it portrayed the general experience of all the children of God. Plunged in deep distress, stripped of his worldly substance, bereaved of his children, tortured with distressing, loathsome biles, surrounded with miserable comforters who instead of condoling sympathy, and words of comfort, reproach and taunt him; while he vainly appeals to them for pity; and to make his misery complete, the presence of his God is withdrawn, and in bitterness of spirit, he cries out, "O that I knew where I might find him." Under all this weight of sorrow and distress, his faith in God shines out from his darkness, like the Bow of divine assurance painted in living colors on the lowering cloud; or as the rising sun in his radiant strength dissipating the lowering shades of unbelief. Faith triumphant over fear, shouts the victory. "I know that my Redeemer liveth." Although a sinner needing redemption; and without the least power of my own to make myself just with God. (Chap. ix. 1.) God has graciously provided for me a "Days Man," one who can lay his hand on both: who can secure all the honor of the throne of God; magnify and honor the divine law which I have transgressed; meet and cancel every demand of God's Eternal Justice, and yet deliver me from death; save me from hell, clothe me with the righteousness of God, and freely, effectually and forever justify me through the redemption that is in him. Such a Redeemer was seen clearly by the faith of the Son of God as exemplified in Job, fifteen hundred and twenty years before the advent of our Lord Jesus Christ to our guilty world. This is the cheering language of faith, living faith, tried faith, and faith that overcometh the world. Dark, gloomy clouds may gather thickly around;

tempests may spend their mightiest storms, and bellowing thunders shake the arched skies; but the undaunted faith of God's elect will surely reassert its conquering power, and bear its humble possessor safely through the final "wreck of matter and the crash of worlds." Esteemed friends, as in the case of Job, may withhold their tender sympathy in the time of our severest trials, and even load us with their cruel reproach; but as the lightning's brilliant flash upon surrounding darkness, our faith will disclose to us the cheering knowledge that "Our Redeemer liveth." Through the dim vista of more than fifteen centuries intervening between the day of Job, and the incarnation of the Son of God, like Abraham at a still more distant stand point, he saw the day, rejoiced in it and was glad. "He shall stand at the latter day upon the earth." This testimony of Christ, was, and is the spirit of prophecy. It was the spirit of Christ in Job, and in the prophets that in them did testify of his coming, of his sufferings, and of the glory that should follow. So far as the first advent of the Redeemer is expressed in our text, it was fulfilled when the Word was made flesh and dwelt among us; from the assurance expressed by Job, that he should see him, and his eyes should behold him, in the latter day; we understand him to be speaking of the second coming of the Son of God as it is testified by Paul, Heb. ix. 28. "And unto them that look for him, shall he appear the second time, without sin unto salvation." When he shall come to raise the dead and judge the world at the last day.

This application of the prediction seems in harmony with the assurance of the faith of Job, that he should personally see him, and his eyes behold him, and in his flesh; even after his flesh should be destroyed by worms, and his reins consumed within him. This seems to be in substance what Paul expressed to the Philippians, iii. 20. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings," &c.

As the faith of all the saints looks for a blessed resurrection, and happy immortality, so Job, after conceding the weakness and mortality of his flesh, and all his fleshly powers, admitting that, my property may perish, my children die, my earthly joys may all be blasted, and my skin and my body become food for greedy worms, and my reins, or all my vital fleshly powers, possessions, affections and interests, must fail, and decompose in the grave; this, even this shall not disturb the purpose of God, or hinder the fulfillment of his promises. "I shall see, for myself, and mine eyes shall behold, and not another." This faith was the same in the Psalmist. "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Psa. xvii. 15. The deep afflictions through which Job was passing, were breaking down his mortal powers and consuming his life, and wearisome nights were appointed

to him; still, like the psalmist, he could say, "My flesh and my heart faileth, but God is the strength of my heart, and my portion forever." Although to the grave I bow down my head, and yield my flesh and say unto corruption, Thou art my father; to the worm, Thou art my mother, and my sister; yet with the perfect assurance that I have a living Redeemer who shall deliver me from death, and bring me forth at last in triumph from the grave.

ORDINATIONS.

At the call of the Old School Baptist church at Riker's Hollow, Steuben Co., N. Y., a council was convened at their Meeting House, on Tuesday, the 25th of December, 1866, to examine, and if satisfied, to set apart to the work of the gospel ministry, brother Wm. J. Thorp, a member and licentiate of said church.

The council organized by choosing Eld. A. St. John, of Burdett, Moderator, and Eld. G. Beebe, of Middletown Clerk. After the usual examination, the council being satisfied, the ordination was conducted in the following order.

Ordination sermon by Elder A. St. John, from 2 Tim. iv. 2. "Preach the word." &c. Ordination prayer by Elder Beebe, with laying on of hands. Charge by Eld. Beebe. Right Hand of fellowship by Eld. St. John, and an address to the church by Eld. Beebe.

A hymn and benediction by the candidate.

A. ST. JOHN, Mod.
G. BEEBE, Clerk.

By request of the Old School Baptist Church at North Fork, of Little Missouri, Schuyler County, Illinois, council of Elders and Brethren was called on Saturday before the fourth Sunday in October, 1866, to examine, and if thought expedient, to set apart brother Joseph Brown by solemn ordination, to the work of the ministry.

Messengers were present as follows:

Bear Creek Church—Eld. John Riley.

New Bethany—Eld. Samuel Dark.

Bethel—Eld. Warren.

N. E. Little Missouri—Eld. Peter Ausmus and Dea. Pollard and David Lins.

The council then organized by choosing Eld. S. Dark, Moderator, and Eld. John Riley Clerk.

The candidate was then called upon to give a relation of his christian experience, call to the ministry, and order of the gospel. The council being fully satisfied, unanimously agreed to set him apart by ordination to the work of the ministry.

Ordination prayer by Eld. Warren, with the laying on of hands, by the Presbytery.

Charge and right hand of fellowship given by the moderator, then adjourned.

SAMUEL DARK, Mod.
JOHN RILEY, Clerk.

By request of the church at North Fork, of Little Missouri, Schuyler Co., Ill.; a council was called on Saturday before the fourth Sunday in December, 1866, to examine, and if thought expedient, to set apart Jesse Pollard to the office of a Deacon.

Messengers were present from the following churches:

Bear Creek—Eld. John Riley.

Mt. Pleasant—Dea. Joshua Singleton.

N. E. Little Missouri—Eld. Peter Ausmus.

The council organized by choosing Eld. Peter Ausmus, Moderator, and Eld. John Riley, Clerk.

The candidate was then called upon to give a relation of his christian experience, and doctrine and order of the gospel. The council being fully satisfied unanimously agreed to set him apart by solemn ordination.

Ordination prayer by Eld. John Riley, with the laying on of hands by the Presbytery.

The charge and right hand of fellowship was given by the moderator.

PETER AUSMUS, Mod.
JOHN RILEY, Clerk.

Marriages.

At the residence of the bride, Dec. 27, 1866, by Eld. Gilbert Beebe, Mr. FERDINAND PENNEY, and Miss MARY D. WILKISON, daughter of the late Col. Samuel Wilkison of Wallkill.

Dec. 4.—By Eld. Isaac Hewitt, Mr. ANTHONY W. WOOLHEATER, and Miss CLOYE A. MAYES, both of Middletown, Delaware Co., N. Y.

Dec. 5.—At the same place, by the same, Mr. RICHARD WHIPPLE, of Green Co., N. Y., and Miss PHEBE WOOLHEATER, of Middletown, Delaware Co., N. Y.

Dec. 19.—At the same place, by the same, Mr. JAMES A. MORSE, and Miss MARY A. OWEN, both of Middletown Delaware Co., N. Y.

Dec. 20.—By the same, at the residence of the bride's father, near Margaretville, N. Y., Mr. DAVID F. HAMMOND, and Miss HANNAH HENDRIX, both of Middletown, Delaware Co., N. Y.

Dec. 13.—At the house of the bride's father, in Concord township, Adams Co., Ill., by Eld. Peter Ausmus, Mr. THOMAS J. HUMPHREY, and Miss CATHERINE CAMER.

Oct. 23, 1866.—At the house of the bride's father, in Clayton, Adams Co., Ill., by Eld. Joel Williams, Mr. ACHILLES WILSON, and Miss MARY E. AUSMUS.

Nov. 26, 1866.—At the bride's residence, near Laurel, Sussex Co., Del., by Eld. E. Rattenhouse, Mr. EDWARD TAYLOR, to Miss MARTHA BOYCE, both of Broad Creek, Del.

Dec. 11, 1866.—By the same, at the residence of the bride's father at Bryn Zion, Kent Co., Del., Mr. THOMAS A. REES, of Cecil Co., Md., and Miss GEORGIANNA A. GRIFIN, of the former place.

Obituary Notices.

DEATH OF THE SISTERS LEMMON, OF BALTIMORE, MD.

In the department of this paper devoted to a record of mortality, will be found the obituaries of the two sisters, Sarah and Joshuane Lemmon, written by our beloved brother, Dr. John Thorne.

Having been acquainted with these excellent deciples for more than forty years, we cannot forbear to add a tribute of respect and gratitude to their memory. At our first introduction to their hospitable residence, by Eld. E. J. Reeve, then Pastor of Ebenezer church, the family consisted of four sisters, Sarah, Joshuane, Eliza and Lydia; all members of that church, and held in the highest esteem. Blessed with a competency, their spacious and well supplied house was always open for the entertainment of the ministers of the gospel, passing through the city. For many years it was the only welcome home for us in Baltimore, where we could be entertained, without making ourselves burdensome. Long before the division, alluded to by brother Thorne

these sisters took a firm and unwavering stand, with the Old Ebenezer church, against the Fullerite doctrines, which prevailed in our country fifty years ago, and from our earliest acquaintance with them, we have never known them, or any one of them to falter, in their zealous, yet temperate defense of the faith and order of the gospel. For many years the visibility of the church rested mostly on them; in inviting our ministers to preach in the city, and in procuring suitable places for meetings, as well as entertainment and pecuniary aid for the servants of God. Dear sisters in Jesus, we bid you Adieu; For the mark of the prize set before you, In the footsteps of Jesus, so faithful and true, In the doctrine and order of Christ's chosen few, Ye have passed, through grace unto glory.

Fell asleep in Jesus, Oct. 17, 1866, our sister, Miss **Joshuane Lemmon**, aged 63 years, after an illness of nine days, of pneumonia. She was all her lifetime in dread of death; but she said, a few days before her departure, (and when death did not seem to be near) "The nearer we approach death, the less we dread it." Her hope became brighter and brighter, and her last words were "Glory! Glory!" She was not conscious of death but a few moments before she expired.

ALSO,

Sister **Sarah Lemmon**, nine days after the death of her sister Joshuane, aged 63 years. She was taken sick the second day after her sister's death, with paralysis of the brain, of which she died on the ninth day. She was scarcely conscious.

These two sisters had been baptized before the separation between the Old and New School Baptists, and have contended for the old paths from the beginning, were zealous of the truth, visiting the sick and the poor, and in rendering them liberal support at all times. At one time they bore most of the burden and care of the church, as at that time there was no deacon. They were always in their seats at the preaching or prayer meetings of the church, rain, snow, cold or heat, did not keep them away. The church sustains a great loss, but it is their gain. May the Lord add to us others to fill their places. Elder William J. Purington preached their funeral sermons.

JOHN THORNE.

DIED—Oct. 16. At Roxbury, N. Y., **Uriah B.** infant of James and Minerva H. Hill, aged 1 year and 27 days. The little sufferer from derangement of the bowels, was convulsed with fits, and died of dropsy of the brain. He suffered much at times, but seemed remarkably patient in suffering. We feel most deeply our bereavement, and can hardly bear the thought that we shall see him on earth no more; but the sustaining grace of God is sufficient to sustain us in our most trying hours. The Lord doeth all things well. "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

"My times of sorrow and of joy
Great God, are in thy hand;
My choicest comforts come from thee,
And go at thy command."

JAMES L. HILL.

DIED—September the 25th, 1866, in the town of Delaware, Hunterdon County N. J., **Jonathan Sherman**, in the 76th year of his age.

Brother Sherman was one of the oldest members of the Kingwood church, having belonged to it about forty eight years. Mild patient, forbearing and forgiving, regular and attentive, his seat seldom being vacant in the house of God; so that we miss him the more sensibly. But he has left a world of sin and sorrow to enjoy, as we trust, holiness and happiness without interruption or intermission, with Jesus at the right hand of the Father, where there is fullness of

joy and pleasure forevermore. He has left two daughters and one son behind to mourn, but not as those who have no hope. GABRIEL CONKLIN.

DIED, at the residence of her son-in-law, Israel Brown, in Union Co., Iowa, Aug. 26, 1866, Sister **Sarah Brady**, in the 76th year of her age. She was born in New Jersey, moved with her parents to Pa., where she was married in March 7, 1809, to Wm. Brady, moved with her husband to Union Co., Iowa (to near the place where she died) in 1818. She survived her husband about six years. She has been a consistent member of the O. S. Baptist church, some twenty years, and, although so feeble from dyspepsia, to prevent her from frequently attending public worship, yet she and her husband were always ready to contribute largely to support the ministers of the gospel, and to supply the wants of the needy. She was confined a few of her last months to her house and to her bed; but seemed to be at times lifted above the gloom of this world. She died, as she had lived, a firm believer in the Lord Jesus; confident that his grace which had sustained her in life, would sustain her in the hour of death.

A discourse was preached at her funeral by Eld. D. S. Roberson to a large and attentive congregation. The scene was rendered doubly solemn by the sudden death of a grand-daughter of the deceased, whose body was brought for interment at the same time. Sister Brady left a large circle of friends and relatives to mourn their loss, which is her eternal gain. Yours in hope of Eternal life.

JONAS ROBBERSON.

ELDER G. BEEBE—DEAR BROTHER:—It becomes my melancholy duty to forward you another brief obituary for insertion in the "Signs."

DIED—in Fulton Co., Ill., four miles east of Astoria, on the 15th of October, 1866, **Nathan V. Shields**, in the 66th year of his age.

Mr. Shields was born in East Tennessee, June 8th 1801; removed to Harrison Co., Ind., while yet a boy; married Polly Onion, in 1827; came to his late residence in this state, in the spring of 1836, where he remained up to the time of his death. His wife died in 1834, and on the 5th of March, 1835, he was married to Miss Mary Kingery, whom he leaves, together with nine children, to mourn the departure of one they loved.

Mr. Shields provided abundantly for the support and happiness of his family, and was truly, an affectionate husband and father. About his house, he was full of generosity and hospitality, and in his neighborhood and county, known as a gentleman and stirring citizen. He never made a public profession of religion, but has, for many years, given evidence of a change of heart, and taken a deep interest in the prosperity of the church to which his wife and some of the family belong. His last illness was of about ten days duration, which he bore patiently, giving evidence of resignation and a hope of immortality.

A large congregation attended his funeral on the first Sunday of this month, when the writer addressed them from I Thess. iv. 14—18. May the Lord in mercy support and protect the bereaved family and prepare them for a better world.

I. N. VAN METER

MACOMB, McDonough Co., Ill., Dec. 1866.

Departed this life, July 6th 1866, **Amelia**, widow of Eld. James Wilson, near Woodsonville, Hart Co., Ky., in the 78th year of her age.

Sister Wilson's father, James Amos, moved with her, from North Carolina, when she was at the tender age of nine, and sought refuge from the Indians in a fort near this place. She and her husband, after their marriage, professed a hope in Christ, and joined the United Baptists.

At the division, they coincided with the "Old School," and in that faith, she walked with humility and christian fortitude, bearing the image of the meek and lowly Jesus, until her death. She was a faithful and devoted wife—a fond and doting mother.

"To know her was to love her.
None named her but to praise."
Her life here was exemplary, and we believe her future will be where "The wicked cease from troubling and the weary are at rest."

She leaves a daughter, several other relatives, and numerous friends, to mourn her loss.

A. L. WOODSON.

WOODSONVILLE, Ky., Dec. 15th, 1866.

DEAR BROTHER BEEBE:—At the request of some of the surviving relatives, I send you a few lines for publication in your obituary columns.

DIED—At his residence in this county, after a short illness, of Pneumonia, or Lung Fever, on Sunday evening, Nov. 4th 1866, our aged and highly esteemed brother and father, **Deacon Alexander Elder**, in the 81st year of his age.

He was one of the early pioneers of western Indiana, having removed from Madison county, Ky., to the place on which he died, in 1825, forty-one years ago; making the time nearly equal that he lived in the sister states of Kentucky and Indiana. Our dear old father has been a constant reader of the "Signs" from soon after its first publication and much delighted with the sound doctrine it has advocated. I have lived near him, and been very intimate with him for about thirty-three years; and to know him, was to respect and love him; and I am very sure that a just tribute to his memory and worth, calls for a much more able pen than mine. He has been a member of the Regular Old School Baptists since quite a young man, (of the precise year I am not advised) and a deacon in the church, which place he filled with honor to his station. He was an uncompromising, and quite an able defender (in his own private way) of the doctrine of salvation by the free, sovereign and unmerited grace of God, in Christ Jesus our Lord; and always ready to give a wholesome admonition in season, and out of season. Thus, my brother, as one formerly said, "Help Lord, for the godly man ceaseth for the faithful fall from among the children of men." We see him no more in the ordinary circle of life, no more in our little church of which he was so prominent a member; no more in the family around the fireside of which he was a member for so many years. Thus we mourn our loss, (and perhaps none greater than the one who now addresses you.) But be assured that we sorrow not in the absence of a well grounded hope, that the change is infinitely better for our departed father in Israel; indeed a more firm conviction of which could not be entertained, hence,

"How blest is our brother bereft
Of all that could burden his mind,
How easy the soul that has left
This wearisome body behind."

Many are the social hours we have spent together; and many are the times within the last six years, during our intestine troubles, have I seen the old man's bosom heave with a solemn sigh in behalf of poor downtrodden and debased humanity; and on Thursday before he died, when he was able to sit upon a chair, I was with him a part of the day, and heard him sorely lamenting the divisions and dissensions that seem to be so rife in our land and nation, not for himself, said he, but for his numerous posterity, that he was soon going to leave behind. Peace to his memory, and O! that my last days may be like his. As I do not trouble you often, please give this an insertion; though much more might be said but I desist for the present. May grace, mercy and truth abound. From one that is poor, sometimes hoping and sometimes doubting. Farewell.

JOHN OVERMAN.

PARKE Co, Ind., Nov. 30, 1866.

MY DEAR BROTHER BEEBE:—Please insert the following in the "Signs of the Times." My companion, **Mrs. Parthena Woody**, died on the 30th of Oct., 1866, at her home in Mavies Co., Mo., of bilious diarrhea; she suffered much pain, but bore all with christian patience, and was in her right mind

throughout; before death she told me that she was going to rest. **Parthena Woody**, daughter of Zachariah and Sarah Isbell, was born in Amherst county, Virginia in 1819; was married to Davis S. Woody, on the 23d of July, 1835. She was received in the Union church of Old Baptists in 1844. Baptized by Elder John Woody, with a letter of full fellowship in the Union church. She was a member constitute in the Little Mavies Regular Predestinarian Baptist church, July 25, 1846, and was the Deaconess of the church until her death. **Parthena Woody** was a delicate, weakly woman, afflicted for twenty-two years with smothering sensations at the heart, with piles, and other diseases incident to women.

If I am competent to judge, she had all the qualities belonging to a christian; she was a loving and obedient wife, well beloved by all the brethren and sisters who knew her. She loved the doctrine of the Union of Christ to his church, and truly it became her, for the troubles of her brothers and sisters was hers in part, and particularly in these afflictions.

In my great affliction I have two things which give my poor heart comfort. I have a hope, a belief, that she fell asleep in Jesus, and I tried to be a kind and loving husband to her.

If you see proper add the following lines.

I feel like one that's left alone;
My Savior's smiles seem to be gone;
How can I sing fair Zion's songs,
My harp is on the willows hung.

I am yours in tribulation.

DAVIS S. WOODY.

LACON, Mo., Dec. 1, 1866.

DEAR BROTHER BEEBE:—By the request of the friends of the deceased, I send you the following obituary notice. Please give it a place in the "Signs."

DIED—At the residence of her son-in-law, Dea. John L. Van Dyke, near Pennington, Mercer Co., N. J., Aug. 28, 1866, **Mrs. Susanna Titus**, in the eighty-fifth year of her age. Her disease was cancer in the head. Sister Titus has been a consistent and worthy member of the 1st Hopewell church for many years, and when it was consistent, was in her place in the house of worship. She greatly enjoyed the preached word, and the society of her brethren. She was for many years a subscriber for, and a reader of the "Signs of the Times," and continued to be until deprived of the privilege by disease. She was ever ready to speak a word of comfort to those who were in trouble, and to render assistance to the needy. We greatly miss her company and counsel, but we trust that our loss is her gain. She bore her sufferings with fortitude, without murmuring, and often expressed her thankfulness that they were no greater. She was blessed, especially in the latter part of her sickness, with the sensible presence of her God. It was my privilege to visit her frequently during her last sickness; she often expressed thankfulness for these interviews, and also the unworthiness she felt to receive them. She spoke of death with composure, and expressed a wish that I should speak from the 23d Psalm at her funeral. We feel that a mother in Israel has left the militant state for the triumphant state of the church, where perfect love and union reign supreme eternally. Her daughter, with whom she resided, and all the family, were very kind to her, administering to her necessities to the last. May God bless them, and as they in kindness have cared for their mother and grandmother in the time of her need, may they never lack friends to administer to their necessities. She has left two daughters, four sons, and many grand-children and friends to mourn their loss, but they sorrow not as those that have no hope. Her funeral was attended at the house where she died, on Aug. 30, at 10 o'clock, a. m., and a discourse delivered from Ps. xxiii. 4, to a large and attentive congregation. Eld. J. L. Purington was providentially present, and made some appropriate remarks on the occasion. May this death be sanctified to the children and relatives, and to the church of God.

P. HARTWELL.

HOPWELL, N. J., Nov. 15, 1866.

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Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain edge, and about one hundred and fifty of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz:

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ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 19, 1866.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot corner of Exchange and Michigan Streets.

5. 30 A. M. New York Day Express, from Buffalo, (Sundays excepted.) Arrives in New York at 10:30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 30 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2:20 P. M., and arrives in New York 7:00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7:00 A. M.

6. 10 P. M. New York Night Express, from Buffalo daily. Arrives in New York at 12:30 P. M. Connects at Elmira for Philadelphia and the South.

11. 20 P. M. Cincinnati Express, from Buffalo, Daily (except Sundays.) Arrives in New York at 3:45 P. M. Connects at Great Bend for Scranton, Philadelphia and The South.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

6. 00 A. M. New York Day Express, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5:30 A. M. Day Express from Buffalo, and arrives in New York at 10:30 P. M.

7. 10 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9:40 A. M., and connects at Hornellsville and Corning with the 8:30 A. M. Express Mail from Buffalo, and arrives in New York at 7:00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 3:55 P. M., and arrives in New York at 12:30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6. 40 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5:30 A. M. Day Express from Buffalo, and arrives in New York at 10:30 P. M.

10. 15 A. M. EXPRESS MAIL, Daily (except Sundays.) Intersects at Corning with 8:30 A. M. Express Mail from Buffalo, and arrives in New York at 7:00 A. M.

7. 30 P. M. NEW YORK NIGHT EXPRESS, Daily (Sundays excepted.) Intersects at Corning with 6:10 P. M. Night Express from Buffalo, and arrives in New York at 12:30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily (except Sundays,) through without change of coaches, arriving in Buffalo at 12:28 A. M., Rochester 11:28 P. M., Salamanca 12 (midnight) and Dunkirk 2:22 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8. 45 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6:18 A. M., Salamanca 5:50 A. M., and Dunkirk 8:02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

4. 00 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 00 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 1:25 P. M., Buffalo 1:45 P. M., and Dunkirk 3:22 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

5. 30 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

6. 30 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily (except Saturdays,) through without change of coaches, arriving in Rochester 12:05 P. M., Buffalo 1:45 P. M., Salamanca 1:25 P. M., and Dunkirk 3:22 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

7. 30 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times."

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE.

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH.

BY GILBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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BILIOUS & LIVER COMPLAINTS.

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

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Single Bottle 2. 00; Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20. 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

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"Signs of the Times" Office,
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READ THE FOLLOWING TESTIMONIALS.

Donaghia County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Jan. 22, 1866.

MRS. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—My family were all down with Fever and Ague, when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

A. A. Piper, of Mattoon, Coles Co., Ill., and John S. Leachman, of Manassa's Junction, Va., are appointed agents to sell the above medicine.

PROSPECTUS.

Having long felt the want, as well as many others, of a small, cheap Hymn Book, with large type, for the use of the Old School Baptists, and having been often solicited by brethren to compile such a work, I have concluded, after much reflection, to publish such a work. I have the selection now made, containing between three and four hundred hymns, about one fourth of them original, and the rest carefully selected. It will be printed on good paper, with large type, and bound with cloth, and delivered to subscribers, free of postage, at sixty cents per copy, leaving but a small margin for my own trouble and expense. This little volume, (called Pocket Hymns) may be expected through the press in a few weeks, and I now solicit names from persons, churches and Associations to be forwarded to me as early as practicable, for this little Hymn Book, which I humbly present to the church of Christ.

The above little volume is not expected to rival nor to supersede the larger selections now out, some of which, as to matter, I consider excellent, and among them Elder Beebe's is certainly a very sound and choice compilation; but it is offered to the churches to fill the vacuum for a small, cheap work for the pocket.

Address,
ELD. I. N. VANMETER,
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON!"

VOL. 35.

MIDDLETOWN, N. Y., FEBRUARY 1, 1867.

NO. 3.

Original and Selected Poetry.

Written for the "Signs of the Times."

THE CHRISTIAN'S EVENING HYMN

Another day of toil and pain,
Has passed, and night has come again;
Has come with darkness most profound,
And spread its sable curtains round.

And now, O Lord, our gracious friend,
On whom our hopes for heaven depend,
We would once more aloud proclaim,
The glories of thy matchless name.

And now while we attempt to sing,
The praise of our exalted King,
Direct our minds in wisdom's ways,
And give us hearts of prayer and praise.

For Lord, we know without Thy love,
To lift our feeble thoughts above,
All our attempts to sing and pray,
Will only be time thrown away.

With broken hearts we now do own,
Our many sins 'neath which we groan;
O do Thou wash them all away,
For Jesus sake, we humbly pray.

And from thy holy courts above,
Send down some tokens of Thy love,
To whisper in accents divine,
And tell us Lord, that we are thine.

PRYOR PLANK,

Doniphan County, Kansas.

BEAR THY CROSS CHEERFULLY.

Bear thy cross cheerfully,
Brother, the night
Passeth, though tearfully
Dim is thy sight.
Carry it patiently,
Looking afar,
Where gleameth beautifully
The morning star.

Bear it with white hands up,
Sister in pain,
Drinking life's bitterest cup,
'Tis not in vain.
Hopefully, prayerfully,
Light then 'twill be,
For the Lord, carefully,
Thus leadeth thee.

Through surging sorrows' tides,
Vales dark and lone,
Up rugged mountain sides,
Making no moan,
Though shrinking wearily
Beneath the load,
Take it up cheerfully,
'Tis from thy God.

Bear thy cross trustingly,
Whatever it be,
Then will it tenderly
Rest upon thee.
Think not to lay it down
'Till life is done;
For cross shall wear the crown
When heaven is won.

Christian Guardian.

HYMN OF WINTER.

'Tis winter now; the fallen snow
Has left the heavens all coldly clear;
Through leafless boughs the sharp winds
Blow,
And all the earth lies dead and drear.

And yet God's love is not withdrawn;
His life within the keen air breathes,
His beauty paints the crimson dawn,
And clothes the boughs with glittering
wreaths.

And though abroad the sharp winds blow
And skies are chill, and frosts are keen,
Home closer draws her circle now,
And warmer glows her light within.

O God! who givest the winter's cold,
As well as summers joyous rays,
Us warm with Thy love enfold,
And keep us through life's wintry days.

S. LONGFELLOW.

CORRESPONDENCE.

ELIZABETHTOWN, N. J., Jan. 1, 1867.

DEAR ELDER BEEBE:—In looking

over the experience of sister King, my own was brought very forcibly to mind, and the Lord's dealings with me many years ago; of which I will try to make a brief statement, that in the mouth of two or three witnesses every word may be established.

I was born into this world of sin and strife, Jan. 10, 1815, and like all others in a state of nature, lived in ignorance of the God that made me, until I was nearly thirty years of age, and should always remain so, if God, who said,

"Let there be light," had not shined in my dark and benighted soul. Well do I remember that night, when passing the door-yard, in an agony of mind, without dew or moisture, the hardness of my heart and the power of unbelief; and at the same time, thinking that I had committed the unpardonable sin.

Under all these impressions, I looked up to the heavens, and asked that a certain star might fall to convince me that there was a God. The star did not fall, but I was immediately convinced by a powerful application of these words,

"An evil and adulterous generation seeketh after a sign, and there shall be no sign given to it but the sign of the prophet Jonas." This made me hasten into the house, and shortly retire to bed; fearing the folks would think me deranged. At length I partially forgot myself, but was aroused with these words, "Son, give me thy heart."

I turned to see him that spake, knowing instantly that it was the voice of my Beloved, and by an eye of faith saw, in bodily form, the Son of man; and replied, Take, and do, as seemeth the good, O Lord: and I wept tears of joy; and from that moment I was indulged with a hope, and here began the warfare. Hope and fear, joy and sorrow, filial fear and consciousness of sin. My mind was then exercised about joining some church; as then I esteemed those making profession, as christians.

Next the question, What is baptism; the subject, the mode? I was convinced that immersion was the only scriptural mode, and I felt it a duty incumbent on me to publicly acknowledge Christ, by obeying his commands.

Then the question arose, Am I a proper subject? I requested an interview with the (so called) Baptist minister, and desired to tell him all my heart, and to be tried as gold, and searched as with a lighted candle.

But I found him to be a physician of no value; he did not understand my case; for he had never done business in deep waters. He advised me to fast and pray, and finally gave me the articles of faith, (but not such as they believe.) And he also advised me to come before the church; for he said he did not doubt the genuineness of my conversion. This did not satisfy me. I made my case known to an old professor, one who was called by many, Old Iron Sides. He seemed to understand my case; and he said, this was the most important period of all my life. He left me, between pro and con, or hope and fear. I went home much cast down, pondering the matter in my mind; praying the Lord if I was deceived to undeceive me; when I heard a voice behind me saying, "A wayfaring man, though a fool, shall not err therein." This settled the matter, and on the next morning I was scarcely in the shop, when he called to know how I felt. I told him I felt it my duty to go before the church, and how I gained the evidence. I went, and was unanimously received, and I remained with them some years. At length the time arrived for my deliverance from these taskmasters who bind heavy burdens, and grievous to be borne. I heard a gospel sermon preached by our late beloved Eld. Goble, and then another, when my shackles fell off, and the commandment came, "Loose him, and let him go." Eld. Goble showed that there was no copartnership in the salvation of sinners; that the sinner was passive, and the Almighty was Alpha and Omega in the work. All I could do was to sit and weep like a child, without a doubt of my interest in Christ. But, my brother, how often have I since felt that I was like a pelican in the wilderness, and like an owl of the desert. I watch, and am as a sparrow alone upon the housetop. Often have I been led to say, Wo is me, my mother, that thou hast borne me, a man of strife. But I fully believe that I have not had one trial too many, for the Lord has not given me over to my enemies; but he has been better to me than my fears. In watching, I have seen his hand stretched forth for my deliverance, and for the overthrow of my adversaries. My having heard a gospel sermon, soon caused trouble in the camp, and they laid grievous things to my charge. One of them said it did appear to him that brother Scott was afraid that some one would get into the kingdom who had no business there. Another charged me with saying that I did not believe there had been one true convert made during the last distracted meeting. And yet another old man arose, and said, He believes in foreordination, and predesti-

nation, or words to that effect. I then arose and said, if they would turn to the first verse of Jude, they could read some of the truth which I believed; and that, from that time forward I did not wish to be considered one of their number. This was a trial for me, as there were some there that I loved; but I did not confer with flesh and blood; neither did I stop to enquire who were of the same mind, nor did I stop to make discord; for I had the evidence that it was my duty to come out from among them; nor have I ever felt a desire to return. At this time I have no evidence that there is a quickened soul among them. Soon after this, a few of us were constituted into a church at The Farms, and Mr. Tibbles was ordained as our pastor. Never shall I forget the sermon you preached, brother Beebe, on that occasion, from the words, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." And the simplicity of Eld. Goble, in giving the charge. But at length we ceased to meet together. Years rolled on, and I felt myself to be without a home; finally I went before the Mt. Zion church, then meeting in Wooster St. New York, and was received on profession of faith, and we still have a name and place with that little band; they now hold their meetings on 36th street, and are known as the Ebenezer Baptist church. We truly feel deeply the loss of our late beloved pastor, Elder, and brother Goble. And, allow me to say, your brother and well wisher; for he remarked, a few months before his departure, (when brother Gilmore was relating the calumny and lies which had been heaped on you,) with deep feeling and emotion, he said, "Brother Beebe is a dear brother."

What I have written I submit to your better judgment; do with it as seemeth right. Affectionately yours,

CHARLES SCOTT.

OPELIKA, ALA., Dec. 26, 1866.

"The world passeth away, and the lusts thereof." 1 John, ii. 17.

The receding year admonishes us of the shortness of our sojourn here, and of the perishable nature of all earthly things. When some of us look back to our childhood, though it may be a half century or more, it seems but as yesterday. Truly, "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth like

a shadow, and continueth not." Job xiv. 1. The children of God should be particularly mindful that this world is not their home. "Here we have no continuing city." The world with all its gaudy charms, honors, wealth and glory passeth away. All created things must have an end. "Man that is in honor abideth not." Earthly glory, like the flower of the field, is soon cut down by the withering blast of time. All that is in the world, is a compound of that and pride, and for this reason christians are admonished to "love not the world, nor the things that are in the world." Whatever may be the attractions presented by the world, of honor, wealth or power, christians cannot draw comfort from thence. The only promise they have in the world, and in their relation to it, is tribulation. If anything more or better than this is anticipated their hopes will be blasted. There is no promise to the saints of exemption from trouble and affliction in this mortal life. But there is a promise of a glorious deliverance through our Lord Jesus Christ. In him ye shall have peace and no where else. His kingdom is not of the world, and therefore abides forever as a kingdom of righteousness, peace and joy in the Holy Ghost. How forcible therefore, is the language of our blessed Lord to his disciples, to "Seek first the kingdom of God and his righteousness." Let the things pertaining to the gospel kingdom be of the first and highest importance. This should be done, no matter what be the cost or the sacrifice in worldly things. Let every thing else be neglected rather than neglect the duties and obligations that rest upon us in relation to the kingdom of God, and to his people in that kingdom.

When we contemplate upon the happy days which God in his providence gave to our country for many years, that every man could set down under his own vine and fig tree, and worship God as to him seemed best and none dare to interfere or make him afraid, and then compare those days with the present time, we sometimes feel sad. But let us remember that the world, even in its best state of things, is passing away. Those happy and prosperous days of earthly glory are passed. They have been succeeded by days of horror, destruction and blood. But those years of blood passed, and a few days of comparative calm have followed. Yet there is doubtless another storm gathering more terrible to the people of God, especially in the South, than any which they have ever witnessed in this country. But it too will pass under the guidance and direction of him, for whom, and to whom, and by whom are all things. Rom. xi. 36. Let not the saints cast away their confidence, for neither tribulation, distress, persecutions, famine, nakedness, peril or sword, can separate them from the love of Christ. In all these they are more than conquerors. Farewell.

W. M. MITCHELL.

NEWARK, Del. Jan. 1, 1867.

VERY DEAR ELDER BEEBE.—I have very often felt a desire to write you some of my thoughts, but feel incompetent to write anything of interest. I have such an evil heart of unbelief that I many times fear that I have not been born again; for my mind, like the fool's eyes, wanders to the ends of the earth. But when I read the communications of the dear brethren and sisters, they express my own thoughts and feelings much better than I possibly could, and it affords me a great deal of comfort, and I am led to hope that I do know something of the truth. Sometimes I fear that I am one of those who have run without being sent. I have had to dwell a great deal in the dark, groping in darkness. I find the 1033 hymn in your collection, especially the 4th verse, applicable to my case. But although I have many dark seasons, I have had some very happy ones, when my heavenly Father has been pleased to scatter the clouds and enable me to bask in the smiles of his countenance. When I sat, to-day, and heard my dear father proclaim the glorious truth, I felt as if I could never doubt any more. And your remarks, in the last number, on that portion of Solomon's Song, "Set me as a seal upon thy heart," afforded me a great deal of comfort. If I know the desire of my heart, it is to be set as a seal on his heart. Not to set myself there; for that I never could do. If my salvation depended upon one good thought or act of my own, I should have been forever lost. I do rejoice that salvation is alone of the Lord; that there is no other name given under heaven or among men, whereby we must be saved; that it is all of grace, and not of ourselves, that it is the gift of God.

O what a glorious thought, to be made an heir of God, and joint heir with Christ. Although I have so many doubts and fears, yet when I read the precious promises made to the children of God, I cannot but rejoice in them; for they are made for our comfort, and made by him who cannot lie, and who will not fail to perform all that he has promised. Nor can I divest myself of love to the brethren; and that affords a blessed assurance; that we have passed from death unto life.

But I fear that I shall weary your patience and encroach upon your time with my poor scribble.

Brother Josiah W. Dance has been very low with *pneumonia*, but we heard yesterday that he was improving. Father is complaining very much; he and George join me in sending much love to yourself and family.

I have not written this for publication, but you can do as you please with it. I submit it to your judgment. Remember at the throne of grace your unworthy sister.

SUSAN A. ALEXANDER.

The foregoing is from a daughter of our beloved brother, Eld. Thomas Barton; she with her husband were recently baptized in the fellowship of the Welch Tract Baptist church.

[Ed.]

CHIPPWA, Del., Jan. 13, 1867.

BROTHER BEEBE.—I have just returned from a visit to the brethren and sisters in Philadelphia. It is perhaps generally known that a number of them although residing in the city, have their names enrolled in country churches. The rest were organized as the Salem Church; but all have been meeting and worshipping together, in a large upper room, rented for that purpose. After many years thus spent in sweet communion, love and fellowship, and many happy seasons enjoyed together, some eighteen months ago I learned that there was some trouble there. A portion of the members were dissatisfied with the course of a young member who had of late taken a prominent part in their meetings. As I was not there to hear, I will not try to be precise in stating the difficulties. One thing has been clear enough to me for several months; that is, an utter disrespect for the fellowship of the brethren abroad, and contempt for the order and discipline of the church. I have been satisfied a good while, that that peculiar spirit was there, to dispise the government of the church, to disregard her established order, and the views and feelings of brethren, that would lead to the setting up or drawing off of a separate interest. That there are yet some brethren and sisters there acting with him, who do not comprehend their position, I still feel to hope. I trust there are not many, in what we have heretofore known as the Salem church, who would, if they knew it, be anything else but O. S. Baptists. If I am correct in regard to the spirit I have referred to, it would not require extraordinary discernment to perceive that it is not the spirit of the gospel of Christ. If soundness in doctrine is maintained, and the letter of the word set forth, brethren sometimes seem for a time to mistake it for the shepherd's voice, or at least to not see what is the matter with it.

The spirit of the gospel is the spirit of meekness, of submission of obedience, "esteeming others," regarding the judgment and feelings of others. *Charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own;* &c. 1 Cor. xiii. 4-5.

Those who separate themselves and set up a distinct order for themselves, as Smart, Manser, and some others have done, show, it appears to me, that they are self-willed and sensual, and have not the Spirit. I would by no means hurt the oil and the wine. We are told "Of some" to "have compassion, making a difference."

As things now stand, there is a party there that we have ceased to recognize. Some of them I believe were identified with Mr. Smart's movement. At present they hold meetings at the old place. There are still a few names in that city to welcome any Old School Baptist preacher or brethren who can call upon them. I found them "of one heart and one soul." It is perhaps not yet decided where their meetings will in future be held; but due notice will be given

before long; I see much to encourage them, and believe that an open door is before them that no man can shut. The interview was to me one of the best and most encouraging that I have ever enjoyed in that city. Ministering brethren who in passing that way, can arrange to tarry with them even for a night, should by all means do so, and fulfill among that tried, yet steadfast people, their commission; "Comfort ye, comfort ye my people saith your God."

With love to all the brethren,

E. RITTENHOUSE.

EVANSVILLE, Ia. Dec. 12, 1866.

MY DEAR BROTHER BEEBE AND FATHER IN THE GOSPEL.—May grace and mercy be with you evermore. Amen. It has been sometime since my Father's children scattered abroad have heard of me, as far as my standing in the grace of God is concerned. I desire to let you and others know that even until this day, I continue, unworthy as I am, to have a name and place among the saints of the most High, even in the church of the living God, where my best friends and kindred dwell, where God my Savior reigns. Every monument of God's grace is a wonder to me, when I come to think that the Lord God Almighty keeps them from falling, the everlasting arms ever beneath; salvation being built up for walls and bulwarks, on the right hand and on the left, above and underneath, before them and behind, God himself being a wall of fire round about his people; high as heaven, what canst thou know, deep as hell, what canst thou understand; glorious in holiness, fearful in praises, doing wonders. No power in heaven or in earth, nor under the earth, can harm those whom Jesus has pledged himself, to save and to keep as the apple of his eye. Saved with an everlasting salvation, he never, no never leaves or forsakes any of his little ones. "Lo I am with you even unto the end of the world." If he sees fit to lead them through the wilderness of sin and sorrow, behold Jesus is with them, though they cannot see his face. If the Lord is pleased to send afflictions upon them, lo in all their afflictions he was afflicted, and the angel of his presence saved them, in his love and in his pity he redeemed them, and he cared for them, and carried them all the days of old. Are his children to taste the wormwood and the gall? Lo Jesus himself has tasted it, when he paid the debt his loved ones owed. Surely there is none like the God of Jeshurun, who rideth upon the heavens in their help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. The Savior of his people is the giver as well as the sustainer of life. "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." "All power is given me in heaven and in earth." "He that keepeth thee will not slumber; behold he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; The Lord is thy shade upon thy right hand. The sun

shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and even forever more." *Psa. cxi. 3-8.* Oh the glorious truths of the gospel of our God. But the natural man receives not the things of the spirit of God, they are foolishness unto him, neither can he know them because they are spiritually discerned. Eye has not seen, ear has not heard, neither has it entered into the heart of man the things which God has prepared for them that love him. The natural man loves not God nor holiness. To those that are born of God and to them only, Jesus is the Way, the Truth and the Life. The chief among ten thousand, and altogether lovely. We have a little vine here in this city which we trust the Lord has planted. She has been watered frequently with the dews heaven, and the refreshing showers from on high. May the dear Lord continue to add unto her such as shall be saved, although darkness covers the earth, and gross darkness the people, may our God be pleased to shine upon Zion, may his dear children be gathered together in the name of Jesus, may they soon be called out from among anti-christ, and be separate, as saith the Lord, and touch not the unclean thing; and may you, dear brother, long continue to proclaim the glad tidings of great joy to God's humble poor, is my prayer for Jesus' sake.

B. GREENWOOD.

HENRY Co., Ky., Dec. 19, 1866.

DEAR BROTHER BEEBE.—Time admonishes me to renew my subscription for your precious paper; which is to me truly a source of great comfort, for in it I read the epistles of love from my Father's children, all speaking the same language, and all testifying the same truth; all agreeing that "Salvation is of the Lord." By grace, and not by works of righteousness which we have done; but according to his mercy, God hath saved us, by the washing of regeneration, and renewing of the Holy Ghost.

I was born in Pittsylvania county, Va., and if ever I was changed from the love of sin to the love of holiness, it was when I was in my fifteenth year. At the time I was greatly troubled about my future state, and thought I was the greatest sinner on earth. I tried to pray the Lord to direct me in wisdom's ways; but my poor prayers did not seem to rise higher than myself. I attended meeting in the neighborhood, and while I was there, my burden of guilt left me, and I was made to rejoice in Christ my Savior. I saw that Jesus was the only acceptable sacrifice for sin; and I could rejoice in him; but my joy soon gave place to sorrow; for I soon began to doubt, and I did not join the church for fear I should bring reproach on the cause. In hoping and fearing I continued until after I was married and moved to this county and state. I talked with some of the Baptists, who exhorted

me to follow Jesus, and unite with the church; which I did, and I have never repented it. But my trouble is that I do not love and serve my Savior as I desire to. I ask the prayers of the saints; those whom I hope have been made acquainted with the Lord and his righteousness, and who feel their dependence on him for life and salvation. If I am ever saved, it must be through the abounding mercy of God, and certainly by no works of righteousness of my own for justification.

My dear brother, I hope the Lord will guide your mind, and bless you, and enable you to comfort his dear children, as you have hitherto done. And may the Lord in his mercy keep us in the strait and narrow way which leads to life. Accept my best wishes for yourself and your dear family. If you find any thing in this worthy of publishing you can publish it; if not throw it aside, and all will be right.

MARY ANN JONES.

BRITT'S LANDING, Perry Co., Tenn., Jan. 6, '67.

DEAR BROTHER BEEBE.—Through the mercy of God I am once more permitted to write you, by way of enquiry, for I have written to you time and again, requesting that some of my letters should be published in the "Signs of the Times," for the benefit of brethren and sisters in the North, who have requested me to let them hear from me. I can never forget their kindness to me during my imprisonment. But as yet I see no account of them in the "Signs." Whether you do not get them, or they have been overlooked, I do not know. Some days since, I sent you a remittance for myself and brethren, namely—* * * eighteen dollars in all.

I wish you and our brethren and sisters to know of our welfare, and how we are doing in this part of the country. The Baptists here are in rather a cold state, although there has been some ingathering in our churches. Since my return home, June 9, 1865, I have baptized ninety-one persons; eighty-five of them in the year 1866. Last summer it looked for a while, as though the time of the singing of birds had come, and the voice of the turtle was heard in our land. It seemed to be truly a time of refreshing from the presence of the Lord.

I herewith send you a copy of the minutes of our association, that you may know of our affairs.

I will close my letter by subscribing myself your unworthy brother.

D. P. THOMAS.

REPLY.—We are sorry to say that neither the letters nor money have been received by us. We had received several enquiries of brethren concerning brother Thomas, which we were unable to answer satisfactorily. The money lost on its way, we have credited to the names for whom it was designed, the same as though we had received it. It would be better, during the uncertain securities of the mails from Tennessee, for brethren to send Post Office Orders, on our Middletown Post Office; then they

can only be collected by us, and if lost on the way, another order can be supplied.

We are glad to hear from brother Thomas, and of the outpouring of the spirit on the churches, and the ingathering of so many of the redeemed of the Lord. [Ed.]

ALEXANDRIA, Campbell Co., Ky., Dec. 24, '66.

BROTHER BEEBE.—I would be glad indeed if I could feel the force, and with it have the pleasure to speak of the Kingdom and talk of his power, and witness the force of the words, My people shall be a willing people in the day of his power. But my dear brother, instead of the "day" of God's power with me, I feel as one of old felt when he approached Jesus by night, saying, "We know that thou art a teacher come from God." &c. Oh how truly it is in the absence of the light of life, that darkness hath covered the earth, and gross darkness the people. But it is with us now as it was in the days of the humiliation of Christ, when as the prophet says, "Smite the shepherd, and the sheep shall be scattered."

And "I will turn my hand upon the little ones." Peter then denied his Lord, and Master both in act and deed, as I, and many more must acknowledge that our walk and conversation prove that although we sometimes feel as Peter had previously felt, on the occasion which was then soon to try him; that although all others might forsake, yet says he, "will I not." Yet the response was, "Before the cock crows three," &c. Oh, how impossible it is, brother Beebe, for the professed followers of the meek and lowly Jesus, to be Christians without keeping the unity of the Spirit in the bonds of peace. And oh, how truly and fitly is the word, "Without me ye can do nothing."

And now may the spirit of him who is declared to be our light, be with us and all who may now and hereafter name his name, is my prayer, for Jesus' sake. Amen.

Yours in much tribulation,

JAMES BROWN.

CHURCHES CONSTITUTED.

TRIGG Co., Ky., Jan. 8, 1867.

DEAR BROTHER BEEBE.—I was requested by the brethren some time ago to forward to you for publication in the "Signs of the Times," the following; but owing to sickness, and afterward a great press of business, I have delayed.

Yours in Christ Jesus,

JOHN H. GAMMON.

Agreeable to the action of the Muddy Creek Church, Trigg Co., Ky., a council of brethren met at Duby's School House, Livingston Co., Ky., on the Saturday before the third Sunday in November, 1866; for the purpose of receiving members and constituting an arm of the Muddy Creek Church, at that place. Present from Muddy Creek Church:—Dea. E. P. Wood, R. B. Turner, John Wood, Jas. Burgess, Wm. M. Wood. From Pleasant Hill Church; Jas. Hardy.

A discourse upon the occasion was preached by Eld. Gammon, from Eph. ii. 2 "But God who is rich in mercy, for the great love wherewith he loved us," &c. Eld. John H. Gammon

was then chosen Moderator, and bro. Robert R. Turner Clerk. The moderator having explained the nature of the meeting of the council, a door was open for the reception of members; when E. M. Duley, Willaber Duley, Isabel Duley, James Duley, and John T. Conch come forward and severally related their experiences, and are received by the council and baptized. The council then organized them as a regular arm of the Muddy Fork Church, to carry on the business of a regular gospel church. They also licenced brother John T. Conch to preach the gospel. The council then adjourned. Praise and prayer by brother James Hardy.

JOHN H. GAMMON MOD.

ROBERT R. TURNER Clerk

GOMER, Allen Co., Ohio, Dec. 31, 1866.

Whereas there is a body of people at Acadia, Allen County, Ohio, who have existed for some time as a body called the Mt. Moriah Church, who formerly belonged to the Missionary, or New School Baptists, and whereas said church became dissatisfied with the proceedings of the New School Association to which they belonged, in regard to their missionary operations and other points of doctrine they held to, said church resolved to withdraw from the Missionary Baptists, and for two years or more they have had no connection with the Missionary Baptists, said church being constituted principally of members that were baptized before the split took place among the Baptists, it was considered the organization of the Church was good, they therefore agreed to call a council of Old School Baptist brethren, to meet at Acadia, to examine the standing of said Church. Accordingly, on Saturday, October 27, 1866, the brethren as delegates from the following churches met at Acadia, viz:—From Sugar Creek Church, Eld. J. G. Ford and brother J. Deffenbaugh, from Jennings Creek, Joseph R. Miller and Michael Weaver and brother John B. Miller being present, was invited to a seat in the council; after which the council was organized by choosing Eld. J. G. Ford Moderator, and John Deffenbaugh Clerk; whereupon the articles of faith of said church were read and examined, as revised and approved by said church since they withdrew from the New School order; and said articles of faith and standing of the church being satisfactory to the council, on motion and second, was voted unanimously by the council, that we recognize said church as Regular Old School Predestinarian Baptists, to be known as the Mt. Moriah Church.

J. G. FORD MOD.

JOHN DEFFENBAUGH Clerk.

DEAR BROTHER BEEBE.—By request of the above named council, and also the Mt. Moriah Church, I send you the foregoing proceedings for publication in the "Signs of the Times; and by so doing you will oblige them and your unworthy brother.

Brother Beebe, I do not know whether our proceedings were right or not in the foregoing case, but we found some precious brethren belonging to said Church that were very anxious to come back to the old landmarks and mingle with the people known as the Old Predestinarian Baptists. Yours in love,

JOHN DEFFENBAUGH.

CHANGE OF RESIDENCE.

Eld. George Cottrell having moved from Hale, Ohio, desires his friends to address him now at Veranda, Dark Co., Ohio.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1867.

THE CHRISTIAN AND THE SWORD.

AT HOME, COVINGTON, Ga., Dec. 24, 1866.

DEAR FATHER:—In your kind favor of the 15th inst., you tell me if what you have written on the use, or abuse of the sword, is not satisfactory, to feel no backwardness in saying so. As I before remarked, I fear the discussion of the subject through the "Signs of the Times," will be productive of alienation of feeling rather than good results. Truth may be revealed to some brethren, which is not as yet taught to others of us: it has been said,

"The men of mind are mountains; and their heads
Are sunned long ere the rest of earth"

This may be true to some extent in the church of Christ; one thing I have observed, when any great principle of gospel truth is presented in a manner or form which is different from what has been generally understood in the age and vicinity where it is introduced, the saints are apt to be slow to receive it, until taught by the spirit, individually, to know its truth: such was the case recorded in Acts, x. 11; but when the light was fully revealed to all the saints, they all could see alike: (a) so, if the doctrine of non-resistance, in the broad sense in which you present it, be the true and scriptural doctrine of Christ, it will in due time be revealed to all the saints by the teaching of the Comforter, whose peculiar office it is to take of the things of Jesus, and show them unto his disciples. Until this is done, I very seriously apprehend that all efforts to hurry their understanding on this point will only tend to bewilderment, confusion and distress. It would be vain for me to attempt to argue against you merely to maintain a controversy, and I had designed pursuing the subject no further; but at your encouraging suggestion, I will present a few additional objections to the construction you place upon the peaceful laws of our Lord: (b) and first, permit me to entreat you in consideration of my weakness and lack of ability, to lay aside for the truth's sake, the severe, if not sarcastic pen with which you replied to my incidental reference to the different stand points from which brethren north and south view this question. My knowledge of your kindness of heart enables me to receive this in the spirit of a child who knows his teacher inflicts the rod for his own good; but there are many who look upon it rather as written in harshness; so that with them it may have the effect to provoke them to wrath. See Eph. vi. 4.

(c) Our blessed Lord says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John, xviii. 36. Now mark the object for which the Saviour states that his servants would fight if his kingdom were of this world,—for the preservation of their king. This is in substance to

maintain religion by force of arms, which no Old School Baptist of my acquaintance contends for. But surely you will pardon my inability to see the force of this passage as applied to forcible resistance to oppression or ruffianism. While the defense of our religion is not to be left to the sword, not a word of reproof or admonition is recorded against the military officers whose cases are mentioned in Matthew, viii, and Acts, x. (d) Indeed, the very assertion of our Savior, that his kingdom is not of this world, implies that his laws do not abrogate the civil relations of his subjects; as in the case of the bond servant referred to by Paul, 1 Cor. vii. 20—24; so in the case of the soldier; the duty demanded by earthly relations is not annulled by the change from nature's night to the light of the kingdom of Christ.

(e) The general principles of morality are indeed included in the organic or fundamental law of the gospel kingdom; but in addition to these there are other principles in the same glorious system which apply exclusively to the internal relations of the saints within that kingdom. Hence, our Lord teaches the exclusive duty of forgiving one another, while Paul prays that the Lord may reward Alexander, an enemy, according to his evil works. Now if the principle of non-resistance and forgiveness were to be universal in its application, would not the inspired Apostle have prayed, rather that the Lord would give that enemy repentance? You may say that Paul used no carnal weapon to repel that enemy; but this does not cover the case, since the point to be sustained is the propriety of a different feeling toward outside enemies from what should govern us in dissensions among ourselves, and even natural discretion forbade an appeal to carnal weapons for defence against the united world at that time. The spirit of this imprecation is not expressive of love to that enemy.

(f) Again, if we must love our enemies universally, we certainly ought to love Satan, the arch-enemy, supremely, which is absurd. But if we understand that our personal animosities are to be no barrier to the free course of fraternal affection among those in whom the Holy Spirit has wrought the image of Christ, no such absurdity arises.

(g) The powers that be, mentioned in Rom. xiii. 1—7, would cease to be a terror to evil doers, if their mandates were not enforced by the sword, or military power. (h) Is a Christian forbidden to hold a civil or judicial position, lest in the performance of the duties it involves, he should be obliged to do violence to an evil doer or criminal? If the executor of the law is guilty of transgressing the law of Christ in obeying the government, are not all who sustain that government guilty as being accessory to the crime? If I pay the assassin for murdering my neighbor, am I not guilty of the murder? Then, if it is unlawful to use carnal weapons defensively, it is unlawful to employ another to use them, and we should

pay no taxes to hire sheriffs to take the lives of criminals; but where then is the terror of the law? (i) The murderer, with his knife at the throat of my wife, whom I have solemnly sworn to protect, is not a fit subject for conciliatory argument; and if I can prevent his murderous intent by shooting him, and fail to do it, I am in a measure guilty of her blood. Is this not so?

(j) Your reference to the disastrous result of our appeal to arms, proves nothing, since the success of our ancestors in a similar appeal, is a refutation of the implication that we failed because the saints appealed to carnal weapons.

The defensive use of the means which God has placed within our power, can never involve a conflict between the saints, since they are never justified in attacking the equal rights of others.

(k) This theory of non-resistance, based on the very identical grounds which you adduce, was advocated by the "Rev. Henry Holcombe, D. D.," in a work published in 1823, entitled, the Primitive Theology, and the Peace Society, of New England, has been urging most of the same arguments for about half a century. Does God enlighten the enemies of his people before he instructs his own church? I need not remind you that these lamb-like advocates of universal fraternity, were foremost in the work of murdering and robbing Southerners during the late war, and even now while worldly politicians turn heart-sick from the horrors they have inflicted on us, the leaders of this politico-religious peace movement are still crying lustily for more vengeance and more blood. I know you do not approve their course; but may it not be advisable to examine through the process of reasoning by which you have arrived at the same conclusions with them, lest peradventure the same error may mislead you which has deceived them.

I will now state explicitly the position on which we stand.

(l) We hold that the Christian stands in a two-fold relation; first, and paramount, as a child of God he is subject, in the gospel kingdom, to the laws of Christ alone. Second, and subordinated, he is bound to the earth by the ties of nature, and is subject, in common with the unregenerate world to the natural laws and necessities, which the creator has ordained and established. Hence, while no thought for the morrow, or consideration of consequences, should deter them from implicitly obeying every injunction of their Lord, yet their natural relations in life, as of husband and wife, parents and children, subjects and rulers &c., are not abrogated, and consequently it is eminently proper that they should be diligent in business; sow, plant, and cultivate their crops, and in youth and in middle age, prepare for the winter of old age. The spiritual food and support of the saints is secure from thieves and corruption in heaven, and is given them day by day. In regard to material food, the law is that if any man will not work, neither shall he eat.

The spiritual laws of the kingdom of our Lord are no more applicable to natural governments than the natural man is fit to be received into the kingdom of heaven. (m) Is not confounding spiritual with natural things, the source whence this non-resistance doctrine originated? I write with deference to the superior understanding of brethren who have adopted this idea; and express my grounds of dissent from it, in the hope that if I am in error I may be enabled to see and receive the right view on this subject.

I should be basely ungrateful could I for a moment forget the Christian charity of the Northern brethren and friends, which so far palliated the horrors of my imprisonment in Camp Chase; and I have been under the impression hitherto, that our sufferings were regarded by them, as the infliction of tyrannical injustice. Surely if they regarded our efforts at self-defense as in violation of the laws of Christ, their efforts to forgive was a glorious example of true Christian mercy, which is superhuman in its disinterested benevolence. So that even granting that we have erred, we are only the more strongly bound to appreciate the fraternal kindness of our Northern brethren, as manifested toward us who were thrown on your Christian charity by the storm of war. God forbid that this discussion or any other matter should ever prove a root of bitterness springing up to mar that sweet fellowship which was so severely tested by the late sectional animosities. Let the lusts and strife of carnal men war ever so fiercely, yet may the children of that kingdom which cannot be moved, ever remember that they are united by ties more enduring than those of the perishable nations of this world.

You see that I find no fault with your reasoning, but differ with you in the application of the spiritual laws of Christ's kingdom to the natural relations to this world; just as you would consider it a perversion of the command of our Lord, recorded Matt. xxiii. 9, if I would refuse to reverence you paternally.

I would be thankful if this subject is continued in the "Signs," to see something from our venerable brother Eld. T. P. Dudley, of Kentucky, relative to it, as I think on this subject, days should speak, and multitude of years should teach wisdom. As ever deferentially and affectionately your son,

WM. L. BEEBE.

REPLY TO OUR SON, ELDER WM. L. BEEBE.—A thorough investigation of every important subject connected with the faith and practice of the kingdom of our Lord Jesus Christ, if conducted in a candid and truth seeking spirit can hardly fail to result beneficially to the saints; for however well we may be established in the truth, by careful investigation the mind takes a wider range of thought, and meeting opposing arguments, the truth is made more fully to appear, and error, if we have imbibed any, is

more likely to be detected, and christians, we have a right to believe, have only to be convinced that any point, however cherished, is erroneous, and they will at once discard it. We are not willing to think that the discussion of so important a subject as that which we now have under consideration can produce alienation of feeling among those who strive not for mastery, but for the truth as it is in Jesus. In the farther prosecution of our discussion of the subject, we would wish our son to divest himself of every restraint or embarrassment arising from our fleshly relationship to each other. Whatever of reverence or honor may be due to a father from a son, relates only to our fleshly relationship; but in the discussion of the things of the kingdom of our Lord we should know no man after the flesh. In the spiritual organization of the church, as the body of Christ we are all one in Christ Jesus.

The saying, that "men of mind, are like mountains, whose heads are sunned long ere the rest of the earth," may be true in natural things, but not in spiritual; for God has hidden the things of his spirit from the wise and prudent, or men of superior intellect, and revealed to babes. The pride of human minds, is humbled, and he that glorieth, must glory only in the Lord. Still we will not dispute that the Lord does enlighten the minds of some of his children, and even the very feeblest of them, in regard to some things, before the same things are made equally clear to others.

It is perfectly right that the saints should carefully examine every proposition presented, and try it by the infallible standard, the scriptures, before they subscribe to, or indorse it; and beware of novelties and vain speculations in divinity. And further, we believe that we should be very slow to discard the faith or the practice of long standing in the church of God, unless compelled by the testimony of the scriptures; but when the scriptures are clear and emphatic on any point, its opposite, however long standing and popular, should at once be laid aside. The case which you refer to, of Peter, going to the house of Cornelius, and preaching the gospel to the Gentiles, is to the point.

In reviewing the well written article of our son, on the subject of christian's obligations, in regard to carnal or human war, to prevent confusion we will mark the passages on which we wish to remark, in their order by letters of the alphabet, that the reader may know to what part of the article our remarks are intended to apply.

(a.) It was not our intention to take any broader ground, on the subject of non-resistance, than that laid down in the scriptures; if we have inadvertently stretched our line beyond that standard we have gone too far, and will willingly recede to scriptural limits. The entire breadth of our non-resistance doctrine, as we desire to be understood, is measured by the words of our Lord, "Resist not evil, but whosoever shall smite thee on

thy right cheek, turn to him the other also." Matt. v. 29. In repelling a personal insult or injury, the disciple is forbidden to avenge himself, but is commanded to bear it patiently, and leave the result to him to whom vengeance belongeth. An inspired expositor of the laws of Christ has said to the saints: "Recompence to no man evil for evil." Rom. xii. We think it would be straining this divine rule, were we to say, if the assassins knife were at the throat of a wife or child, or of any other of our fellow beings, and we possessed physical power to prevent the assassination, we should not do it; for that would not in our judgment be resisting evil with evil. It is our duty to do what we can to preserve life. For this we have the example of our Lord, who came not to destroy men's lives, but to save them. Luke ix. 56.

But we hope, whether our view on this subject be correct or not, you will re-consider your reasoning, that an effort to teach, or make that truth manifest to the saints, before the same point of truth is made plain to them by the Holy Comforter, will only tend to confusion. If this be so, we should be very cautious in our preaching, lest we confuse the saints, by presenting any points of truth which they do not already understand. I think that you will perceive that your apprehensions are unfounded, for the ministers of Jesus must be apt to teach. If you only mean that we cannot teach spiritual things to carnal minds, or so as to be understood by those who have not been born and taught of the Spirit, then we are perfectly agreed.

(b.) We have carefully reviewed what we said in our former article in regard to the stand points, and feel somewhat surprised that our remarks were regarded as sarcastic or severe. We certainly did not design to indulge either in sarcasm or severity on so grave a subject. To us the cause is a common one; we know no geographic lines dividing the interests of the saints. If one member of Christ's body suffers, all the other members sympathize with it, and we think it will not be disputed that we, at the north, did sympathize with our suffering brethren at the south; but we designed to show that an appeal to arms, so far as the brethren both north and south were concerned, was totally unproductive of any good, but of indescribable evil to the saints in both sections of the country. Our remarks were designed exclusively to be applied to the brethren; for we have neither the authority nor disposition to endorse or censure the policy of children of this world, or to dictate in the political affairs of the world. We designed only to say, in candor, soberness, and kindness, that after making all allowance for the sufferings of the brethren at the south that they may claim; still we honestly believe that so far as the saints are concerned, it would have been better for them to have borne the wrongs inflicted on them until deliverance should come from above, than to attempt to avenge themselves.

(c.) The declaration of our Lord,

that his kingdom is not of this world, else would his servants fight that he should not be delivered to the Jews, to our mind presents this palpable truth, that the kingdoms and governments of the world are governed on worldly principles, by human policy and physical force; but his kingdom is not of this world in any of these respects and therefore his subjects are not allowed to fight in carnal warfare, not even to repel the persecution, proscription or assassination of their King. Can we fairly infer that while forbidden to fight in defense of their King, they are at liberty to fight for their own personal rights, or for the defense of human governments? What is his kingdom? Who are his servants? And why may they not fight? His kingdom is his church over which he presides as her blessed and only Potentate. His servants are the members of his mystical body to which he is given to be *Head over all things*. They, as his body and members, cannot therefore engage righteously in any strife in which their Head cannot participate, without being severed from their Head, so far as such strife is concerned. Nor can they do what he, as their only Potentate, has not commanded, especially what he has forbidden. In this respect they cannot serve two masters. All subordination of his servants to human authorities, of parents husbands, masters, magistrates, kings, Governors, and rulers, is restricted to his supreme command; we are to obey them, not because they, but because he commands us. So that the christian, in rendering tribute to whom tribute is due, honor to whom honor is due, and obedience to whom obedience is due; are to do so in obedience to Christ, and in a way in which we call no man on earth our master or our lord. We cannot be subordinate at the same time to two distinct and conflicting laws, or governments. Under no circumstances, not even to save our lives or property, or to escape the wrath of human rulers, are the subjects of Christ's kingdom permitted to depart from his laws. Can it be right for the saints to shed blood in defense of their life, liberty, or human rights, and at the same time wrong when in defense of the higher and more sacred cause of their divine Lord and Master? Or is it less safe for us to commit the preservation of our natural lives and interests to the keeping of God, than the keeping of our spiritual interests?

It is true, there is no word of reproof recorded, as having been given to the centurions, mentioned Matt. viii. and Acts x.; and this fact seems to favor the idea that a military position is compatible with a christian profession. But, let us examine. Neither of these centurions were disciples of Jesus at the times referred to. It was the faith of the one mentioned by Matthew, and not the former practice that Jesus commended; and of his subsequent life, whether he ever took on him the yoke of Jesus, and identified himself with the church, we are not informed; if he did, it is quite probable that he re-

signed his commission in the army, and became a soldier of the cross. Cornelius was a centurion, but we have no account of his serving in the army after he became a Baptist. Could we find that either of these centurions, after uniting with the church, still held their places in the army, without reproof, it would be to us clear and satisfactory proof that our views of the incompatibility of human warfare with the christian calling, are untenable.

On this point we will submit for consideration, whether the qualifications for military service do not disqualify one for discipleship to Christ; and *vice versa*? To be a soldier under military discipline, martial law forbids him to sympathize with, or render aid or comfort to an enemy; and requires him to put them to death without mercy when so commanded by his commanders. The law of Christ by which his disciples are governed, commands that we shall love our enemies, and render to them all the aid and comfort in our power. Is there a single case on record of any one of the primitive saints holding military positions, either as officers or privates. If there is, that will settle the matter, and end the discussion. But, in the absence of any such example on record in the New Testament, and in the seeming opposition to all the examples and precepts of Christ, is it safe for us to teach that christians may without violation of the laws of Christ, or of the peaceful principles of our holy religion, use the sword in carnal warfare?

(d.) Although we fail to deduce the same inference from the declaration of our Lord, that his kingdom is not of this world, yet we are perfectly satisfied that the laws of Christ's Kingdom, instead of abrogating such relations and civil obligations as God has instituted and ordained, especially provide and command that they shall be respected observed and obeyed. But all such are specified, defined and restricted to such limitations as infinite wisdom has ordained. But we do infer from the declaration of our Lord that his kingdom ruleth over all. Psa. ciii. 19. And while it conforms to none, it is distinct and independent of them all; and destined to break in pieces and destroy all other kingdoms, and stand forever.

(e.) We can make no distinction between *general and organic* or fundamental, in the laws of the kingdom of Christ. All the laws of Christ are organic and fundamental; so that they cannot be dispensed with in his kingdom. There, and there exclusively they belong; they were not given to the world, nor intended for the regulation of worldly Governments. Nor can we consent to the restriction of the law of Christ, where in he commands his disciples to love their enemies, to those only which are brethren or fellow members of the kingdom. We have an example in the prayer uttered by the Savior on the cross, "Father, forgive them," and in the same spirit in Stephen praying God to lay not the sin of his

murderers to their charge. The prayer of Paul that the Lord should reward Alexander according to his works, we cannot regard as a malediction, or imprecation, but rather that his devices and opposition to the truth might prove ineffectual; that his iniquity might be exposed, and the saints preserved from his wicked influences. But whatever may have been the design, the appeal was to the Lord, to meet out the reward, as to him alone belongeth vengeance. To him also may all the oppressed saints freely appeal for protection from the violence of their enemies and to dispose of them as he sees proper. He certainly reproveth his disciples for proposing to call for fire to destroy their enemies. We do not understand that Alexander was an outsider, but having at least a nominal standing in the church, was capable of doing more harm than a regiment of outside enemies. Therefore, Paul delivered him and Hymeneus, unto Satan, that they might learn not to blaspheme. 1 Tim. i. 20.

(f.) The Savior does command the disciples to love their enemies, and to bless such as curse them, and to pray for those who persecute and despitefully use them; but nowhere do we find his command to love Satan. It is not their enmity, nor their spirit that we are commanded to love. But knowing that such were some of us, and that God had made us to differ, we are to cherish a compassionate feeling towards them, like that expressed in the words before written, "Father, forgive."

Indeed we fail to see how the supposed "absurdity" would be avoided by restricting the application of our Savior's command to enemies, persecutors, spiteful and malicious members in the church, since the same spirit of Satan instigates their hostility and malicious conduct that betrays itself in those who are without. But we trust that the examples we have referred to, of Christ on the cross, and Stephen in his martyrdom will suffice to show that the inference suggested is not justified by the scriptures.

(g) The necessity or propriety of enforcing the laws of men by the sword, in order that their laws should be a terror to the wicked, does not belong to this discussion: for we have not disputed that God has authorized the potentates of the earth, to enforce their wholesome laws by the sword. But while the potsherds of the earth may strive, the saints are called out from the strife and turmoil of carnage, and are subjects of a kingdom whose subjects are commanded to put up the sword.

(h) We know of no direct precept forbidding a disciple of Christ to holding a civil office, where such office does not interfere with his religious standing. But for Christians, especially those who profess to be ministers of Christ, to seek such offices, never fails to lessen them in the esteem of their brethren. We do believe however that such offices as require them to execute the death penalties of the law, or to be engaged in

carnal warfare are altogether incompatible with their holy profession; that they cannot fill them without disobedience to Christ. Cesar does not lack for men, to execute his laws. Christians who are redeemed from among men, and brought under law to Christ, should come out and be separate from the world. They have better, and sufficient employment in the kingdom to which they belong. The laws of Christ's kingdom do not apply to any but the subjects of his spiritual government; therefore we have no judgment to pass against the men of this world, in regard to these things. All that Christians have to do to sustain human governments is enjoined on them by the laws of Christ; they must pay tribute, and submit to every ordinance of men, for Christ's sake; because he commands it. But the less they have to do with politics, the better. If we pay assassins for murdering our neighbors, or otherwise encourage them to do so, we truly are accessory to the murder. But if we simply pay tribute to Cesar, as we are commanded to do; and Cesar employs the revenue so collected for the destruction of our fellow men, he and not us is responsible.

(i) Perhaps no stronger case could be supposed, than that which you have stated. The murderer, with his knife at the throat of your wife, or we will say, at the throat of any other person, we believe if in our power we should prevent the commission of the deed, as best we can. But that is a case which we believe could never occur with a Christian whose trust is wholly in the Lord. The Christian who can trust the salvation of his soul to God, we would suppose could also trust his personal safety, and that of his family to the same guardian care. "Behold I send you forth as lambs among wolves." Can we conceive of greater exposure than this? In what then are they to confide for safety? Not in purse, or strip, or staves, or warlike armor; for they were forbidden to take any. But God has assured us, that he has created the smith that bringeth forth an instrument for his work, and also the waster to destroy, and he says, "No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord."

Can a Christian be more safe in trusting in a sword, and in his own power and skill to use it, than in committing the preservation of his life and all his interests for time and for eternity to God? "He that leadeth into captivity, shall go into captivity." "He that taketh the sword, shall perish by the sword." Whoso sheddeth man's blood, by man shall his blood be shed. "They that trust in the Lord shall be like mount Zion which cannot be moved, but abideth forever."

(j) Our reference to the failure of an appeal to arms, to secure any beneficial effect to either section of the country, was not designed to prove that such appeals have never been

successful; but rather to show that had the peaceful doctrine of the gospel prevailed in the north and south more than a million of lives would not have been sacrificed, and untold millions of treasure would have been saved. And now what has been gained? The South have not gained their independence, nor have the North secured, what our congress declared to be the sole object of the war on their part, the restoration of all the states to the Union, with all their rights unimpaired. But with the policy of the states either north or south, this discussion has nothing to do, either to commend or to denounce. The simple question involved is, whether the subjects of the kingdom of the Prince of Peace, may under any circumstances stain their hands with the blood of their fellow men.

(k) We remember the time when Dr. Holcomb, of Philadelphia published the work alluded to; but what were his arguments on the subject of peace, we do not so clearly remember. But admitting that he advocated the doctrine on the same ground that we do, would not prove that God reveals his truth to the enemies of the cross before he does to his people; for if our position be correct, the primitive saints were enlightened, did understand and practice these very principles. The Peace Societies of New England, could not have occupied the same ground with us, as we confine the laws of Christ to his Kingdom and disciples, while they would apply them indiscriminately to the world. We are not aware that we have arrived at any conclusions on this subject by any process of reasoning. We design only to take the word as it reads upon this subject, and abide by its instruction.

(l) Your explicit statement of your position is substantially the same which we also hold; so far at least, as is stated from l. to m. as marked in your letter.

(m) Ours, is not properly called a non-resistance doctrine; for we are commanded to resist the devil, and to resist evil, but not with evil. And we hold that the Christian's whole allegiance is due to Christ; as he is given to be the head over all things to his church. The laws of nature which God has enacted will enforce themselves, and we are forbidden by the law of Christ to transgress them. The laws also of civil governments, made binding and obligatory on Christians, so far as they do not conflict with the paramount laws of Christ. So in all things the Christian is governed by Christ; and in his law, thoroughly furnished by precept and example, to every good work. We do not design to apply the spiritual laws of Christ, to any but to his spiritual subjects.

We have before said that in what we have written, we have not the slightest intention to censure our brethren either North or South. We wish only to call the attention of the household of faith to some of the precepts of our divine Lord and Master; that whatever may have been our errors in times past, we may henceforth

understand the way of the Lord more perfectly.

In conclusion we wish to say, that we hold none responsible for our views; not even the Warwick Association, whose circular of last June, gave rise to this discussion; for we have not consulted with them, and we know not that they will fully indorse our views. Neither do we wish our views on this or any other subject to prevail any farther than they are sustained by our only authorized standard, the scriptures. Our judgment is weak and imperfect; but the scriptures are infallible and perfectly safe. We may fail in many points to understand them correctly. We think our views are about as clearly and candidly stated as we are capable of presenting them; and we only wish them to pass for what they are worth. So far as they are sustained by the scriptures, may they be blessed to the instruction and edification of the heirs of immortality; and wherein they are not so sustained, may God enable the readers to detect the wrong and avoid it. "Prove all things. Hold fast that which is good."

We sincerely join with our son, in the desire by him expressed that nothing growing out of our discussion may tend to mar the sweet fellowship of any of our kindred in Christ. We are truly glad to find that not even filial affection and regard for an aged parent, of which he has never been deficient, would tempt him to endorse aught from us, until he can find it sustained by the divine rule. Unless our son, or some other of our brethren shall see cause to call us out again upon this subject, we shall submit what we have written; at least for the present.

ENQUIRY AFTER TRUTH.

OPELIKA, Ala., Jan. 10, 1867.

Will Eld. S. H. Durand please give his views through the "Signs of the Times," of Jan. 18-19, and also of 1 Tim. i. 13.

W. M. MITCHELL.

Marriages.

Dec. 27, 1866—At the residence of the bride's father, by Eld. P. Hartwell, Mr. CHRISTOPHER S. FETTER, of Southampton, Bucks Co., Pa., and Miss MARY C. VAN DYKE, daughter of Dea. J. S. Vandyke, of Hopewell, N. J.

At the same time and place, by the same, HENRY S. SHEPPARD, and AURELIA C. VAN DYKE, daughter of Dea. J. S. Van Dyke, all of Hopewell N. J.

Jan. 2, 1867—By the same, at the residence of the bride's father, in East Amwell, NATHANIEL H. SHEPPARD, and ANNA E. DALRYMPLE, daughter of Joseph M. Dalrymple both of East Amwell, N. J.

Jan. 1—By Eld. I. Hewitt, at his residence in Halcottville, N. Y., FRANCIS M. TRAVIS, and JOSEPHINE E. MILLS, both of Roxbury.

By the same, at the same time and place, ROBERT A. SCHENCK, and JESSIE H. MYERS, both of Roxbury, N. Y.

Jan. 7—By the same, at the same place, JASON A. MORSE, and ELECTA M. SANFORD, both of Middletown, N. Y.

At Evening, by the same, at Pine Hill, Ulster Co., N. Y., DANIEL T. KHATOR, of Roxbury, and ELIZABETH A. SHAWSON, of Ulster Co., N. Y.

Obituary Notices.

DIED.—Near New Vernon, on the morning of the 3d inst., of Apoplexy, **Mrs. Eunice Comfort**, in the 69th year of her age.

Sister Comfort has been a most estimable member of the New Vernon church for about forty years; orderly in her daily walk, sound in the faith, and through all the storms which have agitated the church, unwavering in defense of the truth. She was a daughter of the late lamented Dea. Charles Harding. She was left a widow with several young children, more than forty years ago. It was her happiness to live to see her children raised and settled respectably in life, and two daughters and three sons in law brought to a knowledge of the truth, and orderly members with her of the same church. At the time of her death she was residing with her only son, who, with his affectionate family were much devoted to her welfare while living, and overwhelmed with grief at her sudden death. Her funeral was largely attended on the 4th inst., a discourse on the occasion was preached at the Meeting house, by the pastor, from Ps. xc. 14, after which her remains were deposited by the side of her slumbering companion and relatives in the New Vernon cemetery.

DIED.—**Mrs. Lucy Jane Freeman**, wife of J. W. Freeman, and daughter of Charles and Lucinda Hazlerigg.

She was a highly esteemed sister-in-law of mine, with whom I have been acquainted from childhood. Her disease was consumption, of which she died at the age of 42 yrs. Although she was not a member of the visible church, she loved the doctrine of sovereign grace, and was a warm friend to O. S. Baptists; and has frequently expressed a desire to be baptized; but from a sense of her unworthiness she forbore; but no christian lived a more exemplary life. Through her last illness her sufferings were great, but she bore them with resignation and patience, was not heard to complain that her sufferings were too great. On the morning before her death she talked with her family her father, mother, husband and children, and gave them good advice, to be loving and kind to each other, then she desired to see brother S. R. Williams, who was called, with whom, though very weak, she talked much about Jesus, and of her hope in him; after which she asked if he could give her the right hand of fellowship, which he did. This seemed to fill her soul with joy. After this she slept about twelve hours, and then fell asleep in Jesus.

FRANCES A. HAZLERIGG.

DEAR BROTHER BEEBE.—At the request of the deceased I send you the following obituary for insertion in the "Signs."

DIED.—On Sunday morning Dec. 16, 1866, at the residence of her aunt in Fauquier Co., Va., of Pulmonary consumption, in the 23d year of her age, **Sallie A. Kercheval**, niece and adopted child of Edna A. Furguson.

She had been laboring under this fatal disease for more than a year, and bore it all with a meekness and fortitude not usual in one so young. She never made a public profession of religion, and in a brief conversation I had with her after preaching in her hearing, just one week before her death, I could not draw from her any thing that I could rely upon as an evidence of existing faith in the Son of God; but every thing necessary to assure me that she had been awakened to a just sense of her lost condition by nature, and of her utter inability to do aught that could recommend her to the favor of God. She spoke and spoke forcibly of the deceitfulness of her heart, and the alienation of her mind, that prevented her from laying hold of the consolations of the gospel that were so full of comfort to others. Although this was the state of her mind when I left her, I am informed by her aunt and other attendants that before her departure, every cloud was dispelled, every fear removed, and she could call God, Father, and feel the power of that spirit which enabled her to do so. Her language and her appearance being such as to produce the

firm conviction that it was not the workings of imagination, but a stern reality. All fears of death were removed, and she could pass the cold river telling of the triumphs of almighty grace. Just before her departure she called upon God audibly to give her strength and grace to bear her through the great struggle, and without a struggle or a groan she fell asleep in Jesus. I was sent for and preached a discourse on the occasion founded upon Isa. lxiv. and part of the 6th verse. "We all do fade as a leaf, and our iniquities like the wind have carried us away."

R. C. LEACHMAN.

I am also requested to ask the publication of the following.

Sister Margaret Jackson formerly Margaret Megrath died on Sunday, July 22, 1866, after a brief illness, in the 53d year of her age.

Sister Jackson had been married twice and leaves two sets of children, two by her first and four by her last husband, to mourn her loss. Before her last marriage she had been for some time a highly valued member of the church at Ebenezer, Loudoun Co., Va., under the pastoral care of brother Thott. After her second marriage she transferred her membership to the church at Goose Creek, Fauquier county, and was highly esteemed for her meek and quiet temperament, and her love for the society of saints, and her devotedness to the cause of truth. For several years previous to her death she was prevented by circumstances beyond her control from meeting with her brethren, but it is known by those who were conversant with her, that her faith remained unshaken and her love unabated. In all the walks of life, as wife, mother or mistress, she perhaps was never surpassed, and but seldom equalled. And her God and Father has now taken her to himself. Yours as ever.

R. C. LEACHMAN.

MY DEAR BROTHER.—The sad duty devolves on me to send you the obituary of another dear relative. My grand-father, but still dearer, our brother in Christ, **Samuel Hall**, who died on the morning of December 16, at his residence, near Lewisburgh, Ky., aged 82 years, 4 months and 29 days. For many years he was afflicted with a disease that was almost constantly a source of annoyance, and at times of great pain, and finally terminated his mortal existence. But he bore all his afflictions with christian fortitude, calmly awaiting that hour, dreaded by many, but welcome to him; for it released him from sufferings and sin; and freed his tired spirit from its tenement of clay, and then clad in robes of living light, the righteousness of Christ, in whom he trusted, he should speed his flight to the summit of unapproachable perfection.

He was for years a member of the Mt. Gilead church of Particular Baptists, in which name he gloried; he was one of the main pillars in the church, filling his seat faithfully, when not providentially hindered. He was respected and beloved by all the brethren who knew him; being known generally by all the Baptists, and especially those of the Licking Association. He was uncompromising in the doctrine of salvation by grace, he rejoiced in God his Savior, and had no confidence in the flesh. He continued firm and unshaken in the faith until Christ came to lead him over the stormy river, to the peaceful shore beyond. He was truly a father in Israel; his door was always open to his brethren and friends whom he delighted to entertain. His christian faithfulness and devotion during his long and useful life were such, that it may be said in truth of him, he had fought the good fight and kept the faith. A kind and indulgent father, his children deeply feel their loss; but they have the consolation to know that what they lose, is gain to him in a better world. An aged widow and nine children, seven of whom were members of the same church with him, are left to mourn. May the grace of God sustain our aged grand-mother, who is a mother in Israel, in her declining days, reconcile her to his will, and enable her to realize that, "He doeth all things well," and when her days are ended, may she with her companion, rise to that bright land where parting is unknown.

J. H. WALLINGFORD.

BROTHER BEEBE.—With deep sorrow of heart I send you for publication the notice of the death of my son, **Asa A. Piper**, which occurred Dec. 9, 1866. His age was 23 years and one month. His disease was liver complaint, which terminated in an abscess of the stomach.

He died in the full triumphs of the faith of the gospel. He obtained a hope in the Savior the 29th day of March, 1865, and told his experience to the Spring Creek church in Sangamon Co., Ill., on the fourth Saturday of April, and was baptized by Eld. Chas. Alsbery on the fourth Sunday in May, 1865. From the time he received a hope until the day of his death, all his thoughts appeared to be on the subject of religion. If he went into any kind of business, his mind was not on it, but on the bible. He was always ready to talk on the subject of religion. He became my constant companion; and now that he is gone to his everlasting rest, I feel as if I should never get over the loss. He bore his afflictions with great fortitude, saying that he was in the Lord's hands, and the Lord knew what was best. After the abscess broke, he asked me if he would have to bear this suffering another month. I told him, no; he could not endure it but a few days. He looked at me with a most heavenly smile, and said, Thank the Lord, I shall be done suffering. I must close this short sketch, hoping God's people everywhere will pray for me. Yours in sorrow.

B. B. PIPER.

LOXA, Ill., Jan. 11, 1867.

BROTHER BEEBE.—By request I send you the following obituary of sister **Lucinda Hazlerigg**, wife of Charles Hazlerigg. She died Feb. 11, 1865, aged 68 years, 2 months and 9 days. She was a member of the Baptist church for fifty two years. She first united with the church called Howard's Upper Creek, in Clark Co., Ky., after about eight years, in which time she was married, she moved to Grayson Co., Ky., and joined the Beaver Dam church; two years later moved to Illinois, and joined the Sandy Creek church; subsequently the Plum Creek church in Scott Co., Ill.; and afterwards was in the constitution of Providence church, in Pike Co., Ill., where she fell asleep in the embrace of her Lord and Master, leaving an affectionate husband, four sons and three daughters, with the church and numerous friends to mourn; but not as they who have no hope. She was highly esteemed as a dear mother in Israel. She was a faithful and sound Baptist. May the Lord sustain our bereaved brother and his family, and reconcile them to his will.

STEPHEN R. WILLIAMS.

DEAR BROTHER BEEBE.—Please publish the death of my dear father, **Jackson Davis**, who died October 8th, 1866, in the 76th year of his age. His disease was asthma, of which he has suffered for many years, with lung fever. His sufferings were great, and for the last four days was in a stupor most of the time. On the morning of the day he died, he roused and showed signs of consciousness for a very short time, but soon sunk into another stupor from which he never awoke. He closed his eyes with a smile on his countenance, as though he saw the glories of that state into which he was entering. He was an O. S. Baptist for many years. He joined the Elk Creek church in November 1811, and was baptized by Elder James Lee, and continued steadfast in the doctrine of the bible until his departure, and was a sincere lover of the truth.

Peaceful in his silent slumber,

Peaceful in his grave so low;

He no more will join our number,

He will no more sorrow know.

"There'll be no more sorrow there,

In heaven above, where all is love,

There'll be no sorrowing there,"

The least of all saints.

ELIZABETH DAVIS.

By request I send for publication, the obituary of **Mr. Ethel Travis**, who died September 18, 1866, aged 67 years, 2 months and 28 days. Brother Travis united with the First Roxbury church, by baptism, March 17, 1816; moved some years ago into the

bounds of Second Roxbury church, where he remained until his death. He was a firm believer in the doctrine of the O. S. Baptists. His house was a home for his brethren and sisters, who have been welcome there at all times. He had no confidence in the doctrine of salvation by works; but believed that God's people are saved by grace, through faith, and that not of themselves, for it is the gift of God. He has left a widow and several children to mourn; but not as they who have no hope. We believe their loss is his gain. "For if we believe that Jesus died and arose again, even so them also who sleep in Jesus will God bring with him. We sympathize with the afflicted family. May the Lord sanctify their afflictions to their good and his glory.

ISAAC HEWITT.

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ABSTRACT OF THE TABLE ADOPTED NOVEMBER 19, 1866.

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FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 30 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily, (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2 20 P. M., and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12 30 P. M. Connects at Elmira for Philadelphia and the South.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3 45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.

Only one train East on Sunday, leaving Buffalo at 6 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

6. 00 A. M. New York Day Express, from Salamanca, Daily, (except Sundays.) Intersects at Hornellsville with the 5 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

7. 10 A. M. Express Mail, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 9 40 A. M., and connects at Hornellsville and Corning with the 8 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6. 40 A. M. New York Day Express, Daily, (except Sundays.) Intersects at Corning with the 5 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 15 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.

7. 30 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12 30 P. M.

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LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 1 28 A. M., Rochester 11 28 P. M., Salamanca 12 (midnight) and Dunkirk 2 22 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8. 45 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6 18 A. M., Salamanca 5 50 A. M., and Dunkirk 8 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

4. 00 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 00 P. M. Night Express, Daily (except Sundays,) from Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 1 25 P. M., Buffalo 1 45 P. M., and Dunkirk 3 22 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

5. 30 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

6. 30 P. M. Lightning Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 12 05 P. M., Buffalo 1 45 P. M., Salamanca 1 25 P. M., and Dunkirk 3 22 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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DR. H. A. HORTON'S MIAZMA ANTIDOTE:—A SPEEDY AND PERMANENT

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READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

Panola, Woodford Co., Ill., Januay 22, 1866.

MRS. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague. S. R. RATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—My family were all down with Fever and Ague, when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all. L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure. A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since. JOSEPH KIRKPATRICK.

A. A. Piper, of Mattoon, Coles Co., Ill., and John S. Leachman, of Manassas's Junction, Va., are appointed agents to sell the above medicine.

PROSPECTUS.

Having long felt the want, as well as many others, of a small, cheap Hymn Book, with large type, for the use of the Old School Baptists, and having been often solicited by brethren to compile such a work, I have concluded, after much reflection, to publish such a work. I have the selection now made, containing between three and four hundred hymns, about one fourth of them original, and the rest carefully selected. It will be printed on good paper, with large type, and bound with cloth, and delivered to subscribers, free of postage, at sixty cents per copy, leaving but a small margin for my own trouble and expense. This little volume, (called Pocket Hymns) may be expected through the press in a few weeks, and I now solicit names from persons, churches and Associations to be forwarded to me as early as practicable, for this little mite I humbly present to the church of Christ.

The above little volume is not expected to rival nor to supersede the larger selections now out, some of which, as to matter, I consider excellent; and among them Elder Beebe's is certainly a very sound and choice compilation; but it is offered to the churches to fill the vacuum for a small, cheap work for the pocket. Address ELD. I. N. VANMETER, Macomb, McDonough Co., Ill.

Signs of the Times.

Samuel McCall June 67

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35. MIDDLETOWN, N. Y., FEBRUARY 15, 1867. NO. 4.

SELECTED POETRY.

THE BRIDEGROOM'S DOVE.

"O my dove, that art in the clefts of the rock, in the secret places of the stairs."—Cant. ii. 14.

"My dove," the Bridegroom, speaks—
To whom?
Whom think'st thou meaneth he?
Say, O my soul! Canst thou presume
He has addressed thee?
Yes: 'tis the Bridegroom's voice of love,
Calling thee, his Love, his Dove.

The dove is gentle, mild, and meek,
Deserve I, then, the name?
I look within in vain to seek
Aught that can give a claim;
Yet, made so by redeeming love,
My soul, thou art the Bridegroom's dove.

Methinks, my soul, that thou may'st see,
In this endearing word,
Reasons why Jesus likens thee
To this defenceless bird;
Reasons which show the Bridegroom's love,
To his poor, helpless, timid dove.

The dove, of all the feathered tribe,
Doth least of power possess;
My soul, what better can describe
Thine utter helplessness;
Yet courage take; the Bridegroom's love
Will keep, defend, protect his dove.

The dove hath neither claw nor sting,
Nor weapon for the fight;
She owes her safety to her wing,
Her victory to flight.
A shelter hath the Bridegroom's love
Provided for his helpless dove.

The hawk comes on, in eagle chase;
The dove will not resist;
In flying to her hiding place
Her safety doth consist.
The Bridegroom ope's his arms of love,
And in them folds his panting dove.

Nothing can now the dove molest,
Safe from the fowler's snare;
The Bridegroom's bosom is her nest;
Nothing can harm her there.
Encircled by the arms of love,
Almighty power protects the dove.

As the poor dove before the hawk,
Quick to her refuge flies,
So need I, in my daily walk,
The wing which faith supplies,
To bear me where the Bridegroom's love
Places beyond all harm his dove.

My soul, of native power bereft,
To Calvary repairs;
Immanuel is the rocky cleft,
The secret of the stairs.
Since placed there by the Bridegroom's love,
What evil can befall his dove?

Though Sinai's thunder round her roar,
Though Ebal's lightnings flash,
Though heaven a fiery torrent pour,
And riven mountains crash.
Through all, the still, small voice of love
Whispers, "Be not afraid, my dove."

What though the heavens away may pass,
With fervent heat dissolve,
And round the sun this earthly mass
No longer shall revolve;
Behold a miracle of love,
The lion quakes, but not the dove.

My soul, now hid within a rock, (The Rock of Ages called,) Amid the universal shock Is fearless, unparalleled.
A cleft therein, prepared by love,
In safety hides the Bridegroom's dove.

O happy dove! thus weak, thus safe,
Do I resemble her?
Thus to my soul, O Lord, vouchsafe,
A dove-like character.
Pure, harmless, gentle full of love,
Make me in spirit, Lord, a dove.

O thou who on the Bridegroom's head
Did'st as a dove come down,
Within my soul thy graces shed;
Establish there thy throne;
There shed abroad a Savior's love,
Thou holy, pure, and heavenly Dove.

"Gospel Standard."

CORRESPONDENCE.

RICHMOND, KY., Jan. 8, 1867.

BROTHER BEEBE:—In the first number of the current volume of the "Signs of the Times," there appears a communication from Eld. Silas H. Durand, in which that esteemed brother dissents from the doctrine held by many of the Lord's people, and avowed by me in No. 21, of Vol. 34, concerning the destiny of the lineal descendants of Jacob. I fully concede the right of brethren to criticize in the fear of the Lord and in the light of his holy word, every thing submitted for their consideration. Permit me in the spirit of sincere inquiry for truth, to offer, on this subject some additional remarks. Upon a careful reading of brother D's communication, his objections to the doctrine in question seem to be:

1. That the end of this people as the "people of God," was when Christ fulfilled the law and the prophets. Then their covenant was taken out of the way.

Now this, it seems to me, is but another mode of stating the question under consideration; since it may be fairly inquired, Has Christ yet completely fulfilled the law and the prophets? Was the work of Christ in every sense finished at his crucifixion? The answer to this is obvious. Matt. v. 18, and xxiv. 34.

2. The return of this people to their fatherland, and their conversion to God, implies the re-establishment of the middle wall of partition between Jews and Gentiles.

I cannot see why the realization of promises temporal and spiritual, indicated in the covenant to Abraham should be thought a re-establishment of that covenant of works which God made with his people when he took them by the hand to bring them out of the land of Egypt. Compare Jer. xxxi. 32, with Deut. xxix. 10—15. The Jews will have their form of service, but being, like the nations of the saved, spiritual, there can be no division between them, but cordial union. Isa. ii. 2—5.

3. A literal fulfillment of prophecy in the restoration and conversion of this people to receive remaining blessings, is impossible, since the promises are to all, to every one. But many generations have passed away without receiving these promises.

The ultimate fulfillment of the Abrahamic covenant is in connection with such of these people as God shall reserve according to the election of grace. Who this remnant are, the following among other passages de-

termine. Isa. iv. 2—3, x. 20—23, xi. 10—13, xxiv. 6. Jer. i. 20; Ezek. vi. 8—10, xii. 14—16; Dan. xii. 1, Zach. xiii. 9; Rev. xiii. 8, (in part.)

4. The literal and spiritual do not run parallel, being thus kept distinct, but the spiritual is always pointed to through the literal.

I submit whether the parallelism of the literal and spiritual is incompatible with the typical relation of the former, and of the anti-typical relation of the latter. Were not the prophets and others at the same time literal and spiritual Jews—literal, as descending lineally from Jacob, and spiritual, as children of Abraham by faith in Christ Jesus?

However conclusive our reasoning on any subject may seem to ourselves, the opinions of men and the decrees of councils, in view of the present imperfect state, must, to command the faith and obedience of men, be attested by the word and spirit of God. Any quotations which brother D. may make from the holy bible, to prove the interest of elect Gentiles in the seed of the woman, are wide the mark, because this is not the point under consideration. Equally destitute of force are such quotations as indicate the predicted and actual excision of the lineal descendants of Jacob for a time from the covenants of promise. If, as he declares, or intimates, they were not the people of God in any other sense than as typical of spiritual Israel, since now their typical character has been substantiated in the mission of Christ, they are no longer as a community in any sense, the people of God, and therefore as such are not interested in the declarations of scripture. Quotations to this end would be pertinent. He should show from scripture that as a people the children of Israel have been excluded finally from the "covenants of promise." The reference to Hosea i. 9, 10, is not in point; for the apostle Paul does not refer to it, to show the final exclusion of the Israelites from the blessings of the new covenant, but their then present fall. In consideration of the interest which Gentile families of the earth possess in the promise of Christ, the apostle uses Hosea, Isaiah and Moses in their spiritual reference to them during the blindness in part which happened to Israel. Consider for a moment the tenor of Hosea.

The prophet under the figure of an adulterous connection, portrays the apostasy of the ten tribes of Israel. "Call her name Lomhannah; for I will no more have mercy upon the house of Israel; (see margin) but I will utterly take them away." This

was accomplished when Shalmanizer king of Assyria, in the ninth year of Hoshea took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan and in the cities of the Medes." (2 Kings xvii. 6. See what follows.) The prophet continues: "But I will have mercy on the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses nor by horseman." Through many and dire calamities, while partially indifferent under their own kings, when subject to the dominancy of Gentiles; and when feeling the iron heel of persecution in their earth wide dispersion; heartsick with hope deferred, and maddened with despair; through all, God has preserved them till the coming of Christ; yes, to this day. And for what, this ever bruised peeled and scattered people? A perpetual token of despair? No. For though at the birth of a son to Hosea, the Lord said of the house of Israel, "Call his name Lo-ammi; for ye are not my people, and I will not be your God." What then? "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered. And it shall come to pass that in the place where it was said unto them, Ye are not my people, how spiritually true this, of Israel to this day! "There it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one Head, and they shall come up out of the land; for great shall be the day of Jesreel," (God hath planted.) (Read in connection Ezek. xxxvi. xxxvii.; Jer. xxx. xxxi.; Isa. lvii. lxvi.; Joel ii. iii.; Zech. xii. xiv.) A question arises. Will brother D. tell the children of God when these last words were fulfilled? When were both Judah and Israel subsequently to Rehoboam's day gathered together and united under one Head? What need of it? It may be remarked, "These words were fulfilled in the incarnation of Christ, and the gospel was first preached to the Jews as was necessary; that it might be shown that they were not his people," on the contrary, says the prophet, Chap. ii. 1— "Say ye unto your brethren Ammi," that is, my people; and to your sisters, Ruhamah, that is, having obtained mercy. Besides, what right have we to interpret a portion of this prophecy as literally true of the lineal descendants of Jacob when judgment is the subject, and the remaining part as spiritually true of Elect

Gentiles, only when mercy is the theme? The subjects of address are constantly the same people. Upon what principle and by what authority shall we introduce hearers from without, while shutting out others from within? Hosea continues, (chap. ii. 6, 7.) "Therefore, behold I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers but she shall not overtake them; and she shall seek them, but she shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now." Then follows the Lord's promise of mercy consequent upon the discovery of her vileness and ingratitude. "I will allure her into the wilderness, and speak comfortably unto her." ver. 14. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven and with the creeping things of the ground; and I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely." (Chap. i. 7; Isa. xi.) "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." (ver. 18-20.) The entire then future history of the children of Israel is written by this prophet in these words. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (Chap. iii. 4, 5.)

Let us now turn to Moses, and inquire the destiny of this people. This prophet in addressing the children of Israel promises blessings to them in case of obedience to the ritual service then promulged, and pronounces judgments against them in case of disobedience; and terrible judgments they were. He instances "terror, consumption and a burning ague that shall consume the eyes and cause sorrow of heart," profitless labor, fruitless fields, breaking the pride of their power, the heavens as iron and their earth as brass, plagues, wild beasts, the sword to avenge the quarrel of his covenant, breaking the staff of bread, eating the flesh of their children, the wasting of their cities and desolation of their sanctuaries, a desolation of the land from which the land itself should obtain rest, and at which their enemies should be astonished, and their dispersion among the nations. Finally, "they shall fall one upon another, and ye shall perish among the heathen, and the land of your enemies shall eat you up." Let us pause a moment. These denunciations have ripened into literal judgments, as all history bears witness. How can we persuade ourselves that what follows is not literally true to the same people, but spiritually true to a different

people only? "And they that are left of you (the remnant elsewhere referred to) if they shall confess their iniquity and the iniquity of their fathers, if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, then will I remember my covenant with Jacob, and also my covenant with Isaac; and also my covenant with Abraham will I remember; and I will remember the land." "I will remember the land;" can this have reference to that of any conceivable people, except the lineal descendants of Jacob? If not, then both the covenant with Abraham and the Land, being remembered, these people are destined to be put in possession of the promised inheritance of both Christ and the land of Canaan. But it may be said, these promises are conditional; and the condition failing, the promises were forfeited. Not so. This prediction contemplates this people as having already (in the foreknowledge of God) forfeited the blessings which an observance of the Mosaic covenant would have secured; and yet with this in view, the prophet says, "If then (in their unbelief and exclusion from covenanted blessings) their uncircumcised hearts be humbled;" clearly implying that through divine grace they should be humbled. The word *if* in this connection is intrusive, rendering indubitably certain the event with which it stands in connection. Do we impute doubt of our blessed Lord's exaltation on the cross, the seat of intercession, and the throne of the universe, because he says, "And I, if I be lifted up, will draw all men unto me." The Israelites were cut off from their earthly inheritance because they disregarded the covenant which God made with their fathers when he took them by the hand to bring them out of the land of Egypt. But they will be restored to their earthly inheritance and to the favor of God because previous covenants of promise were confirmed before God in Christ. (Gal. iii. 17.) Now I hold that the time for the full dispensation of the promises of the Abrahamic covenant to the Israelites, has not yet arrived. So far as they are concerned the inheritance is held in obedience, until that remnant be manifested, whose, in the providence of God, are the promises, and until the fulness of the Gentiles be come in whose very calling was occasioned by the unbelief of the Israelites in rejecting the Son of God.

Further to confirm this view of the destiny of Israel, we might introduce as witnesses nearly all the Old Testament prophets, whose teachings are in perfect harmony with those of Hosea and Moses. But in view of the length of this communication, I would simply request the reader to do himself the favor of consulting these among numerous references: Deut. xxvii. xxx. 1-10; Isa. xi. xii. xxvii. 1-6, 1. lxvii.; Jer. xxx. xxxi.; Ezek. xxxvi. xxxvii. xlvi.; Dan. x. 14, xi. xii.; Joel iii.; Amos ix. 13-15; Micah iv. v.; Zeph. iii.; Zech. xii. xiii. xiv.

Let us now turn to the apostle Paul

and inquire the destiny of this people. In a manner quite similar to that of the prophets above consulted, Paul displays great vehemence in setting forth the natural blindness and moral obliquity of his kinsman according to the flesh, but at the same time reveals the most praiseworthy concern for their welfare. After quoting Isaiah and Moses to show what estimate the descendants of Jacob would set upon the holy life, righteous character and divine right of Christ to the worship of his brethren, he proceeds to say (chap. xi.) "Hath God cast away his people," and answers, "God forbid; for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." As in the days of Elijah there were seven thousand reserved. Even so then continues the apostle at this present time, also there is a remnant according to the election of grace. What then? Israel hath not obtained that which he seeketh for, (Israel—the whole people of Israel) but the election hath obtained it, and the rest are blinded. (The rest—the rest of the Israelites who as a body had not attained to the law of righteousness.) I say then have they stumbled that they should fall? God forbid; but rather through their fall, salvation has come unto the Gentiles to provoke them to jealousy. (Deut. xxxii. 21; chap. x. 19.) This provoking of them to jealousy, implies that at that time, twenty-seven years after the crucifixion, some of the Jews were subjects of grace, confirmatory of what the apostle afterwards declares viz: "That blindness in part is happened to Israel until the fullness of the Gentiles be come in." Hereafter this people shall be received in all their fullness. (ver. 12-15.) Why so? Because if the first fruit, (the fathers) be holy, the lump is also holy; and if the root be holy, so also the branches; (ver. 16) and because, although the natural branches were broken off because of unbelief, God is able to graft them in again. Furthermore, "They also if they abide not in unbelief shall be grafted in." That they will not abide in unbelief is certain, because this blindness is in part only, and will be removed when the fulness of the Gentiles be come in. ("Fullness of the Gentiles"—a redundant expression, indicative both of the times of the Gentiles, (xxiv. 24) during which the Jews and their city are trodden under foot, and the redemption of the church of this age out of every nation. (Acts x. 34-35.) They will not continue in unbelief for although this apostle elsewhere declares, "Even unto this day, when Moses is read the veil is upon their hearts;" "nevertheless," he further says, "When it, (their heart) shall turn to the Lord, the veil shall be taken away." (1 Cor. iii. 16.) They will not abide in unbelief, because, the apostle continues: "And so all Israel shall be saved. (Ezek. xxxvii. 11) As it is written there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for his is my covenant unto them when I shall take away their sins." The

apostle Paul quotes from Isaiah (lix. 20, 21) who begins his address (chap. lvi.) to the house of Jacob, showing them their transgressions and sins, and then introduces the blessed future of the same house of Jacob (chap. with the words above quoted. He goes on; "As concerning the gospel they (the mass of Israelites) are enemies for your sakes; but as touching the election, (the elect remnant, yet undeveloped) they are beloved for the fathers' sakes. (The mass of unbelieving Israelites are the connecting link and lump, between the root and branches which are finally to be grafted into the Olive tree. The apostle goes on; "For the gifts and calling of God are without repentance." ("Without repentance," viz, on the part of God; he is immutable in counsel, (Mal. iii. 6,) and this immutability forbids the passing away of this generation until Abraham's seed shall come, to whom the promises were ultimately intended. "For as ye in times past have not believed in God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy, they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." And what will be the consequence of thus re-grafting of the Israelites into the Olive tree of life? Let the apostle answer. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world what shall the receiving of them be, but life from the dead?" What a vision of peace is here revealed! The birth of a nation in a day, and the immediate subjection of all nations, kindreds and tongues to its benign and peaceful sway. Alas! that to dim this spectacle of transcendent earthly glory there should arise the passing cloud of Jacob's trouble! Jer. xxx. 4-9; Dan. xii. 1; Matt. xxiv. 21; Mark xiii. 19.

But this communication must close. Of the many points of interest connected with this subject, the destiny of the lineal descendants of Jacob, I have confined myself to the investigation of one only, viz: Their restoration to Judea and conversion to God. Whether the argument I have made is sound, my brethren in the Lord must decide. Whether the event is certain, the wheels of time must ere long reveal. The scriptures lead me to believe that this peculiar people will be restored in unbelief, in part at least, under the instrumentality of the last anti-christ, whose destruction, and their own subsequent conversion to God, will be effected by the revelation of the Lord from heaven, in view of which approaching event, the writer would once more remind the children of God of the words of the Lord, "Therefore be ye also ready; for in such an hour as ye think not, the son of man cometh." Matt. xxiv. 44. Yours in the blessed hope.

E. H. BURNAM.

HERRICK, Bradford Co., Pa., Jan. 15, '67.

DEAR BROTHER BEEBE:—The sovereign declaration of God concerning his people is, "I will put my laws into their mind, and write them in their hearts." Heb. viii. 10. By this are the people of God distinguished, that each has for himself a perfect transcript of the law of the Lord, not written on tables of stone, not delivered into the hands of priests and teachers to be administered, but written on the fleshly tables of his heart. Still, their would be great difficulty, notwithstanding this fact, in distinguishing that "peculiar people," because of the many opposing claims presented, and the conflicting laws and doctrines professed to have been received of God; but we are not left to human judgment in this matter, to decide in favor of superior numbers, or be led away by apparent honesty and sincerity of professions. "We have a more sure word of prophecy." That law which is written in the hearts of God's people, with all their experience of it, is also written in the sacred volume, and between the word of truth, and the teaching of the spirit in the heart there is perfect agreement. That experience, then, and that profession which agrees with the scriptures only is reliable. "The spirit (in the word) witnesseth with our spirit that we are children of God." "To the word and the testimony; if they speak not according to this word, it is because there is no light in them."

By the teaching of the spirit alone can the word of God given us in the sacred scriptures be unfolded to our understanding. It cannot be explained to any one by human teachers, neither can a knowledge of it be acquired by dint of study. When we experience it, then we understand it. The truth written upon the heart is brought out to view, and its light reflected upon the written word shows us the spiritual meaning and application. Then

"A glory gilds the sacred page,
Majestic like the sun."

How often have we read some passage with no especial interest, seeing only literal beauty, perhaps regarding its teaching as contradictory to reason, and passing it over with a quiet indifference, as something to which we may yield a nominal expression of belief, but which is by no means to direct our course of action. We can remember when this was the case with us in reading many portions of the scriptures, which have since become full of comfort and instruction. Perhaps many of us find much that we still read with some such feelings without even looking beyond the sermon on the mount. But we look at the same passage again, and what a change! It is all new, and so full and clear a meaning is conveyed to our mind through the familiar words, that we look upon them with wonder. We have had some new experience since we last saw them. The words answer to something within. We now believe, and we know, too, what it is to believe. Something has occurred to us that we deemed a great

misfortune, perhaps, and deeply regretted; or something that we looked upon as an important benefit, certain to yield much pleasure. But the affliction has been borne with a serenity we would not have thought possible; or the benefit has failed to give the satisfaction expected. Through both, or either, we have been taught to look with distrust upon earthly things, and our minds have been led to the contemplation of things eternal. As we open the bible we are surprised to see in some place we thought familiar our own late experience recounted, and explained, and the result of all our deep reflections and unfathomable feelings presented to us. We are thus made to feel that it is God who has been leading us in ways that we have not known, through afflictions and supposed prosperity separating us from the world and turning our hearts to himself, by his Spirit enforcing instruction through his providential dealings with us, and thus giving us the comfortable assurance that we are children of the heavenly Jerusalem, and certain inheritors of all the blessings pronounced upon her, having already begun to experience the fulfillment of that declaration concerning her, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

It is not until we have experienced the condemnation of the law and the sentence of death in ourselves, that we read and understand that "the soul that sinneth it shall die." The commandment does not come to us through the written word. We are able to feel the force and see the glory of what stands written there, because the commandment has already come to us, sin has revived and we have died. The word describes our trouble, and shows it to be in consequence of sin abounding or manifested by the entrance of the law.

It is not until we have experienced salvation in ourselves, that we know the meaning of the blessed name of Jesus. When we have felt some degree of peace from trouble, peace strange and unaccountable, because we think we ought still to be in trouble on account of the host of sins which we have not overcome nor atoned for; when a sense of mercy, extended in our perfect helplessness seems softly to enter our hearts, melting them in gratitude; when a kind of infinite love that we cannot express swells within us towards the infinite Being in whose mercy we hope; then do we know Jesus as the savior from sin, and the prince of peace. However the circumstances may differ through which we are taught the same truths are brought to the knowledge of all. However imperfectly the experience of any may be expressed, it will still bear the unmistakable impress of God's hand in teaching, harmonizing with what is written in the word. It will show a knowledge of sin, a recognition of the holiness and justice of God, a feeling of separation from the world, a distrust of human help, and a hope for salvation resting alone upon the mer-

cy of God, through grace that is in Christ Jesus.

The wisdom contained in the scriptures is infinite. The little that we are able to see of it causes us to exclaim in wonder, "O the riches and depth both of the wisdom and knowledge of God." But little of what is their contained, is fully opened to the understanding and brought to bear upon the mortal pilgrimage of any one child of God. To each is given such measure of wisdom and knowledge as is necessary for his own instruction and for the fulfillment of his work in the church. But little of the whole array of scriptural testimony is given for use to any one branch of the church; but little perhaps to any one age. But when the mystery of God shall be finished, when every member from the first to the last shall have been brought together unto the perfect man, and the whole body shall stand in perfect manifestation, then it will be seen that no smallest part of the sacred word has been written in vain; that all scripture has been profitable; that the church in the minutest experience of each of its members through all the course of time, and in its perfected glory was all represented in the inspired volume.

If the law of God is written in the heart of each of God's children, one might ask, how can we account for the ignorance in which we remain so long, and for the necessity of continued instruction and repeated reproof. We may illustrate by referring to the child. The whole law concerning our natural life, exists in the child; and all the instruction which it afterwards receives concerning its physical existence, is based upon that law. He may be slow in receiving knowledge, but whether it come sooner or later, he will be referred by it to what has existed unnoticed in himself all the time. He may be long in learning what is hurtful or poisonous to his system, but when the discovery is made it will be but the bringing to his notice a law always in existence. So when the spirit of God, or the divine life, is communicated in the new birth, it carries with it the law of its being. We are led about and instructed, and given such measure of knowledge and development as God will, and each one fitted for his place and duty.

When we preach, the expectation of our natural mind is that those who hear will acknowledge the power of the truth and believe. What preacher has not at times felt a sort of disappointment and discouragement when after presenting the truth as he supposed quite clearly, feeling it very forcible, and convincing in his own mind, so that it seemed impossible that any should resist it, he has seen only manifestations of hatred, contempt or indifference toward it from all except the few who were already believers, and perhaps coldness from many of them. But our faith tells us that those only will hear and attend whose hearts God has opened, that our preaching can affect none who have not been quickened. And when

we remember how long we listened before we heard, we have no reason to be disappointed. God does allow us to magnify our own power, by attributing to it the effect of the truth. The faith of the Elect stands not in the wisdom of men, but in the power of God. When the truth has free course, and finds open ears and understanding hearts to rejoice in it, we know that God has already spoken there; that he has put his law in the mind that understands it, and written it in the hearts that receive and feel it, and we say, "This is the Lord's doings, and it is marvellous in our eyes."

As with the doctrine, so with all the injunctions, admonitions and reproofs; they are heard only by circumcised ears, and their force acknowledged only by the heart that has already felt them.

Endeavor to enforce the command to be baptized, and who will be persuaded to obey it in its strictness as a command of our Savior, but the one in whose heart he has written that law. "Love not the world, nor the things that are in the world." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." To whom do these and the like injunctions come with power? Does any cease to love the world because he sees it so written here? Is malice against an enemy driven from the breast where it has rested—does bitterness for wrongs received cease to rankle in the heart, because the eye has rested upon these words, or the ear heard them repeated? Those who believe the arminian doctrine, that the bible is but to teach men how to become christians, and secure a place in heaven, have need to look carefully to themselves when they read these things, for the work of driving the love of the world, with all evil passions, out of the natural heart, which, according to their doctrine, they must do or perish, must be a difficult one to perform. Indeed it is nothing else than creating a new heart and a new spirit, which is the requirement of God before they can be received; (Ezk. xviii. 31) and the fact that all arminians rest satisfied short of this work, which man cannot perform, shows the hypocrisy and ignorance of their professions.

Those who really feel the force of these admonitions and desire to render obedience, are such as have been born again, and possess a new spirit opposed in its nature to the carnal mind. They desire to obey the precepts of the gospel, not as a means of reaching heaven, but because there is a love of holiness and a hatred of sin within them. The love of the world, in the unchanged natural heart, as well as the evil passions that exist there, is daily rebuked in the experience of the christian. When allowed to rule him, it grieves the holy spirit of God by which he has been renewed, as anything hurtful to the natural life gives physical suffering. The physical system recognizes with pain the introduction of poison into

the blood; the body recoils from the touch of fire; so the spirit of holiness within us recognizes and is grieved by worldliness and all evil. When the soul that has felt these inward chastenings and warnings hears the reproofs and admonitions given by inspiration to God's children, answering so perfectly to that within, the effect is not only to humble, but to comfort by additional confirmation of his hope; and he rejoices in the chastisements and afflictions that have torn his affections away from the world. To him, "Reproofs of instruction is the way of life."

The command of our Savior is, that we shall not resist evil; that when reviled we shall not revile again; but that we shall render good to them that hate and despitefully use us. Among the multitude who profess to believe the bible, how many will you find who receive these sayings? They are a part of that dividing sword of the spirit by which those are separated from the world and manifested, who have been taught of God. They will have an effect upon the heart of the quickened sinner. If he has taken a place among scorners, these words will be sharp arrows, causing trouble that those among whom he has strayed do not feel. He who possesses the spirit of Christ must be conscious of a feeling that accords with the example and precepts of Christ, and must therefore suffer when he walks contrary thereto. As we learn more and more the plague of our own hearts, and the utter vanity of all things worldly, we shall feel more the spirit that is expressed in these commands.

I had much trouble in my own mind before it was settled upon this subject of resistance, and established upon the principles concerning carnal warfare which were expressed in the last Warwick Circular, and in other places where I have alluded to the subject, and which have been more fully set forth in the editorials of the "Signs," and in the circular of the Virginia Conference, written by brother Leachman. I have still much trouble on the subject on account of my own rebellious nature, but I have had no doubt of the truth of those principles for more than two years. When I began to consider the question as one of vital importance to me, whether a christian was allowed to use carnal weapons. I looked carefully at the teachings of our Savior in the sermon on the mount, and had to acknowledge that they seemed to settle it. I felt, however, that I could not yield, and tried to make it appear to myself that he meant something else. My nature revolted at the idea of tamely submitting to injustice. I had a fighting disposition, and was willing to justify myself in yielding to it. But I was not at rest about it. I observed that whenever I had a season of spiritual enjoyment and peace, my heart was free from all such feelings as would lead to strife, and I experienced an inclination to forgive, and rather to suffer wrong than to contend. At such times nothing in the world seemed worth an angry

thought or a moment's strife. I could not hide from myself that my belligerent spirit was a source of great trouble in my self-examining thoughts and that when yielded to, even where right clearly appeared to be on my side, there was a feeling of condemnation and unworthiness within me on account of it. Then, too, it was indispensible that our Savior, whom I desired and professed to follow, and whose spirit I trusted I had received, never resisted. "When reviled, he reviled not again; when he suffered, he threatened not; but committed himself unto him that judgeth righteously." And in this very particular we are expressly told that he has left us an example, that we should follow in his steps. 1 Pet. ii. 21 23. Neither among the apostles could I find an example to warrant or favor in the least degree the indulgence of that spirit which would lead to carnal strife. Both they and our Savior often escaped out of the hands of their enemies, but never resisted. I still feel as I then felt, an indisposition to follow such examples, or acknowledge such a rule; and I know that whenever left to the sway of my own disposition, I shall act contrary to it; but I know also that whatever of the christian spirit and disposition there is within me, rejoices in that rule, and desires to follow those examples.

I could not but acknowledge, also, that whenever I or others undertook to defend the asserted right to use carnal weapons, we did not bring our arguments from the scriptures, as we did when contending for other points of doctrine, nor did we attempt to sustain our cause by referring to our spiritual exercises, to the deep and sweet feelings of peace and joy that we could regard as heavenly, to the humility, the self-abasement, the spirit of self-denial, nor any of the teachings of the christian experience; but that, like the arminians and all opposers of the truth, we appealed to the carnal mind, and argued from the supposed necessities of the case in the light of reason, producing arguments resting precisely upon the same ground with those urged against the doctrine of predestination and unconditional election, and which, in those cases we had always thought sufficiently answered by a simple presentation of scripture.

We seemed continually to feel the necessity of explaining away some scripture which would persistently stand in the way of our theory. Every point of doctrine, every portion of scripture that was opened to my mind opposed and rebuked the theory. "The circumcision of Christ," by which we put off the sins of the flesh, and are separated from all confidence in human strength; our crucifixion to the world; our baptism into death, and resurrection to newness of life; our union in Christ, with the bond of perfectness, which is charity; the secret walls of salvation that separate us from the world, and enclose us in the sacred place of the most High; the announcement, when our Savior appeared, of "Peace on earth, and good will to men." How

many glorious things like these, as they were presented to my mind, showed clearly that the tendency of all the doctrine was opposed to the idea that christians might enter into carnal strife, that they are armed with only spiritual weapons, and have no use for any other.

I could not indulge the idea that my body was ever to be guided by any but the spirit of Christ without disobedience to him; that I might do as a member of human society what I could not do as a subject of his kingdom. The christian has two natures, but I could not find that he is allowed to serve two masters, and obey two opposing codes of laws. On the contrary, every imagination is to be cast down, and every thought brought "into captivity to the obedience of Christ," while the body is to be kept in subjection, and rendered a living sacrifice. When we are brought into the kingdom of Christ we are henceforth under the direction of his laws in all things. And they are not deficient. They are a sufficient lamp to our feet every step of the way through our mortal pilgrimage. In regard to all our worldly affairs, they are clear and explicit.

What does it matter where and what we are in the world, so that Christ is ours? If this were not enough the direction would not be given that every man should abide in the same calling wherein he was called. Paul would not have been able to say, "I have learned in whatsoever state I am therewith to be content," if it was necessary to fight for the acquisition or preservation of any worldly advantage; for he suffered a great deal of wrong. We are told that we must suffer trouble and persecution in the world. Why so, if we may be allowed to fight? Why not strengthen ourselves with human armor against wicked men? Men of the world contend for worldly honors and possessions. It is all they have. "The wicked prosper in the world." "Their feet are swift to shed blood." But we have no inheritance here, and no necessity for fighting. We are pilgrims and strangers, and are under the protection of him without whose notice not a hair of our heads can fall to the ground. "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." We need no longer imagine instances wherein it would seem necessary to fight. Those who were sent out without purse or scrip did not object that if they followed those directions they would certainly starve or be killed. It is never necessary to disobey the teaching of Christ, or the direction of his spirit.

May we be kept while in the body, surrounded by temptations, from being led away by our own heart's lusts; that we may not be ashamed at the coming of Christ. We shall certainly fall in the hour of temptation if left to ourselves. Let us "be diligent, that we may be found of him in peace without spot and blameless." When we come to lie down at last we shall fully realize what we have so imper-

fectly learned as yet, that in all the world there is nothing worth a wish or thought, much less the pain consequent upon the indulgence of angry passions, and strife, in disobedience to Christ.

"If God is mine, then present things
And things to come are mine;
Yea Christ, his word and spirit too,
And Glory all divine.

If God is mine, let friends forsake,
Let wealth and honor flee;
Sure he who giveth me himself
Is more than these to me."

Yours in the desire and hope of the gospel.

SILAS H. DURAND.

GUSTAVUS, Ohio, Jan. 14, 1867

DEAR BROTHER BEEBE:—As my subscription for last year has expired, for your most valuable messenger, the "Signs of the Times," I am thankful that I have the privilege and opportunity to renew for the present year. Situated as we are, we feel as though we cannot do without them. We have no Baptist preaching of the primitive order, that I know of, in the Western Reserve. The "Signs of the Times" contain about all the gospel preaching we have. Like a great many of our dear brethren, we are deprived of the privilege of the preached word, and of communion with the dear brethren and sisters in a church capacity, and of uniting with them in the social praise and adoration of him in whom we trust, who hath raised us up together, and made us sit together in heavenly places in Christ Jesus, and of listening to the voice of one of his servants in opening to us the holy scriptures, causing us to say with the disciples of old, "Did not our hearts burn within us, while he talked with us by the way." This I think I can bear witness to when I have had the privilege of hearing the scriptures expounded, and in reading the communications of your able correspondents, and the editorials, we have been greatly edified and encouraged by the way. May the great Head of the church continue to bless all those who may write for your most welcome messenger the "Signs of the Times," with the fulness of the blessings of the gospel of Christ, so that his little ones may still be comforted and built up in their most holy faith, and continue to grow in the grace and knowledge of our Lord and Savior Jesus Christ.

Brother Beebe, I must say, that in reading your editorials, I was much interested in your reply to Eld. Wm. L. Beebe; as that subject had perplexed my mind to a great extent at the commencement of our late war; but in reading the New Testament, I was led to take the same ground with you; that a christian was not justified under the gospel dispensation, in taking the life of his fellow man under any circumstances. For an example of a christian spirit, in a time of persecution, take the case of Stephen, as also the example of our blessed Lord and Master. Excuse me for writing so much, I only intended to send you my subscription, which you will find enclosed.

S. G. SUPPLEE.

DELPHOS, Allen Co., Ohio, Dec. 15, 1866.

BROTHER BEEBE:—I now send you the amount for another year, for I cannot think of doing without the "Signs of the Times;" for they come laden with so much precious truth, and the experiences of the dear brethren and sisters, from all parts of the country, and they describe my own feelings much better than I can. They make me feel at times that there is a reality in the religion of the blessed Redeemer. But oh! I am so often going astray and so seldom in the path that I think the followers of the meek and lowly Jesus travel in, that I fear I cannot be what I profess to be. O that I could see my duty clearly. But I am so unworthy, and so prone to wander from my God, that I often fear that I am not born of his spirit. But then, John says, "We know that we have passed from death unto life, because we love the brethren." If my heart does not deceive me very much, I do love the brethren. But the heart is deceitful above all things, and desperately wicked; who can know it? Sometimes I hope by divine grace I can contemplate the love of God to his people, as shown in sending his beloved Son into our sinful world to redeem them from the curse of the law, that he might present them without spot unto God. How cheering to the poor feeble lambs, is the assurance that God has given his Son power over all flesh, that he should give eternal life to as many as the Father has given him. I know that Jesus will give eternal life to as many as the Father has given him. But am I one of that happy number? When I see so many around me zealously engaged in helping the Lord in the great work of saving sinners, it makes me feel more sensibly my own weakness: for when I would do good, evil is present with me; and I cannot do the things that I would. I am sure if my salvation depends on my works, I am forever lost. But, thanks be unto God who giveth us the victory. "While we were yet sinners, Christ died for the ungodly." "God, who commanded the light to shine out of darkness, has shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ." And again, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Aba Father." All that the Father giveth me shall come unto me, and he that cometh to me I will in no wise cast out." What blessed assurances are these. But I have written more than I intended. May you live long to wield the sword of the spirit, and may God bless you with all the Israel of God, is my desire.

Please give your views on 2 Cor. xii. 2-4.

JONATHAN G. FORD.
(Reply on page 30.)

Ox Bow, Ill., Dec. 15, 1866.

ELDER BEEBE:—Dear Brother in Christ, I have just received the last number for 1866, of your most interesting paper, the "Signs of the Times," and am reminded that it is

time to renew my subscription for another year; for I do not feel willing to do without it. It affords me so much comfort to read the communications of the dear brethren and sisters, and the precious editorials. I have wondered how Elder Beebe could be so child-like, and sympathize with the very least of God's little ones. I have often myself been strengthened when reading your views, for I have been a reader of your paper from their commencement. I wonder who will fill your place when the Lord shall call you home from your labors, to your inheritance above.

We have been made to mourn of late on account of the departure of some of the dear brethren in the ministry. Our church sustains a great loss in the departure of our dear brother, Elder James B. Chenoweth, who was our pastor, and a faithful minister of the gospel. I also see announced in the "Signs," that our dear old father, S. Trott, is now at rest from his labors, and is now where the wicked cease from troubling and the weary are at rest. When I read his views many years ago, they were very mysterious to me, as I was then quite young; but it now seems that he was enabled to look a long way ahead.

Brother Beebe, we have great reason to thank the Lord, in this part of his vineyard, for he has greatly blessed us, and we have had quite a number added to our church by baptism of late. Truly the Lord works, and none can hinder; blessed be his holy name. The harvest is great; but the laborers are few; we should pray the Lord of the harvest to send more laborers into his harvest. I rejoice to read of the ordination of several young ministers; for it gives us renewed assurance that the Lord will not leave himself without witnesses.

Brother Beebe, will you please give your views on Heb. vii. 1-4. Who was Melchisedec? And what did Abraham give him? Is there more than one king of Salem, or king of Peace? I hope you will pardon me for troubling you; but this subject has been on my mind for a long time.

Your sister, in hope of eternal life.

CYNTHIA ANN BABBITT.

(Reply on page 30.)

PLEASANT GROVE, MD., Dec. 1866.

DEAR BROTHER BEEBE:—It is truly time I had sent my remittance for the "Signs," but as I told you as soon as I could I would send it, so I enclose two dollars, and feel thankful to God that he, in his mercy and goodness has opened a way for me to spare it. I do not want to be without the reading of the "Signs," for many a lonely hour would I spend was it not for many a dear and valuable letter contained in them. Sister Murray's in Dec. 1, is very consoling to me. It is true there is a portion of God's word fitted for every trial that God's people are called to pass through, but we cannot always feel the force until applied by his spirit.

The most of my reading is my bible and the "Signs," and though

there are so many different writers and subjects, yet all tend to the same glorious cause, that God is all and in all, and to him be all the glory. O how cheering to the poor and afflicted of God's children, that he is ever mindful by night and by day, that he never leaves nor forsakes them; how he cheers the drooping spirit, heals the broken heart. Oh, how often does my heart melt in gratitude to God; he never turns a deaf ear to my sorrows, he is ever the same, and to him we can always make our supplication.

He knoweth our frame and that we are but dust; and how kind and tenderly doth he deal with us, he "leadeth us beside the still waters, he maketh us to lie down in green pastures." I am often made to mourn, and almost wonder how God can and does forgive such vile ingratitude, that I should dare to murmur or repine at my sorrow when he has made my cup to run over so often with his blessings and mercy, and then these words came to my mind, "Why art thou cast down, O my soul," &c. And when alone I often sing these lines

"Come my soul and let us try,
For a little season,
Every burden to lay by,
Come and let us reason.

What is this that casts you down,
Who are they that grieve you;
Speak and let the worst be known,
Speaking may relieve you.

Christ by faith I sometimes view,
Then it doth relieve me;
But my sins return anew,
These are they that grieve me.

Those are seasons precious to God's Children, and what a mercy it is that his children are alike unto him, they are all taught of the Lord and great is their peace.

I do desire a resignation to his will, and of late years I feel, in regard to clouds and storms arising, a patient waiting for the sunshine, for truly I have passed through the fire, but God has been with me through the flood, and it has not overflowed me, and I can look back and exclaim, "Thy goodness and mercy has followed me all my days." No, he never has nor ever will forsake me, for he has spoken to me in years past before I knew there was such a passage of scripture. I was sleeping alone, and was very fearful. My mind was in great distress on account of sin; but was asleep and that voice that spoke to Lazarus to come forth, spoke to me in these words, "Fear not, for I am with thee, I will never leave thee nor forsake thee." Sleep left my eyes and I set up in bed, and my fear left me, and I looked around for the one that spoke, for I thought that he or she was in the room, but could not see any one. His care has been over me and my children. For thirteen years have I been alone with three children to raise; the oldest was never fearful; the two youngest very—could not go from one room to another, until the oldest left home, over one year since, and now my second daughter never complains of fear. I have to leave them to go to Baltimore, twenty-three miles distant, and they stay alone. I would not take worlds for that promise, and as time passes on the world has fewer pleasures for me. I

often think how worthy those old fathers and mothers in Israel are, a calm waiting for the change. I want to see my children raised, and thus far, God has blessed me.

Christmas is approaching. How many hearts have been made glad by a visit from our dear father Trott. I have thought so much of him and his family, he was so tender, so kind, the last time I met him. When parting, the tears rolled down his cheeks, and he said, "May God bless you and your dear little children; I know your trials and feel deeply for you." Yes, there is no one now living that I can go to for advice, and talk to, as I could to our dear father Trott; and now he sleeps in Christ. I hope those who are able and have of their abundance, will not forget sister Trott.

God is ever mindful; he neither slumbers nor sleeps. But I cannot complain. God has blessed me with some good kind friends. He watches over the sparrow, and will provide for his people, and let the night be ever so dark, joy will come in the morning. All things work for the good of God's people. I have passed through so many changes, and when my heart has been ready to burst, I have felt that voice, "Be still and know that I am God;" for there is no chance work with him. May God keep you long on the walls of Zion. I will close with love to you and your dear companion and family. When it goes well with you, remember me a sinner saved by grace.

E. A. ELGIN.

PENNINGTON, Pa., Jan. 7, 1867.

DEAR BROTHER BEEBE:—With much pleasure I enclose my remittance for the "Signs of the Times," and can truly say that I have derived much pleasure from the editorials, and the communications of so many brethren and sisters scattered abroad over such a vast extent of country. All seem to be taught of the Lord, and ascribe their salvation to him alone. I have often thanked God, and taken courage on reading its pages, living as I do, separated a considerable distance from any brethren. However, God is good, and if permitted to address his throne of grace, how thankful and grateful all his children should be to him. The dear brethren and sisters who in their epistles of love abase themselves and exalt the Redeemer whom their souls love, are very near and dear to me, and O how thankful I should be to God, who drew me with cords of love among a poor and afflicted people who trust in the name of the Lord. A people also, who experience more true and substantial joys than their tongues and pens can express. Happy are the people whose God is the Lord.

It pleased the Lord in his sovereign goodness to comfort and strengthen me very much during the Delaware Association, in May last; doubts and fears had much assailed me, seeing so much of the plague of my own heart, but then the God of salvation brought me to exclaim with one of old, "My Lord, and my God!"

O sacred covert from the beams
That on the weary traveler beat,
How welcome are thy shade and streams,
How blest, how sacred, and how sweet.
To shake this rock thy saints are in,
Tempest and storm shall ne'er prevail,
'Twill stand the blast of hell and sin,
An anchor sure, within the veil.

And again, at our yearly meeting in October, how convincing and consolatory to the saints, was the preaching of those dear brethren who were invited to testify the gospel of the grace of God. The God of their salvation touched their lips with a live coal from his holy altar. And how cheering it was to them and their brethren and sisters. Brother Beebe, did not the Lord triumph gloriously!

How sweet, solemn, and cheerful were those meetings; and I for one, felt perfectly sure that the lambs of the flock were fed and comforted; and if any were present, uncircumcised in heart and ears, they were not able to resist the wisdom and the spirit by which they spake. They spake concerning the King of Zion; his eternal love, his faithfulness, his unchangableness, his holiness, and his power; and that Christ was our all in all in salvation. The stability of his kingdom, which can never be removed. That he is the rock, his work is perfect; that where he has begun a good work in his children he will perform it, that his people are kept by the power of God, through faith unto salvation; that the plan revealed in the holy scriptures, is all of grace, from foundation to topstone, and I believe with all my heart that this very thing is certain, and the interpretation sure. At these meetings I saw brethren whom I had not seen before in the flesh; each one resembled the children of a king, and gave evidence by the joy which beamed in their faces. Then who can tell but some who were brought to shed the tears of broken and contrite hearts, but that their tears shall flow in rivers of delight, and then be brought to confess that every tear needs washing in the blood of Christ, when brought to have a believing view of Jesus and his salvation, they then will sing

"What heavenly prospects feasts the eyes,
When gazing from those hills;
While scenes of endless bliss arise,
And joy the bosom fills.
Here they can see the pearly gates
Of Zion's city fair;
Where blissful thrones and mansions wait,
Their safe arrival there."

Dear brother, although it becomes my duty to address you as editor of our little newspaper, yet in regard to the meetings referred to, you personally need no information, as you was present and a partaker of our joys. But I do think it is our privilege to mention the loving kindness of the Lord.

You are also a partaker of the afflictions of God's people. It is indeed a severe trial, when any of his professed people depart from the rule he has so kindly placed in their hands. A strict adherence to this rule distinguishes the church of Christ from all the worldly organizations set up and invented by men. In contending for the perfection of the divine rule, my dear brother, you have endeared yourself to the household of faith. May

the Lord revive all his dear children, and in view of his abounding grace, consider the shortness of life, and what manner of persons we ought to be in all holy conversation and Godliness.

Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground,
To fairer worlds on high.

May the Lord preserve you, dear brother, and enable you to preach the unsearchable riches of Christ, and may he send forth more laborers into his vineyard.

I remain your brother in hope of eternal life.

JOSEPH HUGHES.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1867.

Reply to brother Ford's communication on page 29:—The passage referred to reads thus. "I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

We understand the apostle to be speaking of his own experience: that he himself was the man in Christ, who in vision was caught up to the third heaven, and saw, and heard what mortal tongues cannot express nor human language describe. He had come to speak, in demonstration of the signs of his apostleship, of visions and revelations, having in the preceding chapters told them what he had been enabled to endure; and that out of all his conflicts and trials, God had delivered him. Now of visions he could speak understandingly, and from actual experience. The transporting vision of the heavenly world, and of the supreme glory of God, so far as Paul was able to describe it, was the same in kind, though superior in degree, to that enjoyed by all the children of God. We in our limited measure have the earnest of the spirit given us, whereby we cry Aba Father, and there are times when our faith enters within the veil, and we are permitted to see and hear more than we have ability to express of the revelation of the glory of God to us. By the third heaven, we understand Paul to mean that state in which all the saints shall ultimately be perfected, and dwell with Christ in the glory which he has with the Father. The first heaven referring to the state of the Old Testament saints, patriarchs, and prophets. The second, the gospel church in her militant conflicts; and the final consummation of the glory of the kingdom of Christ in heaven, is the third and perfected state.

To taste of the joys of the world to come, has been the happy privilege of the saints at times, but we presume that in confirmation of his calling to the apostleship, and to qual-

ify him more fully for that position, Paul was favored with a more full vision of the glory of that heavenly state than what is enjoyed by others.

He says, and repeats, that he could not tell whether he was in the body, or out of the body at that transporting moment; and it is a remarkable truth, that in proportion to the degree of all our spiritual enjoyments, is the forgetfulness, or unconsciousness of the body. When we are at home in the body, we are absent from the Lord. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 6-8. The more we think about ourselves, our personal interest, and our individual marks of personal safety, the more prone are we to the fleshly reasonings of our poor blind and selfish minds, and the more we reason the darker all appears. For God has ordained that his saints shall walk by faith, and not by sight. But when our faith mounts up to heaven, pierces through, and looks beyond the veil, and beholds the uncreated glories of the God of our salvation, then, whether we sink or swim, live or die, are saved or lost, is not in our mind; all that care is left with him who careth for us. Enraptured, transported with joy unspeakable and full of glory, we become perfectly unconscious of where the body is. That is a matter of so very little consequence, compared with what our faith sees and hears of unspeakable things; it cannot then intrude. The things which Paul heard, he says it was *unlawful* for a man to utter. The law of language makes no provision for such utterances; for these things are unutterable. The margin reads; "not possible." There is no law or governing principle, in the law of language that will permit them to utter, things which are so unspeakable and full of glory. But could we be always thus transported, we should be exalted above measure. Beyond that measure of ecstasy which God in infinite wisdom has appointed for us while here in the flesh. It would unfit us for the duties of life, and for usefulness in our day and generation. But our God takes care that we rise not above that measure to which we are restricted, and provides for us a counterpoise;—a thorn in the flesh, a messenger of satan to buffet us. Our fleshly nature is formed of the dust of the ground, which is groaning under the curse; and it is doomed to bring forth thorns, and and briars, to pierce and entangle us. If we never felt them piercing us, we should be very apt, like Paul, when in his vision, to forget that we were still in the body. But when they prick and tear our flesh, we groan within ourselves, and ask, "Who shall deliver us from the body of this death?" In an experience of more than half a century, the most spiritual frame of mind, and most transporting joys we have ever experienced, have been when we were thinking little or nothing about ourself. All our doubts, fears, unbelief, fretfulness, and impatience is about darling self. May we then look away

from self, and look unto Jesus, the author and finisher of our faith, and learn to press toward the mark of the prize of our high calling; and leave all our cares with him who has promised to raise us up in his image at the last day. Be this our care, that we glorify him in our body and in our spirit, which are his.

Reply to sister Babbitt's query on page 29:—The history of Melchisedec, is purposely withheld. Only so much is recorded of him, as would suffice to make him an eminent type of our Lord Jesus Christ; both in regard to his priesthood and kingly office. The priesthood of Aaron, was hereditary, passing down from sire to son until by its limitation it ran out. But of Melchisedec, no record is given of his parentage or posterity. Without, (so far as his priesthood was concerned) father or mother. That is, as we understand, he did not, like the sons of Aaron, inherit the priesthood from father or mother. As a mere man he undoubtedly had both father and mother, but as priest and king, we are told that his descent was not reckoned; for in these respects he had neither. Neither have we any account of his beginning of life or end of days; for such a presentation would have greatly lessened, if not destroyed the force and beauty of the figure. He is just presented in the figure, as a priest and king—nothing is told us of how or when he became a priest, or whence he received his crown and regal honors, as a king, when he began to reign, or when he ceased to reign. His name, and titles imply that God himself made him both priest and king: for he says king of Salem, which name, signifies Righteousness and Peace. And that he was priest unto the Most High God; as he was evidently recognized as such, by the oath and testimony of God in Psalm cx. 4. The inspired apostle calls this whole account of Melchisedec, a *similitude*. And principally designed to show the surpassing glory of the royal priesthood of Christ, over the typical priesthood of Aaron and his sons.

1. In that he has power and dominion which did not belong to the Levitical priesthood. He is king as well as priest. And in his regal glory Zechariah saw and testified of him thus. "Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. vi. 12, 13.

2. Aaron was made a priest by the law of a carnal commandment; for the Levitical law made men priests who have infirmity, and were liable like other men to die. But Christ is made a priest after the power of an endless life.

3. Men, by that law were made priests without an oath; but of Christ it is said, "The Lord hath sworn and will not repent. Thou art a Priest forever; after the order of Melchisedec." Psal. cx. 4.

4. The priesthood of Christ is not transferable; He addeth a priest forever, after the order of Melchisedec.

Obituary Notices.

5. The priesthood of Melchisedec was anterior to that of Aaron, and so far superior to it, that Levi, the patriarch of the Aaronic priesthood paid tithes, to Melchisedec, when he was yet in the loins of Abraham; thus signifying that Christ's priesthood is without beginning of days, nor end of life. And, finally it shows that Christ is the substance of all the types and shadows, similitudes and figures, used in the Old Testament, as pointing to him. That he is, not in a figurative sense, but in reality the King of Righteousness, and Priest to the Most High God. And although all the redeemed people of God are made kings and priests unto God, and shall reign with him in immortal glory, as a chosen generation, a royal priesthood, a holy nation, and a peculiar people, yet his priesthood is not hereditary, for it is in him, not as succeeding, or superceding him; as members of his body, his flesh, and of his bones they are identified with him in his royal priesthood.

Our sister enquires! Who was Melchisedec? We have tried to answer, he was a man who in the days of Abraham was literally king of Salem, and priest to God: and made to prefigure the royal priesthood of the Apostle and High Priest of our profession, Christ Jesus.

What did Abraham give to him? He gave him a tenth part of the spoils he had taken from the kings, over whom he triumphed in the restoration of Lot, and the treasures of Sodom and Gomorrah: and this in paying tithes of temporal things to Melchisedec, recognized his superiority; and signified, that all honor shall be paid to Christ as our spiritual and ever abiding High Priest.

3 Is there more than one King of Salem, or King of Peace? There were many kings of Salem, or Jerusalem, all of whom, so far as their position is concerned were typical of Christ. But in the anti-typical Salem, the New Jerusalem, there is but one King, and that is Christ, who is the "Blessed and only potentate," the King Eternal, Immortal, Invisible, the Only wise God, our Savior, to whom be honor, praise, power, majesty and glory forever Amen.

GOD'S WAYS ARE EQUAL.

We were called a few days since to attend the funeral of our dear departed brother, Warren Durand, the announcement of whose death, and the circumstances attending, will be found under the proper heading in this paper. In our visit with the dear family we were forcibly reminded of the equality of the ways of the Lord. We know of no family of our acquaintance that has been more highly favored of the Lord in the dispensation of his grace. Within the last three or four years, three sons, one daughter, and two daughters-in-law have followed the Savior in baptism, two other sons and one daughter were previously members with their parents, of the O. S. Baptist communion and all the members of the family give evidence of an interest in the salvation of the Lord, and one has been recently called and ordained to the work of the gospel ministry. But highly favored though they are, they must needs drink deeply also of the cup of affliction. During the last three or four years three most talented and loving sons have been called away by death; the first and eldest was shot by lawless guerillas in Missouri, the other two have recently passed hence in the triumphs of faith. May God bless and comfort the hearts of the dear survivors.

Warren Durand departed this life at noon of Saturday, January 19th. He had for twelve years suffered from consumption of the lungs, induced by a severe attack of typhoid fever. He acquired a clear knowledge of his disease, and with that and his great courage he seemed greatly to resist its natural course. He has often in the past ten years been very low, but has risen up again and returned to business, continuing at work until after he was left, more than four years ago, with the use of but one lung, and that deeply diseased and painful. Three years ago he was brought, as all supposed, to the point of death, while he remained about three months, given up by all the physicians and friends who saw him. In the first part of that time he was in great trouble, and one night when overburdened with distress of mind, he sank into a state of unconsciousness which he thought was death. After awhile he awoke in the peace passing understanding, thinking himself, for a little while, to have passed into heaven. This he has spoken of in the "Signs" for 1865 of Feb. 1. From that time he frequently asserted that he would be raised up again, and permitted to follow his Savior in baptism, though no one else could see any ground for such a hope. He also seemed to have a fixed impression on his mind that his brothers and sister and wife would be brought rejoicing into the church, and that one of his brothers would have to preach. It all came to pass. He was baptized the following June. Since then he has been comparatively comfortable most of the time, though occasionally suffering greatly. Since the commencement of the present winter he has been growing more feeble, and for about four weeks has been mainly confined to his room, enduring much pain. His mind has dwelt much upon the scriptures, and he talked a great deal about the doctrine and the ground of our hope. He was apt of late to have much doubt and depression, yet so many glorious and comforting things were opened to his mind from time to time out of the scriptures that it would seem to him impossible not to hope. "We must trust," he would say. "All we can do is to trust in the Lord." Reading the scriptures and hymns and talking upon the subject, he said, seemed to be more and more his enjoyment—his very life. About half an hour before his death, having lain quietly for some time, though in great pain; as though observant of himself, he asked his wife and mother to turn him more on his back. As they did so he said, "I think I am going." "I go a sinner, yet having hope;—a great sinner, yet my trust is in the Lord." Then, as though to himself he said, "This is a great change." "He has been so kind to me in all things, but I have wandered so;" "but his love in times past forbids me to think, that he'll leave me at last in trouble to sink." He looked solemnly and compassionately at his wife, as she kissed her, and said, "A faithful wife is from the Lord." Then kissing his two children he said, "He will take care of the little ones." Father asked him, "Do you feel reconciled?" He said, "Yes sir," very clearly and distinctly adding, "He knows just the time." His wife referring to a remarkable vision of his that had lately offered him comfort, said, "You remember the seal: The Lord Our Righteousness!" "Yes," he said, "If he isn't my righteousness I haven't any." Then he said, "Just three years ago," and after two or three gasps he passed away as the clock finished telling the hour of twelve. He now dwells in light above the brightness of the midday sun.

He was our parents youngest son, and thirty-two years old. We miss him greatly and cannot but mourn. A very comforting sermon was preached on the occasion of his funeral on Wednesday, by Elder Beebe, from the following words, which he had often mentioned as having given him great comfort: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John iii. 2. SILAS H. DURAND. HERRICK, Bradford Co., Pa., Jan. 23, 1866.

DEAR BROTHER BEEBE:—With a sorrowful heart I write to inform you of the death of my dear husband, David Beebe, who departed this life Sept. 11, 1866, aged 48 yrs., and 21 days. His disease was consumption. He was a member of the Old School Baptist Church of Olive and Hurley, and a firm believer in the predestination of God in all things. He was unable to do any kind of labor for about nine months before his death and the greater part of that time he was confined to the house; which gave me opportunity of conversing with him, and hearing him, times without number, on the subject of the security of the people of God, and of the glories of the upper and better world, which he said had been made known to him in a very peculiar manner. I could relate the whole circumstance, but it would be too lengthy; therefore I will omit it. His mind appeared to be taken off from the things of time, and he was fully reconciled to the will of God, and he passed away without the shadow of a doubt. He made all the arrangements for his funeral; chose his bearers, and desired Eld. Isaac Hewitt should preach his funeral sermon; who accordingly came and preached from 2 Cor. v. 7, 8. He also requested that Eld. Hewitt should stay with his family the evening of the funeral, and give them christian advice, which he did; together with a number of brethren and sisters of our church. The interview was sweet and consoling. Myself and five children are left to mourn our loss; but he often told us not to mourn for him; but rather to rejoice that he was going to leave a world of sorrow, and going home, to die no more. Four dear little children were buried before him. I feel very lonely and disconsolate, and crave the prayers of the brethren and sisters; that I may be reconciled to the will of God. The tempest may howl, and the loud thunders roll, And gathering storms may arise; Yet calm are his feelings, at rest is his soul, And the tears are all wiped from his eyes. Your sister in deep affliction DEBORAH BEVIER. OLIVE, N. Y. Dec. 25, 1866.

BROTHER BEEBE:—By request of the bereaved I send you the following obituaries for publication. DIED—Sept. 2, 1866 Olive A., daughter of brother and sister, Isaac and Elizabeth Stansil, aged 3 months and 23 days. ALSO Sept. 18, 1866, Sarah Ann, aged 14 years, 1 month and 8 days. I was with her the last thirty-six hours before her death. Her sufferings were intense, but she bore them patiently. She professed a hope in Jesus, a short time before she died. She said she knew she was a poor unworthy sinner, but hoped the Lord had pardoned her sins, and she was not afraid to die. She called her little brothers and sisters to her bedside and kissed them with a composure and calmness that was wonderful in one so young. A few moments before she died, as she saw her sister weeping, she said, "O Mary, don't cry, it is not hard to die." She seemed perfectly happy, and passed away like a flower in May. It was a hard trial for our dear brother and sister Stansil to lose two dear children in so short a time. May the Lord sustain them with strength sufficient for their day, is my prayer for Jesus' sake. CYNTHIA ANN BABBITT. Ox-Bow, Putnam Co., Ill., Jan. 9, 1867.

DEAR BROTHER BEEBE:—It is my painful duty, to inform you of the death of my dear father, Dea. Joseph Funk. He died Jan. 1, of a paralytic stroke, aged 67 years. Nine months ago he had a stroke, and for a long time no one expected his recovery; but he so far recovered as to be able to attend his church meetings, until the last Friday night in December last, when he laid down to arise no more until the resurrection morning. He was prostrated only four days, two of which he was dying, and unconscious, so we had not the privilege of hearing him talk. He joined the Old School Baptists about forty-five years ago, and has been a deacon some fifteen years. He leaves a wife and six children to mourn our loss; also the

church to which he belonged; but we mourn not as they who have no hope; for we believe our loss is his unspeakable gain.

JAMES H. FUNK. KNOXVILLE, Iowa, Jan. 11, 1867.

ELDER BEEBE:—DEAR SIR:—It becomes my sad duty, to inform you of the death of Mrs. Ann S. Worthington, which occurred the 26th of Dec. 1866. She had nearly reached her 77th year, and had been a subscriber for the "Signs of the Times," ever since the first few numbers of that paper were issued; and this, with her bible, were almost her sole companions, in the faith she loved. Living as she did, in a community wholly at variance with her religious views, and far away from any house of worship, that she could enjoy; her unalterable devotion to the Old School Baptist cause, was an example of faithfulness seldom met. In this faith her long life was passed. In this she calmly and resignedly died, rather desiring to depart and be with Christ, with whom we feel that she rests.

URBANA, Md., Jan. 5, 1867.

Subscription Receipts.

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ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 19, 1866.

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FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 30 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2 20 P. M., and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12 30 P. M. Connects at Elmira for Philadelphia and the South.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3 45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.

Only one train East on Sunday, leaving Buffalo at 6 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

6. 00 A. M. New York Day Express, from Salamanca, Daily, (except Sundays.) Intersects at Hornellsville with the 5. 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

7. 10 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9 40 A. M., and connects at Hornellsville and Corning with the 8 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6. 40 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 15 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.

7. 30 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12 30 P. M.

TRAINS GOING WEST.

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FERRY, FROM DEPOT FOOT

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8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 1. 28 A. M., Rochester 11.23 P. M., Salamanca 12 (midnight) and Dunkirk 2. 22 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8. 45 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 18 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

4. 00 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 00 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 1. 25 P. M., Buffalo 1. 45 P. M., and Dunkirk 3. 22 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

5. 30 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

6. 30 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 12. 05 P. M., Buffalo 1. 45 P. M., Salamanca 1. 25 P. M., and Dunkirk 3. 22 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST AND FIFTEENTH
OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Parola, Woodford Co., Ill., }
January 22, 1866. }

MRS. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

PROSPECTUS.

Having long felt the want, as well as many others, of a small, cheap Hymn Book, with large type, for the use of the Old School Baptists, and having been often solicited by brethren to compile such a work, I have concluded, after much reflection, to publish such a work. I have the selection now made, containing between three and four hundred hymns, about one fourth of them original, and the rest carefully selected. It will be printed on good paper, with large type, and bound with cloth, and delivered to subscribers, free of postage, at sixty cents per copy, leaving but a small margin for my own trouble and expense. This little volume, (called Pocket Hymns) may be expected through the press in a few weeks, and I now solicit names from persons, churches and Associations to be forwarded to me as early as practicable, for this little mitre I humbly present to the church of Christ.

The above little volume is not expected to rival nor to supersede the larger selections now out, some of which, as to matter, I consider excellent; and among them Elder Beebe's is certainly a very sound and choice compilation; but it is offered to the churches to fill the vacuum for a small, cheap work for the pocket. Address

ELD. I. N. VANMETER,
Macomb, McDonough Co., Ill.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., MARCH 1, 1867.

NO. 5.

ORIGINAL POETRY.

Written for the "Signs of the Times."
STAND BY ME.

Indulgent Lord, may one so vile
Attempt of thee to make request,
That thou wilt by and with me stand;
For I'm sore troubled and distressed.

Stand by me, that I may endure
The scorn that comes without just cause
Or give relief within, by prayer
For such as seem to be my foes.

Stand by me in the hour of grief,
To comfort my disponding soul;
For thou alone canst give relief
When sorrows round and o'er me roll.

Stand by me, that I may not sink
Beneath the weight of doubts and fears,
Which press me down, and make me
think,
I am not thine, with many tears.

Stand by me, when I can't, for pain,
Take rest through all the weary night;
Nor suffer that I should complain,
For what thou doest, Lord, is right.

Stand by me, for I'm sore afraid,
While in the distance, to my view
Rises the fearful river, death,
Whose chilling waves I must pass thro'.

Stand by me, then and there, dear Lord,
Be my support in that dread hour;
Renew my hope, now cold and faint,
Or I must sink beneath thy power.

Written, May 15, 1866, by

ELIZABETH CONKLE.

CORRESPONDENCE.

WARWICK, N. Y., Jan. 29, 1867.

DEAR BROTHER BEEBE:—While perusing the second number of the "Signs of the Times" of the present year, my attention was arrested by a sentence contained in the communication from our venerable brother, Daniel Durand, which gave rise to some reflections of a mingled nature, or character. Brother Durand says, "I will conclude this epistle by enquiring what has become of those old heralds of the cross, Elders Conkling, Dudley, Barton, J. F. Johnson, and others, who used to greet us with their messages of love through the "Signs of the Times. I have been sorry to miss for so long a time from its pages, the names of those whose communications have given me so much comfort and instruction in former years."

This paragraph led me to examine the index to the last volume of the "Signs of the Times," and I found that the expressions of regret of our aged brother were but too well founded. The pens which have been active in advocating and defending the truth for many years, seem to have been laid aside, and the communications of those valiant and vigilant soldiers of the cross, rich in doctrinal and experimental truth, and fraught with comfort and encouragement to the tried and afflicted members of

our Father's family, have indeed ceased in a great measure, to enrich the columns of our paper. But where I learned that those revered names appeared only once, or at most but twice among the list of contributors to the last volume, my own name was not there at all; and my feelings of regret at the omission of theirs, were mingled with self-reproach, that I had utterly failed in duty myself; particularly at the time, when from the assaults of false friends and open enemies your labors had been multiplied, and your cares and burdens increased. It was some alleviation however, to know that there were still those who were not ashamed nor afraid to stand up in defence of the gospel of Christ, and to contend for the faith once delivered to the saints.

The allusion to the death of "our aged brother Trott, whose name was so familiar, and so endeared to the readers of the "Signs of the Times," I am sure, touched a sympathetic chord in the heart of every lover of the truth. We have every reason to believe that this valiant champion of truth experienced the fulfillment of the apostle's earnest wish, and "finished his course with joy; and the ministry which he had received of the Lord Jesus Christ; to testify of the gospel of the grace of God," was accomplished by him, who endured to the end, and has received the crown of life; while some of greater pretensions, yielding to temptations, or seduced by flattery, have been cut asunder, and their place assigned them among hypocrites and unbelievers. The past year has been one of peculiar trial and suffering to the church of Christ; not perhaps during the past century have the assaults of the enemies of truth been more open, fierce, or persistent, nor defections among those who once professed to be of us, more open, unblushing, and flagrant. One such, in writing to me a few years since, used the following language: "When I look around me and see the abounding of error, and note the too apparent desolations of Zion, when I hear that some of the standard bearers have fallen, and see a false church spreading herself on every hand, I am led to enquire, "O Lord, how long shall the enemy triumph?" but at the same time, I am made to feel there is a need be for these things. The order of nature never stands still nor retrogrades. The ceaseless waves, at whatever tide, roll even to the shore; and the purpose of our God is ever unfolding, whatever may be the appearance to the dim eye of sense. How glorious the thought, that he that keepeth Is-

rael, never slumbers; that Jesus reigns in the midst of his people, and administers the affairs of his government with omnipotent power and unchanging love. They tell us, Old School Baptists are dying out, that none will be left to maintain the doctrine of the cross and rebuke their *anti-christian errors, and fanatical zeal*. But they forget the seven thousand who had not bowed the knee to Baal; and the mountain of the Lord, full of horses and chariots of fire; and the remnant that is left according to the election of grace. Ah, my brother, *it is a terrible mission which error has to accomplish in this world*. They think that their zeal and appliances of various kinds, are evangelizing the world. But must we not believe it is only ripening the world for the harvest? Not one of the elect of God can they destroy; but that word must be fulfilled, that all the world shall worship the beast, whose names are not written in the book of life of the Lamb. *This work is going on; the beast worshipers are being sealed in their right hands, in their adherence to their working system, and in their foreheads, by the accessions which are made to their members. But he that sitteth in the heavens shall laugh at them, and the Lord shall hold them in derision.*

It is hard to believe that the writer of these extracts is now engaged in vilifying and calumniating the Old School Baptists, and is employing his time, talents, and influence, not only to "waste and destroy" them, but also to aid a false church in spreading herself on every side," and gives expression almost weekly to his feelings of exultation, at the "too apparent desolation of Zion." O Lord, how long shall the enemy triumph? In a communication written only a few days after the letter from which I quote, and published the same month in the "Signs of the Times," (Oct. 18, 1855,) after alluding to the great dragon, which he said he understood to be paganism, he calls attention to the beast which John saw come up out of the earth, and adds, "I cannot understand this beast to represent the ecclesiastical power of papal Rome, since it is another beast, or distinct organization. But I understand it rather, to refer to Protestantism, which had its origin, not in a multitude of people, as did the papacy, but was meaner in its beginnings, and had some show of truth in the preaching of the first reformers," and then says, "Protestantism has its temples, its altars and its priests, and all the paraphernalia of its worship, though possibly somewhat less imposing, yet

bears no slight resemblance to the mediocral worship of papal Rome. It has its orders of clergy, who delight to be called REV. and bishops, who arrogate to themselves the exclusive right to interpret the scriptures to the people, its conventions, and other standing organizations, whose decisions and mandates are of scarcely less authority over the members of churches, than the edicts of councils, and the bulls of papacy of former times. Protestantism has its conditions of salvation, no less than the papacy; among which confession and penance, scrupulous attention to religious duties, contributions to religious houses and charities, and zeal for the conversion of unbelievers and heretics, and other good works, may be enumerated. Papal Rome was, and is noted for its religious orders, its richly endowed religious houses, the tremendous energy and astonishing success of its wide spread system of propagandism; and protestant anti-christ, in copying this, declares that the glorious truths of election, and particular redemption ought not to be preached, since they will discourage sinners; and the notions of free will, and the doctrine of means are far more successful in filling up the churches, and promoting what are called revivals. And what shall we say to the effects which have been, and are still made to procure the passage of laws which shall advance the cause of morality and religion; as it is contended is the case with prohibitory liquor laws, and those for regulating the Sabbath? The great effort seems to be to procure the same secular and political power which was exercised by the first beast, which is now to a small extent exercised, both in our state and national legislatures. Should this image be fully completed, and the extirpation of heretics receive judicial sanction, *Old School Baptists may look to their heads*. As it is, all who will not worship the beast, neither his image, nor receive his mark in their *right hand*, or their foreheads, *must have their names cast out as evil*, and are accounted as the offscouring of all things to this day."

The writer in his concluding remarks, says, "I believe the present to be a peculiar time, as respects the development of God's purpose respecting error, and all beast worship. On every hand, *deceitful workers are abroad*, and to the eye of sense, the prospect is threatening."

I have quoted more extensively than I intended when I began to write, but have felt it due to the cause I love, and the people among whom I dwell, to show the true character of

some, who, notwithstanding their once loud professions of love for the gospel, and the people of God, are now engaged publicly, persistently, and through the public press, in slandering and calumniating the Old School Baptists, upon whom they heap the vilest epithets, denouncing them as enemies to truth, to christian charity, and to the laws and institutions of government. If their wishes could "receive judicial sanction," then indeed "might Old School Baptists look to their heads." But their portraits have been truly drawn by the pen of inspiration, and their doom pronounced by the spirit of unerring truth. "But these speak evil of those things which they know not, but what they know naturally as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-sayings of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

Permit me to say, for the information of brethren who are conversant with some of the trials and afflictions through which the church in this place has passed, that though we are reduced in number, we are at peace among ourselves, and in fellowship with our brethren of the Old School Baptist faith and order, and can sympathize with those who are persecuted on account of their adherence to the faith of the gospel, and sweetly experience the truth of the language of inspiration, "Better is a dandelion where love is, than a fattened ox and hatred therewith."

Yours in the fellowship of the gospel,
W. L. BENEDIOT.

OAKLAND, Mich., Sept. 16, 1866.

DEAR BROTHER DURAND:—Perhaps I am doing myself injustice in addressing a few lines to you on the subject of your communication in the 13th number of the "Signs," (Sept. 15) for I read it with comfort and pleasure, and do not wish to controvert the glory you so well set forth as the heritage of the saints, walking in gospel order, in obedience to the commands of Jesus, our head. But I do not conclude with you that there is no thing beyond this to be looked for.

I cannot be ample for giving reasons for my dissent from your views—indeed it is not necessary, as I write only for yourself, and not for the numerous readers of the "Signs of the Times." Another reason for brevity is, I am just now busy at agricultural labor, and have not the time to write except on Sundays; and the day is so far spent, that I must of necessity be brief. If therefore, what I write shall seem crude and disjointed, your

logical mind must be exercised to reduce it to order. I would not write at all against one I love for the truth's sake, but I am sure you will receive it in the same kindly spirit, in which, I trust, it is written.

My first reason to dissent pertains to the saints; what is promised to them that seems inapplicable to their present state; as the glories of the advent of Christ, were inapplicable to Noah, to Job, to David, and the rest of the saints of the olden time. They sought diligently to understand what, or what manner of time, the spirit of Christ which was in them, did signify when it testified of his sufferings, and the glory that should follow. Because Abel, Abraham, Moses, Daniel, David, the harlot Rahab, and all the Old Testament saints had faith in active exercise, and in a manner, entered into rest, before the hand writing of ordinances was blotted out by our Lord's resurrection, it did not hinder the greater glory of the gospel day, to be made manifest in due time. Besides the glory received and entered into by the saints, the great and glorious Lord, is jealous of his own honor, and his own glory. The prophets testified this, declaring his name should be great among the heathen, establishing his name among all nations. Not for Israel's sake whom he had chosen, but for his own sake. Thus, he told Moses to say to Israel, "It is not for your sakes that I have chosen you to be my people, and have separated you from the nations, but for my own name's sake, have I established my covenant with you." Now, it is not to reveal a greater glory in the saints than that is already revealed, but for his own name's sake he will, I believe, come in a cloud in like manner as he ascended to the Father. I had almost said, it seemed as necessary to his own honor, as his coming to establish his kingdom in the earth. But that seems too dogmatic, and to savor of a worldly spirit; for God knows what will honor him best, and I leave him to accomplish it in his own way.

When the revelator wrote on Patmos, he wrote of things shortly to happen. Now, my brother, does not your view embrace the idea that all the glory the saints ever enter into on the earth, had been consummated at the day of Pentecost, and would be continued so until the end of time? If so, would it not be speaking of things already past, as yet to come? But there seems to me to be something which John saw concerning things yet to be developed in the church, that could not be embraced in the faith of our Lord Jesus Christ alone. What that something is, it is not my province to tell. If I could tell it, it could not be as glorious, as the earnest of my faith for shadows it. There were also some things revealed to him which he was forbidden to write. He was ordered to seal up the things which the seven thunders uttered, and write them not.

I am no commentator and dare not venture any views of particular things to happen, and most of all would I avoid the use of arithmetic to cypher

out the time when we may expect them. That, I leave with the Lord. He hath all times and all seasons in his hand; and it is only mine to pray and wait. But I believe Satan will be bound and shall go no more out to deceive the nations, (not at the consummation of all things, when there will be none) till the one thousand years are finished. And I also believe the marriage supper of the Lamb is not yet consummated, whatever it is, or shall be.

What Paul said about the ends of the world being met in us, may mean, it seems to me, the glory fulfilled in them (the apostles and primitive saints) through the gifts of miracles, to be again enjoyed in the latter days of the church, and the events also to embrace the end of the world. The disciples asked, Lord what shall be the signs of thy coming, and of the end of the world. The answer, it would seem, embraces both.

But, second, there are things predicted about the rise, progress, divisions, and fall of anti-christ, which seem to me incapable of being applied to the simple destruction of the wicked, in hell. When anti-christ shall sink as a millstone in the sea, her merchants shall stand afar off, and shall wail because of her destruction. Can such a thing happen to each one that gives up the ghost, and dies, when comes their final judgment? I am unable to think so. It seems more likely to me, that these are to remain on the earth, as full as ever of all manner of lusts, without the ability to gratify them; either by the force of God's providence among men, or by the direct word of his power forbidding them. But you will say, if Satan is bound, how can he deceive them? But is Satan to be bound so as not to sway the minds of men individually? It does not seem to me so implied, in the reading of the word. The nations seem to be implied in that, as touching their order of government, in harmony with the rule of righteousness, to be established in the earth, by our conquering king. But I will proceed no farther. A word is sufficient for the wise, and I am sure you will apprehend the whole gist of what I would say, if I were to elaborate more fully. Besides I find it impossible to proceed while the full blast of our organ sounds in my ears.

I should gladly receive a letter from you, although I do not deem this worthy of a reply. I trust you will understand it as written in love, and in fellowship, and not with a view to carp or find fault. Possibly some things have dropped from my pen, in my hurry, that a careful reflection would have disallowed. If so, you will forgive, as God, for Christ's sake, hath forgiven you. I have, from time to time been much edified by your communications in the "Signs," and have found nothing before your last that did not fully accord with my mind. And, indeed, the gist of the last does so, leaving out your circumscription of the glory so well set forth, to the exercise alone of faith, walking in the light, in gospel order. I am somewhat acquainted with your father,

er, dearly beloved for the truth's sake, whom salute in my name. How great must be his joy, beholding his children walking in the truth. I have also two daughters who seem to love the ways of Zion, but neither of them have been baptized. One of them is married, the other is not—neither of them with me. One attended the Association at Burdett, and gave me an interesting account of it by letter. I have no fixed habitation at present, yet I rejoice daily, and thank God for a goodly lot; not of my own will, but God makes me willing. I am three score years old, and one year and a half, and was baptized by Eld. Benj. Montanye, fifty one years ago the present month—have lived in the embrace of the church ever since! But O how unworthy. How often I have feared I should bring shame and open reproach upon the brethren. I have seen many embraced in the church since that, who have become shining lights, while it has seemed as if I was dim of sight, and dull of hearing. Yet the trumpet which has a certain sound, gladdens my soul and fills me with joy. But I hear it no more in these latter days. I am shut away by God's providence, and it must be right. I am sure God has a purpose in everything, even in the smallest events that transpire, and it must be a holy one, as his ways are all holy, just, and true. I do not desire him to turn aside for my sake; nor dare I pray to be exempted from any trial it is his pleasure to bestow. He only knows what are my needs, and I can only pray to him for the supply, according to what he knows to be for my good, and the glory of his great name. Such is my great weakness, that I only desire a fixed trust in him for all.

And now, dear brother, farewell. May the God of all peace, build you up, and establish you in the truth of the gospel, and give you a portion of meat in due season, to feed the sheep and lambs, and give you an inheritance with the just evermore.

WM. B. SEAWSON.

OAKFIELD, Kent Co., Mich., Oct. 22, 1866.

DEAR BROTHER DURAND:—Yours of the ninth inst. has been received, in answer to mine of the 16th Sept. and I am now happy to know that you received it in the same spirit which I thought dictated me in writing it. If I had not believed you to be actuated by such sentiments as you express when you say, "I cannot bear to think that I should publish any thing that is not correct and not have it corrected. I wish all my brethren could know just how I feel in regard to this. Instead of making me feel unkindly it makes me glad; for, I know the truth will be more likely to be brought to light." I should not have written to you, but I dare not flatter you with the promise that I can do better in this, than I did in the former letter; only if God will direct me, I will try and enlarge a little on what I wrote you before. Your request to be allowed to send that to brother Beebe for publication, is cordially granted; but I fear it is too

crude to be of any use in helping to establish brethren in the truth. What I shall write in this also I leave entirely at your disposal, as I shall endeavor to write it in harmony with that.

In the first place, I will say, the views you set forth in the 18th number of the "Signs," are not peculiar to yourself. I have heard them expressed, in substance, forty years ago, by a brother Joseph Corwin. At that time they were new to me, and, at first, I was not ready to receive them. But soon after, as I thought I grew in grace, I saw more and more of the fullness of Christ, and more and more of the blindness of anti-christ to perceive that fullness. I endorsed the sentiment that a full perfection of spiritual blessings in Christ, is the only millennium to be looked for, and the church being always complete in him, could not be more so, in a spiritual sense; and in a literal one, she had none of her blessings; and as you truly say in your letter to me, "the better things reserved for us," were quite out of their sight, that is out of sight of anti-christ, and the world at large. But such are not my present views, though entertaining them by far the greater portion of my christian life. Here, I fancy you, as asking how I was convinced of their incorrectness. I cannot answer you in so many words; but will try to give some reasons that God may make you to understand.

There are two methods of proof used in the New Testament by Christ and the apostles. One is by the citation of some portion of the old scriptures, which confirmed the thing by its own words, and the other is by showing the antagonism of something to it, that ought to harmonize with it to make it true. Of this last was the method our Lord used to prove the resurrection of the dead. God could not be the God of Abraham &c., if they were forever dead, *because* he is not the God of the dead, but of the living. I apprehend, this is what Paul meant when he said "I speak as a man," and "after the manner of men." If, therefore, God will enable me to write anything in furtherance of the views I entertain, that something must be looked for in the same vein of argument. For, if there were passages of scripture stating, in so many words, that, at a certain time, a greater glory in the church should be manifested, in connection also with the downfall of anti-christ, no difference of view would probably exist. In the absence of this, let us carefully reflect whether the scriptures do not, nevertheless, reflect the idea. You seem to be impressed with this, when you say "I think there is something promised to the church which she has not received or experienced in the world. But, here my mind is full of questions not answered. Will these promised things be experienced in the world, so that the world shall see them?" I concur in your belief, and, in regard to the question, will say, I do not believe the world will see any of the glories manifested to the saints, and in the saints; yet, with their natural powers

they may have some understanding of the results of such manifestations upon themselves, though I have no idea they will love them, or have any less hatred to the truth and true godliness, than they have now, and always have had. But to proceed.

What I wrote you before, presented the consideration of, first, the church, and second, of anti-christ. I doubted not your greater endowment, both in nature and in grace, to deduce the truth from your reflections on these heads, better than I could; and being interrupted by the organ, I deemed it God's will to thwart me in the undertaking, and so I desisted.

I am still impressed that I may fail to do better; and, if I may enlarge a little, it will not follow that you may not still more, and still better, yet I will comply with your request by considering how far we may gain testimony from considering what the gifts of the church were in her primitive establishment—what they have been since, what they are now, and what we ought to expect them to be hereafter. If we turn to the twelfth chap. of 1 Cor. we find, that Paul would not have us ignorant concerning spiritual gifts; and he goes on to enumerate them so succinctly, that we cannot have a doubt of what they are. Some of these, every saint has given him, and others, only a part of them, even at that time, while some of the gifts there mentioned, no saint in this day claims to possess. Yet I believe the Roman Catholics, and the Mormons, pretend to have them, but we believe with all deceivableness of unrighteousness and lying wonders.

But the gifts enumerated by Paul, though diverse in character, were all alike in their manifestations—every one having "a manifestation of the spirit to profit withal;" and however diverse the gifts were, he says, "all these work that one and the self-same spirit, dividing to every man severally as he will." Now, my dear brother, does not the church stand, at this day, in a less declarative state of glory, than it did when Paul wrote these things? Has it not so stood ever since, or shortly after that time? And is it meet for God's glory, that it shall so stand, to the end of time? It seems to me not. And such is my confidence that it will not, that I pray every day for the *enlargement of his glory in the church*, which I would not dare to do, unless I believed the spirit it helped my infirmities, and gave my spirit the inward groanings, which my mouth cannot utter. How glorious are the gifts, and how unsearchable the power, and wisdom of God, who bestows them! Will he revive them to the church, and enable her to send up a shout of excellent glory for these, once more? How shall he be fully glorified without it? Let us delight together while we read Paul's exhibition of them, (for my spirit, though at a distance, must be supposed to mingle with yours in magnifying the power of God, in this his wondrous display.) How wonderful are they all! Yea, every one of the gifts even to the smallest, that of hearing. Truly, will God glorify himself with

them all once more, once more for his own name's sake, thrill the hearts of his saints with joy in their reception. The work is his own, the time when he shall manifest it is appointed, and he will prosper it in his season. Our part is only to pray and wait. We cannot further it by our efforts, and we should not attempt to fix a period for its manifestation. All we ought to know about it is, to know it will be glorious, and abundantly triumphant in the power of his grace. Shall there be any in the church, then, who shall speak less than the pure language of Zion? Shall they call Jesus, Lord, but by the Holy Ghost? I feel as though all with one accord, will continue steadfast in the apostles' doctrine, in breaking of bread, and in prayers; while to one, is given the word of wisdom, to another the word of knowledge, by the same spirit; to another the gifts of healing, by the same spirit; to another working of miracles; to another prophecy; to another discerning of spirits; to another, diverse kinds of tongues; to another, the interpretation of tongues; all working only one, and the self-same spirit, in the self-same body with many members ministering to one another, as they severally have need. Am I deluded in this expectation? Glorious delusion it is then for it swells my soul with joy, and causes me to magnify the name of my God, and to count the whole sum of human excellence, as nothing, and less than nothing, in his sight.

Why did not the primitive glory of the church continue in its purity? All the gifts in it were God's own gifts, and for wise, and to us inscrutable reasons, he ceased to bestow them. We must conclude, however, that it was for his own name's sake, and for his own glory, that he did it. Speaking in the spirit of truth and holiness, Paul says 2 Thess. iii., "Let no man deceive you by any means; for that day, (the day of the Lord before spoken of) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Now what is meant by this falling away here spoken of? Is it such defection as that of Judas, Hymeneus, Philetus and Alexander, the coppersmith? It does not so appear to me; but the losing of the gifts of the church, to give room for the man of sin to be manifested, that God might destroy him by the brightness of his coming. Here, dear brother, allow me to ask, if all these apostolic gifts, are again restored to the church, how long the power of anti-christ will remain? Will not her desolation and mourning come in one short hour? And will she not wail afar off—so far off that she can neither harm nor hurt in all God's holy mountain, nor reach her hand to take the delicacies she has lost—and cry, when they see the smoke of her burning, What city is like unto this great city! for in one hour she is made desolate. Brother Durand, believest thou that God will destroy anti-christ by the brightness of the coming of our Lord? I know that thou believest.

Can the brightness of his coming be made known, without manifesting itself in the saints? I am sure you do not so believe. If it were not for the declarations concerning the destruction of anti-christ, in connection with the exaltation of the church, we might perhaps, reasonably be led to conclude the christian's glory might all be summed up in faith—that is, all the glory they are made partakers of in the flesh. But the succinct (figurative) account of the rise of anti-christ, her claims to obedience, her divisions into separate branches; her power and her persecutions through that power, and her final, sudden and dreadful destruction, while she is still left on the earth to lament, and to mourn over it, all point to the gifts God will bestow upon his church, through which he will consume her (anti-christ,) and raise the shout of joy, saying, Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. But you know of these passages as well as I do, and I will not enlarge.

In fellowship and love, I am your brother.

WM. B. SLAWSON.

OAKFIELD, Mich., Oct. 24, 1866.

DEAR BROTHER DURAND:—I had no sooner sent away my letter of Sep. 16th, than I recollected that, amidst the confusion from the organ, I had written "Whatever the marriage supper of the Lamb may mean, it will happen after the binding of satan, for a thousand years. I can hardly tell how I came to write so, only from the confusion of the organ; for I know better; that is, I knew it was not in the order of the statement of it, by the revelator. When I wrote again Oct. 22, it occurred to me as I sat down that I would correct it, but it was forgotten till after the letter was mailed. I now call your attention to it, and if you publish either or both my letters, please make the correction. Without it, I shall lay open to the charge of being "wise above what is written." Yet, I deem it no way certain that, the events spoken of in Revelations, are to happen in the order in which they are written. Some things, indeed, are spoken as having been seen, or heard, after other things were. But I will not pretend to say, that necessarily they must so happen in that order. At the beginning of 4th chapter, after the salutation to the seven churches) or we read the words, "After this I looked, and behold," &c. Then was John "immediately in the spirit, and was shown the things hereafter to happen;" and seems not to mark any order of time, till the beginning of the 7th chapter, when the words, after these things occur, and in chapter xv. 5, "And after that I looked," &c. And again, at the beginning of chapters xviii. and xix. we read "after these things," seeming to imply that the former things seen, being past others were seen to succeed them, in the order beheld.

Peradventure the spirit may give utterance to you to enlighten the saints on this head, which I would

do, with the breathings of the spirit upon me. But, my brother, either yours or my speculations upon matters that God does not please to impart the spirit to communicate upon, are but sounding brass, and tinkling cymbals.

Upon the whole, I am free to confess that I know nothing at all upon the whole subject of revelation in the order of events, or the minutia of them. It is true, I believe in a larger development of gifts in the church, at some future time, known only to God, (but still, I believe from various considerations, that that time is very near,) and with their restoration, will happen the destruction of anti-christ. But what state or condition, temporally, that destruction will leave her in, I think it idle to speculate upon. As to the saints, they must have tribulation while they remain in the body, but I believe none of this will come from without, at that time, but within. As the old covenant had a glory that was overshadowed by the new, so the dispensation of Christ's second coming must differ in glory from that of her period of nursing in the wilderness. But I will forbear further remark, praying that God will instruct us in wisdom, and obedience, and patience of waiting to the end that the day of the Lord may not overtake us as a thief in the night.

With cordiality and love, I am, I trust, your brother in the Lord.

W. B. SLAWSON.

HERRICK, Bradford Co., Pa., Dec. 1866.

DEAR BROTHER BEEBE:—I send you the enclosed letters from our esteemed brother Slawson, to be inserted in the "Signs," if in accordance with your judgment. I do not know that I need add any thing. What I have written is before the readers of the "Signs," and in regard to the article to which the above letters refer, my mind is not essentially changed. Yet I have been instructed by what our brother has written. I will say, however, that I have never entertained the idea he expresses in regard to the "falling away," spoken of in 2 Thess. ii. 3. I have thought that corresponding scripture clearly show that the apostle refers to the falling away of nominal professors from the truth. Thus from time to time since the establishment of the church, false doctrines have sprung up, and some have embraced them, falling away from the truth, and so revealing more and more the proportions of the man of sin. So the Roman anti-christ sprung up. So the Protestant. About thirty years ago there was a great falling away, revealing another feature of the man of sin. Lately there has been another falling away, and another and fuller revelation of that man of sin. So when he shall be fully developed, and stand revealed in all his hideous proportions, then the end shall be. Yours in the truth.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Feb. 6, 1866.

DEAR BROTHER BEEBE:—I have for a little time back had it in my mind to write you a letter, and now

while the inclement weather keeps me in the house, I will try to do so, though I am not accustomed to write for publication.

Of late, during a time of peculiar solemnity and trial, my mind has been led particularly back to my early experience, and to the scenes and circumstances connected therewith. My thoughts have gone back to the time when there was no school house in this township, and when the first sermon was preached by Eld. Hezekiah West, at my father's house.

Although the settlers were few and scattering, a notice sent out in the afternoon, brought together in the evening a respectable congregation of attentive listeners to hear the word.

What changes have since taken place! The forests have given place to large fields, and good school houses are seen on almost every hill-top, and there is now a large meeting house within sixty rods of the spot where the first sermon was preached. But the first settlers of the place, where are they? only three of the heads of families remain.

It is now thirty five years since the Lord awakened me to a sense of my lost condition. It was on the occasion of the death of a little sister, when I was but fourteen years of age, that my mind was first brought particularly to dwell upon this subject. Before this I had always thought I was too young to be a christian, or to pay any attention to religion or a future state; but I remember one afternoon, while talking with my mother, she knew, a girl baptized when only ten years of age; and this changed the current of my thoughts altogether.

I had always regarded myself as a very good boy, even better than the generality of boys, having never been punished to my recollection in my life, and I retained the idea that if I did well I would be rewarded accordingly, and now began to look around for my good works, and to put them together for a covering, and to read the bible to see wherein I was deficient so as to make amends; for I had read the bible and heard enough to know that that book was considered the only infallible rule to be guided by. But alas! The more I searched, the more clearly I saw that my good qualities were deficient; for the bible said, he that offends in one point, is guilty of all.

I saw that I had not only failed in one point, but had failed altogether; that the prayer of the pharisee which I had been using with so much devotedness before, now appeared to be only mockery, and the prayer of the publican, "God be merciful to me a sinner," was the only prayer that could possibly suit my case.

I spent much of my leisure time reading the bible, and used often to go to some quiet spot in the woods, and try to pray to that God that the bible said was rich in mercy, for some tokens of mercy and forgiveness; for I now saw and felt that I was a sinner indeed, that I had transgressed a holy and righteous law, and that all my good works and resolutions

were of no avail or benefit to me in my necessity.

Thus I continued for about a year, when there was a revival of religion in the place, and many that I was acquainted with, and that I had thought were not near as good morally, as myself, expressed a hope in the Savior, and united with the church; and I still the same, and like the lame man at the pool, unable to help myself.

Many of the preachers used to stop all night at our house, and father would talk with them till after midnight, and I was always an anxious listener, and would have a number of texts ready, when an opportunity offered, to have explained.

It would be impossible to tell even the tenth part of the exercises of my mind while in this situation. The bible and Parkinson's hymnbook were the only books that I could read with any degree of satisfaction, and many were the hours spent alone reading them, and I remember how I used to dwell upon many portions of the new testament that appeared suited to my case.

I cannot tell the exact time or place when first I entertained a hope in Christ, for I thought if ever I became a christian I should see or experience some great change, that would be visible to me literally, as appeared to be the case with Saul of Tarsus, on his way to Damascus. A line in one of Parkinson's hymns I could adopt as my own; "Far from my thoughts vain world be gone." My burden of sin left me, and when I looked around to find it, it was gone; and I remembered of reading in the bible of the scape goat that went away into the land of forgetfulness, I felt light and free, but could not believe that this was life.

I could only see men as trees walking. Hope was too much to be applied to me, and yet when I would read the story of Jesus from the manger to the cross, there was a beauty and a delight experienced that gave me great comfort and satisfaction, and I was constrained to hope in the goodness and mercy of God. So I passed on for about five years, sometimes hoping and sometimes doubting and fearing.

At the age of twenty one, I went to New Orleans, and the cares and business of the world absorbed most of my time and attention; and yet I was not at ease. The thought would often arise in my mind, if you are a christian, and have hope in a once crucified but now risen and exalted Savior, and that you have been redeemed from under the curse of a violated law, why are you walking thus in direct disobedience to the commands of the bible? I went to all the fashionable churches of the place in hopes to find a home or resting place, but could find none that I thought compared with the word. Although the preachers were learned and eloquent, there appeared to me to be a want of vitality connected with the preaching.

One day while on business, I chanced to see some men at work on a

building away back from the street, and a man just then standing on the street who looked so pleasant and so much like Eld. West, that I ventured to ask what they were building. He replied, a Baptist meeting house. Making some inquiries about the order and discipline of the church, I learned that he was the pastor of a newly organized church. He invited me to come to their meeting, which I accordingly did, and found preaching such as appeared to me to correspond with the great truths of the bible, and a company not reckoned among the fashionable ones of the place. The pastor's name was I. T. Hinton. He was an Englishman of the orthodox stamp, and as I thought, preached Christ and him crucified.

I attended one of their covenant meetings, related some of the exercises of my mind, and was received, and in April twenty-one years ago, I was led down into the liquid grave, in Lake Ponchartrain, in obedience to the commands of the great Head of the church, and admitted as a member of Christ's visible church, to be a partaker of its joys and blessings, and also to share in all its privations and sorrows, while passing through this vale of tears. Sometimes I have felt as though I could rejoice in the Lord and had no confidence in the flesh, or the enjoyments or emoluments of the world.

At other times the cares and business of the world would seem to crowd out, in a measure all my better feelings and aspirations, and I would be groping my way in the dark, and have no light or enjoyment of a religious or spiritual nature, and could say like Jonah, "that I had gone down to the bottom of the mountains; all thy waves and billows have passed over me." And then I would feel as one alone in the world, as though no one had such peculiar feelings and perplexities of mind as myself, feeding as it were on nothing but the husks of this world, until suddenly I would be brought to myself by being shown that riches may take to themselves wings and fly away, and that the pleasures of earth are transitory and fleeting, and cannot satisfy the desires of the renewed mind.

At such times some of the blessed promises of our Savior would be applied with great comfort and satisfaction to my troubled mind, such as the following:

"Blessed are they that mourn, for they shall be comforted. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Thus have I been tossed to and fro, sometimes down in the valley of humiliation and struggling with all my might to work myself into a more comfortable condition, but always made to see that all human strength was perfect weakness, and that the command is, "Stand still and see the salvation of the Lord."

At other times my mind would be raised above all transitory scenes, and from Mt. Pisgah's lofty heights be permitted to anticipate the fulfill-

ment of the precious promises of the Redeemer, more fully, and with an eye of faith look beyond the cares and turmoils of this mortal state, to that better land where the wicked cease from troubling and the weary traveler shall be forever at rest in the mansions of the blessed, and where all is praise and thanksgiving to our blessed and adorable Redeemer. In the midst of trouble and affliction I have found the Lord present to help and to give comfort when the help of man was vain.

Within the past three years I have been made to mourn the loss of three brothers; but I think of them as released from bondage; and I have had much comfort in being permitted to witness new manifestations of God's grace and mercy in the salvation of sinners, and in seeing my wife, and others dear to me, brought into the fold of Christ. I desire to give thanks unto the Lord, for he is good, and his mercy endureth forever.

Your brother in hope of a blessed immortality beyond the grave,

JOHN DURAND.

VALLEY OF DARKNESS.

I have been hearing much lately of the necessity of exercising faith in Christ, of closing in with the offers of mercy, and of the danger and sin of rejecting Christ, as he is said to be offering himself to sinners in the gospel.

I feel in need of a Savior. I am in much trouble and darkness of mind; perplexed, and at times almost in despair. "O that I knew where I might find him." Daily I feel to cry, O bring my soul out of prison, that I may praise thy name. O pray for a needy sinner, and if not too much trouble, give me some instruction; for sad indeed is my state. Yet I know full well that "None but Jesus can do helpless sinners good." Yours with esteem.

AN ANXIOUS SINNER.

Sinners, made anxious by the quickening power of God, and sensible from the teaching of the Holy Spirit, that none but Jesus can do them good, though burdened with a sense of sin and guilt, deep in the valley and still sinking deeper, oppressed with gloomy fears, and struggling with the powers of darkness which settles down so densely upon them, as to seemingly shut out every ray of hope, are infinitely better off, than those "blind leaders of the blind" who ignorantly talk of an offered Christ, offered mercy, and of a faith that can be exercised by helpless sinners; for while it is declared by the Eternal Judge of quick and dead, that the latter shall fall into the ditch, it is equally certain that the humbled sinner, ultimately triumph over all fear, through the blood and righteousness of the Son of God.

Had the false teachers of whom An anxious sinner complains, ever been in the dark valley, and there made to feel and know what every one of God's children, in that valley have felt and known, they could no longer make empty the souls of the hungry, and sad the hearts of the sorrowful, by their false and delusive doctrines.

"THE EDITORIAL."

AT HOME, Del., Dec. 15, 1866.

DEAR BROTHER BEEBE:—I once made a suggestion to you in a private letter in regard to publishing the editorials from the "Signs of the Times" in a book form; and I do not know but I was the first to call your attention to the subject. When your son afterwards issued his prospectus, through the "Signs," I doubted whether a mere reprint in newspaper form would meet with sufficient favor to warrant the undertaking. I wrote you at the time, informing you what I thought about it. I now see by the change in the prospectus, that a number of others have expressed themselves similarly to what I did. As it is a matter of considerable importance, and in which all your readers are interested. I now propose to submit to you my views of the whole subject, and request their insertion in the "Signs," at your earliest convenience. The brethren who feel an interest in the matter will then have a chance to express themselves.

What I first suggested and now propose, is the selection of such editorials as embrace expositions of various portions of scriptures, or an elucidation of the various subjects and questions that from time to time, have come up, effecting the discipline, order, doctrine and worship, of the church. These might be revised, or even re-written, in accordance with the enlarged experience and matured judgment of the editor. It might be more satisfactory to arrange the several subjects under appropriate heads, than to give them in the order of their respective dates. Such arrangement if decided upon, would go far towards fixing the general character and merits of the work and also relieving the publisher of perplexity and difficulty as to the appropriateness of any given article.

In a work of this general standard character, many editorials, consisting of explanations, controversies, answers to inquiries, and comments on communications, being limited and local in their application, would be inadmissible. Some of them possessing sufficient general interest to entitle them to a place, would require the insertion of the articles or inquiries that called them forth, or a brief statement in lieu by the publisher.

You have a basis in the published volumes of the "Signs," from which to collect a grand summary of the travel and experience of the church during the past thirty-five years. Following up the "Signs" to the close of the prophetic and eventful year 1866, you would embrace the history of the church in the United States of America during one of the most exciting and interesting periods of her existence on earth.

I believe such a work would be called for in almost every Old School Baptist family in the land, and if it could command the ability and experience that I am bespeaking for it, in its publication, in my humble opinion, it would throw more light on the scriptures, and on the various subjects of doctrine and order discussed,

than any work of its size that has ever been published in the world.

To give character to this work; and make it what it ought to be; yourself, and nobody else, would have to be the publisher: for myself I feel somewhat unwilling that the opportunity should be lost.

I shall hope that an expression of my judgment about an important work will at least do no harm, and as to the propriety of inserting this in the "Signs," I leave with yourself.

Yours in the gospel,

E. RITTENHOUSE.

REPLY.—We fully appreciate the judicious and well timed suggestions of brother Rittenhouse, and feel grateful to him for the interest he has manifested in regard to the proposition of our son. At the instance of many brethren and friends of the cause in which we are engaged, proposals were issued by him, with our consent and approbation, to ascertain whether the demand for such a book would be sufficient to indemnify its publisher from loss. It was expected that brethren who were in favor of the undertaking, would offer such suggestion as might occur to them, in regard to the manner and form of its arrangement. Several hundred names have been already received; but not a sufficient number as yet, to warrant its undertaking: for at the low price at which the book is proposed to be furnished, very little margin is allowed to cover incidental losses. From the encouragement, however, already received, it is highly probable the work will be published; but we shall give due notice as soon as we can decide.

Although the book will be published, if at all, by our son, Benton L. Beebe, who has now the charge of the mechanical department of our office, yet the compilation, revision and preparation of the matter for the press, will be carefully superintended by myself. Corrections in typography, grammar &c., will be necessary, and our best efforts, with the assistance of competent brethren, will be exerted to make the work meet the desire and expectation of its patrons; embodying a compendious epitome of the history of the Primitive, or Old School Baptists, for the last thirty-five years; showing what are the distinguishing doctrine and order by which they are known in distinction from all other religious organizations. In the arrangement of this work, we shall endeavor to discriminate, so as to avoid unnecessary repetition of the same matter, or such articles as have ceased to be of any interest to the readers of the present time, and as far as possible, condense into a small compass, such matter as shall be deemed useful alike at any and all times. Thus making the book more valuable, and at the same time less costly.

With these propositions and assurances, we submit the whole matter to those who take an interest in it. It is for them to decide whether the book shall be published or not. Those who wish for the book will at once send in their names: but withhold their money, until notified through our columns that the work is commenced.

GILBERT BEEBE.

BENTON L. BEEBE.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1867.

REMARKS ON 1 PETER, III. 18, 19.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison."

Sister Patterson of South Dansville, N. Y., having expressed a desire to know how we understand this scripture, especially the eighteenth verse, we will give such views as we have, hoping they may be edifying to her, and others who desire to know the truth.

The context, and almost the whole of the epistle, is devoted to the encouragement of the persecuted and scattered saints, with instruction and solemn admonition and exhortation. As the saints were then suffering severely for the truth's sake, the apostle gives them, and us, to understand that it is the will of God that his people shall suffer for well-doing. He says, "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." It is undoubtedly good for us to suffer chastisements for our faults, and in such a manner as the Lord in wisdom may direct, whether by his ministration of the rod, or by allowing the enemies of truth to persecute us. But good as his fatherly chastisements may be for our faults, it is far better, when by his will we are enabled to bear the frowns, reproaches and cruel persecutions of our adversaries, for a strict and conscientious adherence to the truth and order of the gospel. If all manner of evil be said of us falsely, for Christ's sake, or because we honor and obey him in all things, then may we rejoice and be exceeding glad. The apostle says, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory, and of God, resteth upon you: on their part he is evil spoken of; but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf." As an encouragement to the saints thus suffering for righteousness' sake, the text proposed for our consideration, was written. "For Christ also has once suffered for sins, the just for the unjust; that he might bring us to God; being put to death in the flesh; but quickened by the spirit." While in this text the great doctrine of redemption, reconciliation to God, and salvation through the blood and righteousness of our Lord Jesus Christ is clearly stated, a bright and glorious example is presented for the encouragement of the saints, unto whom it is given, not only to believe on him, but also to suffer for his sake. Are we to be falsely accused, our names cast out as evil, our rights trampled upon, our liberties taken from us, and our very existence disputed by wicked and malicious men, and must we, when guilty of no crime, tamely sub-

mit to all this? Look at this example. Behold the beloved of the Father, the adored of all holy beings in earth and heaven, the just, the holy, the immaculate Lamb of God, suffering for sins. Ah yes, for sins! For himself bear our sins in his own body on the cross. He suffered for sins; the just for the unjust. As the holy and the just One, his Father from heaven bears record of him, the Holy Ghost as such descends from heaven upon him, the law and the prophets testify of him. The saints inspired of God bear witness saying, "Just and true are thy ways, thou king of saints." And the very court which delivered him to be crucified was constrained to acquit him of all the false and malicious charges made against him. "I find no fault at all in this just man," said Pilate. No guile was in his mouth; yet as a sheep before her shearers is dumb, so he opened not his mouth; not even to assert or plead his innocence. Yet to bring his people to God, he must suffer and die. He manifested his character as the just, by his exact obedience to the just and righteous law of God, and in all the complete satisfaction rendered to all its jots and tittles; and his perfect right to that character is vindicated by his resurrection from the dead. He was put to death in the flesh; but quickened, and justified by the spirit.

If then it were the will of God, that his only begotten Son, in whom he is well pleased; so holy, so just, so separate from sinners, and above all, one so much higher than the heavens, should suffer, shall we be surprised, discouraged or disheartened that it is the will of God that his people, his members, shall participate in his sufferings? shall we desire to know him and the power of his resurrection, and object to the fellowship of his sufferings, and conformity to his death? Though holy, just and pure, it was just that he should suffer, bleed and die, to bring us to God; for all the iniquities of all his people, were laid upon him, and he by relationship to them, possessed the right to redeem them, to bear their griefs, carry their sorrows, and assume the chastisement of their peace, and heal them with his stripes. As their surety, God in justice laid on him the iniquities of them all, and he in equal justice, bore them in his own body on the tree, and put away their sins by the sacrifice of himself. Those for whom he died, were enemies to God by wicked works, unrighteous, ungodly and unjust, and by nature, children of wrath, even as others. But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us with Christ. "He was delivered for our offences, and was raised again for our justification," and we are freely justified through the redemption that is in Christ Jesus. Here the great object of his suffering is made known: it was to bring us to God. This end could not be attained in any other way. It was not possible that the blood of bulls, goats or other victims, which

had been offered continually under the law, should cleanse us from guilt and purge our conscience from dead works, or bring us to God. But he by his own blood has entered into the holiest of all, even unto heaven itself, having obtained eternal redemption for us. Thus has he by one offering, perfected forever them that are sanctified. In the accomplishment of this, our text reminds us that he was put to death in the flesh; but quickened by the spirit. His spirit being the life and immortality of the Eternal God, he could not in that spirit die, nor be recognized as under the law which we had transgressed. But we see Jesus, who was made a little lower than the angels, for the suffering of death." For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death." "The word was made flesh and dwelt among us." "He was made of a woman, made under the law, that he might redeem them that were under the law." "He took not on him the nature of angels, but he took on him the seed of Abraham." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "But he was quickened by the spirit." That is by the spirit of life and immortality, which now dwells in the hearts of his saints, of which they are born, when born of the spirit, and by which they are sealed to the day of redemption. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you." Rom. viii. 11. This spirit which raised up the crucified body of Jesus from the dead, is the same that we now have an earnest of, and shall quicken and animate our resurrected bodies in the world to come. It is the spirit of life, of immortality, and is expressly called the spirit of Christ. "If any man have not the spirit of Christ, he is none of his." But as many as have this spirit of God, they are the sons of God; for it is only by being born of this spirit that our relation to God as sons, is, or can be made manifest. The apostle informs us moreover, that this resurrection spirit is the same by which he went and preached to the spirits in prison. To Abel, Enoch, Noah, and to all the old testament saints, patriarchs and prophets who were born of this resurrection spirit, and through it were savingly acquainted with him, held communion with him, and by him found access to the throne of grace. This is the spirit of which he testified by Isaiah, saying, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Those prisoners, to whom he preached deliverance, he did not go to them in his fleshly body; for he had not in their day become incarnate; but he went to them in

this spirit, and by this spirit dwelt in them. We are told that they searched diligently what, or what manner of time the spirit of Christ which was in them did signify, when it, (the spirit of Christ in them) testified beforehand of his sufferings and of the glory that should follow. Christ, by his spirit was in the prophets, and in the Old Testament saints, and in them preached; as instanced by Peter in the connection of our subject, in the days of Noah, while the ark was preparing. Noah by this spirit was a preacher of righteousness to the ante diluvians. And certainly it was by this spirit of Christ, that God at sundry times, and in divers manner spake to the fathers by the prophets, the same by which he has in these last times spoken to us by his Son. It is the same spirit which raised up Christ from the dead, the same that was shed upon the apostles on the day of pentecost, and the same which (in measure) dwells in all who are born of the spirit, in all ages. It is called, as we have seen, "The spirit of the Lord God," by which the head of the church is anointed, and identified as the Christ, which name and title signifies the ANOINTED. Christ publicly declared this scripture fulfilled in him, manifestly, or in the eyes of those whom he was addressing, when he read to them in the book of Isaiah the prophet, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. lxi. 1, 2. The spirits in prison to whom Peter says he, by the spirit of his resurrection went and preached, are by Isaiah called captives, to whom he went and proclaimed liberty. Prisoners, to whom he by that spirit went and preached the opening of the prison doors. To whom Zech. ix. 9-13 says, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem, behold thy king cometh unto thee; he is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass. * * * And he shall speak peace," (or preach good tidings) unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." These must be the prisoners to whom Christ by his Resurrection spirit went and preached deliverance. They were prisoners in a perishing condition, in a pit where there is no water, yet prisoners of hope; for God had promised them deliverance.

Every saint may find an illustration of this subject in his or her personal experience. Only look back to the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Once were ye under arrest

proved guilty, condemned, sentenced and thrown in prison, the walls were strong, the bars were massive, and your escape by human power or agency, impossible. The apostle Paul most clearly attributes the quickening, enlightning and salvation of the saints to the spirit and power of the resurrection of our Lord, as also the faith by which the saints believe on him. (See Eph. i. 18-23.) The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to his church, which is his body, the fullness of him that filleth all in all."

Carnal professors may believe according to their powers of human agencies,—schools, tracts and moral suasion &c. but God's people believe according to the working of that mighty power of God which he wrought in Christ when he raised him from the dead, and exalted him far above all heavens. Thus we see that the spirit and power of the resurrection of Christ, is the spirit and power by which the risen and glorified Savior went and preached to Abel, Enoch, Noah and Abraham, who rejoiced to see his day, saw it, and were glad. And the same resurrection life, power and spirit, is that by which Gentile sinners, embracing the saints at Ephesus, and all the faithful in Christ Jesus every where, are quickened and deliverer from bondage, and from prison houses, and brought into the the liberty of the gospel. Raised up together with him, and made to sit together with him, in those heavenly places, which are far above all principality, power, dominion or government in this world, or that which is to come. This resurrection spirit and power, is implanted in all the saints; by it they all were quickened and born; by it they are sealed to the day of the resurrection of their mortal bodies; for if it dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit, which dwelleth in you. Rom. viii. 11. Well might Peter say, and every saint respond, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. 1 Peter, i. 3.

SCHOOLS.—Of the very few institutions of learning in our country, which are free from Puritanic influences, and devoted wholly to the legitimate object of literary improvement, we are happy to call the attention of our readers to the "Hopewell Female Seminary for Young Ladies," under the direction of sister Elizabeth H. Boggs. The advertisement of which will be found on last page of this paper. Sister Boggs has added to a thorough education, a large experience, in some of the best literary institutions in the country, and we have no hesitation in recommending her school to all who have daughters to educate.—The location is healthy and pleasant, the society good, and in the immediate vicinity of the Hopewell Old School Baptist Church, of which Elder P. Hartwell is pastor.

Obituary Notices.

DIED—In Alexandria, Va., the 15th inst., Mrs. **Mildred M. King**, in the 62d year of her age. The subject of this notice was not a member of the church, but no one could be more established in the doctrine of salvation by grace, than what she appeared to be. The writer of this notice has been acquainted with her for eleven years, and has often conversed with her on the subject of salvation, with much satisfaction. About one year ago, a lengthy conversation with Mrs. King, satisfied me that the gospel was sweet and precious to her; but she feared that she might be deceived with regard to so great and important a matter, which seemed to be the only obstacle in the way of her joining the church.

The Old School Baptists have lost a sincere and devoted friend, one who desired their peace and prosperity, and who had no confidence in any other people, religiously except the Old Baptists, and she was ever ready to do for them any thing in her power. Her death was so unexpected as to cause a deep sorrow to all her relatives and friends; for, on the 15th inst., about 2 o'clock P. M., while sitting near another lady, named Martha Rock, she exclaimed, Oh Martha! and expired in a moment, without a struggle or groan. On Thursday the 17th inst., at 2 o'clock P. M., her funeral took place, and was numerously attended by sorrowing relatives and friends, and the following portion of scripture was used as a text upon the occasion: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." After the service was closed at the house, many relatives and friends followed the lifeless remains to the grave, and assisted in performing the last sad office devolving upon them, by putting the body of the loved one in its last resting place, to repose in that slumber that will know no waking until the voice of the Archangel and the trump of God shall pierce the tombs, and raise the dead.

Within the past two months, many of the true and tried saints of our God have been dismissed from the warfare, and called home to rest; but if it be the will of our God, others will be called from nature's darkness, to defend the truth, by precept and example.

WILLIAM J. PURRINGTON.

WASHINGTON, D. C., Jan. 23, 1867.

DEAR BROTHER BEEBE:—Please publish a notice of the death of my dear father **Levi Elliott**, who died Dec. 5, 1866, aged 75 years, 10 months, and 23 days. My father had been a member of the Old School Baptist Church for over fifty years; always firm and unwavering in the doctrine and order of the gospel. He helped to organize the first Old School Baptist Church in this country, and had been a deacon of the church for a number of years since her organization. The church truly feels that she has suffered

a great loss, not only in being deprived of his company, but his counsel was highly prized in the hour of trial. His suffering was intense for about three days before his death, but he met the messenger calmly and willingly, and appeared to be perfectly reconciled to the will of his Master. He leaves a wife and six children and a large circle of relatives and friends to mourn his loss; but for our comfort, we hope he is with Jesus, which is far better than to be in this bondage of corruption. May each of the bereaved ones have strength to say meekly, Thy will, O God, not mine be done.

A large assembly attended his funeral at the Cherry Flats meeting house, on Friday Dec. 7, when a very appropriate discourse was preached by Eld. St. John, from Luke xx. 35, 36.

J. W. ELLIOTT.

CHERRY FLATS, Pa., Jan. 7, 1867.

BROTHER BEEBE:—Please insert the following:

Departed this life Dec. 7, 1866, **Mr. Harvey Keeney**, in the 49th year of his age. His disease was an affection of the brain, and of short duration. Brother Keeney was a native of Kentucky, but came to this state a number of years since. He joined the New Hope Church of Regular Baptists, by experience, in 1863, and was baptized by the writer. He was a consistent and faithful member of the church, an affectionate husband and father, and a good citizen. In his last illness he gave evidence, while able to speak, of resignation to the will of his heavenly Father. He has left his wife, sister Keeney, and eight children, to mourn their sad bereavement. Near the same time, a little child was taken from the family circle to rest in the presence of its God.

May the Lord give the dear sister grace sufficient to support her under her severe trials, and prepare her children to meet their father where there shall be no more death. A discourse was delivered yesterday, at Greenbush, in respect to his memory, from Rev. xxi. 4.

I. N. VANMETER.

MACOMB, McDonough Co., Ill., Jan. 21, '67.

DEAR BROTHER BEEBE:—I promised to send you a notice of the death of two of our aged sisters, for publication in the "Signs of the times," but have delayed it in order to obtain from the old records of the church, some information which might render it more accurate and interesting; but not succeeding, I will do the best I can.

Sister **Mary Robertson** departed this life June 25, 1866, aged 87 years wanting only 18 days. I have not been able to learn the precise date of her baptism, but as she was baptized by Eld. Lathrop, she must have been a member of the church more than half a century. She was well established in the doctrine of the gospel, gentle and unobtrusive in her life, eminently spiritually minded, and her delight was in conversing upon the things of the kingdom of God. She failed gradually, and at last sweetly fell asleep in Jesus, who made her dying bed soft as downy pillows are.

ALSO

Sister **Catherine Lawrence** died on the following day, June 26, aged about 82 years. She also was baptized by Eld. Lathrop, and had been a member of the church for over fifty years. Like her aged sister Robertson, she was of a quiet and peaceable disposition, and equally attached to the truth of the gospel and the order of the house of God. She deeply regretted the disorders which prevailed in the church, and the division that ultimately resulted, gave her great pain, as she saw those who for many years she had regarded as brethren, separated from each other; but her confidence in the Lord remained unimpaired to the last, and she felt to trust all to him who works all things according to the counsel of his own will. These aged sisters lived in peace, and it may be said of them as of Saul and Jonathan, "They were lovely and pleasant in their lives, and in their death were not divided." Their funerals were attended at the Baptist meeting house, respectively on the 27th and 28th days of June.

Yours in gospel bonds

WM. L. BENEDICT.

DEAR BROTHER BEEBE:—You are requested to publish the following:

DIED—On the first day of Dec. 1866, brother **Henry Cook**, of bilious cholera; aged 61 years, 11 months, and 20 days; truly the church has lost a worthy member, his family a tender husband and an affectionate father; but they should not mourn as those who have no hope, for their loss is his eternal gain. He has gone where the wicked cease from troubling and the weary are forever at rest. I have known him for upwards of twenty years, and I never knew him to fail to fill his seat in the house of God where his membership was, unless providentially hindered; nor did I ever hear a hard word spoken of him, either in the church or world. He has left a dear companion and seven children—five sons and two daughters. May the Lord sustain sister Cook, and reconcile her to this afflictive dispensation of his providence, and all her children be brought to remember their Creator in the days of their youth. Yours truly,

P. J. BURRUSS.

NEAR WESTON, Mo., Jan. 8, 1867.

Jan. 26—In Port Jervis, of quick consumption, **Juddie Horton**, only child of Chas. R. and Mary M. Jillett, aged 2 years, 1 month and 2 days.

"Ere sin could blight, or sorrow fade,
Death came with friendly care,
The opening bud to heav'n conveyed,
And bade it blossom there.
We laid him in the silent tomb,
When Autumn passed away,
For with the flowers that ceased to bloom,
He faded day by day.

But as the odor of the flowers,
Through with'ring doth arise,
So passed his spirit to the bowers,
Of bliss in Paradise."

DEAR BROTHER BEEBE:—By request of sister Rachel Jackson, I send you for publication, the following notice of the death of her son, **Lafayette Jackson**, who died Oct. 29, 1866, in the 29th year of his age. His disease was typhoid fever. He never made a public profession of Religion, but was a firm believer in the doctrine and practice of the Predestinarian Baptists, and took great satisfaction in attending their meetings, and always seemed to enjoy their conversation; and he was strictly moral in all his deportment; as much so as if he had been a professor. He was a pattern for the youth, loved and respected by all his friends, and I can say, especially by me. I do not doubt that he is one of God's family, and I had looked forward with hope that he would have been of great use to the church. But alas! How soon our hopes may be blasted. He was blessed with a strong discerning mind, and could readily detect anything unsound in preaching that he heard. When on his death bed he was asked by his mother, if he had a hope in Christ. He replied, Yes mother, I have. And in hope he fell asleep in Jesus. In his death, sister Jackson has lost a dear and loving son, and the neighborhood a good citizen, and the church a sincere friend. We are all left to mourn our loss, but not without hope. His funeral sermon was preached by Eld. M. Smith, to a large assembly of friends and relatives. Thus our friends are going, one after another, and we are admonished that we must soon follow.

Yours in the love of Truth.

JOHN H. BIGGS.

DELAWARE CO., OHIO, Dec. 19, 1866.

ELD. G. BEEBE—**DEAR BROTHER:**—I send you the obituary notice of the death of my father-in-law, **James Skelton**, who died at his residence in the town of Francisco, Gibson Co., Ia., Dec. 26th 1866, in the 75th year of his age. The subject of this notice has been an orderly, consistent and upright member of the O. S. Baptist church for over fifty years. During his long and eventful life no charge or complaint was ever laid against his moral or christian character. He leaves a wife, and a large family of children and grand children, with numerous friends and acquaintances to mourn their loss; but he having died as he had lived, an humble and faithful christian, we do not mourn as they that have no hope. May God grant to our aged mother grace to sustain her, through the few remaining days allotted to her, in this vale of tears. Your affectionate brother in Christ.

JAMES STRICKLAND.

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5. 30 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 30 A. M. Express Mail, via. Ayon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2 20 P. M., and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M. Connects at Elmira for Philadelphia and the South.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.

Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

6. 00 A. M. New York Day Express, from Salamanca, Daily, (except Sundays.) Intersects at Hornellsville with the 5. 30 A. M. Day Express from Buffalo, and arrives in New York at 10. 30 P. M.

7. 10 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9. 40 A. M., and connects at Hornellsville and Corning with the 8. 30 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6. 40 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 15 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 30 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

7. 30 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT

OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 1. 28 A. M., Rochester 11.28 P. M., Salamanca 12 (midnight) and Dunkirk 2. 22 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8. 45 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 18 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

4. 00 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 00 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 1. 25 P. M., Buffalo 1. 45 P. M., and Dunkirk 3. 22 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

5. 30 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

6. 30 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 12. 05 P. M., Buffalo 1. 45 P. M., Salamanca 1. 25 P. M., and Dunkirk 3. 22 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

7. 30 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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Gen'l. Sup't. Gen'l. Pass. Ag't.

The "Signs of the Times."

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

Dr. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Parola, Woodford Co., Ill.,
January 22, 1866.

MRS. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

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Eld. P. Hartwell, Hopewell, N. J.
Eld. Wm. J. Purington, Washington, D. C.
James Towles Esq.,
Eld. G. Conklin, Kingwood, N. J.
Eld. E. Rittenhouse, Chippewa, Del.
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The Board of Education, Washington, D. C.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35. MIDDLETOWN, N. Y., MARCH 15, 1867. NO. 6.

Selected and Original Poetry.

BROTHER BEEBE.—At the request of many brethren, we repeat our desire that you publish the following verses in the "Signs of the Times."

PETER MOWERS.

Mixture of joy and sorrow
I daily do pass through;
Sometimes I'm in a valley,
And sinking down with wo;
Sometimes I am exalted,
In eagle wings I fly,
And rise above my trouble,
And hope to reach the sky.

Sometimes I'm full of doubting,
And fear I have no grace;
Sometimes I feel like shouting
When Jesus shows his face.
Sometimes my hope's so little
I think I'd throw it by;
Sometimes it seems sufficient
If I were call'd to die.

Sometimes I shun the Christian
As he should talk to me,
Sometimes he is the neighbor
I long the most to see,
Sometimes we meet together,
Seasons dry and full,
And he gives me a blessing,
Which fills the soul with joy.

Sometimes I'm mourning,
Down by the old stream;
Sometimes my Lord's religion
Appears my only theme;
Sometimes when I am praying
It seems almost a task,
Sometimes I find a blessing,
The greatest I can ask.

Sometimes I read the bible
And 'tis a sealed book;
Sometimes I find a blessing
When e'er in it I look.
Sometimes I go to meeting
And wish myself at home;
Sometimes the Savior's greeting
Gives me joy that I have come.

Lord, why am I thus tossed,
Thus tossed to and fro?
Why are my hopes thus crossed,
Where e'er I'm call'd to go?
O Lord, thou never changest;
It is because I stray;
O grant me thy assistance,
And keep me in the way.

O may thy counsel guide me,
And keep me while I live;
In death be thou my portion
And then my soul receive.
To praise my blessed Savior,
And magnify his grace,
Bestow'd on such a sinner,
The chief of all the race.

There with the holy angels
Which stand around the throne,
And saints of every nation,
Our voices join'd as one,
We'll sound aloud the praises,
Of our Redeemer, God,
Who saved us from sin's mazes,
And washed us in his blood.

JESUS THE ROYAL PRIEST ZECHARIAH VI. 13.

To all eternity our Priest
And King shall be adored;
Sinners from Satan's power released,
Shall ever praise their Lord.

The Lamb that died, shall be our song,
To cheer the night of Time,
Nor will the painful way be long,
Through this unfriendly clime.

Our loving Lord, our living Head,
Our every sorrow feels;
And when thro' trials sharp we're led,
He all our anguish heals.

A Priest so tender and so kind,
Is suited to our need;
While in this world we are confined,
For us He'll intercede.

WM. L. BEEBE.

COVINGTON, Ga., June 14, 1866.

CORRESPONDENCE.

LAWRENCEBURG, Ky., Feb. 1867.

BROTHER BEEBE:—I have not written for the "Signs of the Times" recently, as in former times, because I have felt that my productions have been no considerable acquisition to the paper. I hope however, that neither yourself nor your readers will conclude from the fact of my not writing, that my esteem for our medium of correspondence, or my desire for its perpetuity or usefulness is in any degree abated. I rejoice to hear so many of the afflicted children of Zion express, (through the "Signs of the Times", isolated as they are from their companions in tribulation, the comfort they receive in reading the communications from yourself and correspondents. I am glad too, to find that many new communicants, and some of them young with profitable gifts to the church, have taken up the pen and so richly contributed to the pages of the paper. But when I reflect on the obituary department of the past volume, a gloom enshrouds my mind. Some of the ablest ministers of the New Testament that I have known, with others who were near and dear to me, have been called away to reap the rich reward of the righteous. How often have their wise counsels and consoling administrations instructed and comforted us both *via voce* and with their pens. But on the other hand, it is encouraging to learn through the "Signs of the Times" and otherwise, that the good Shepherd is calling and sending into his vineyard young and faithful laborers, the sound of whose significant voices like the bells and pomegranates upon the robe of Aaron's ephod, indicate that the High Priest still lives, and that the plenitude of his grace is still abundant. My

whitening locks admonish me, that like my fathers in Israel, I too must soon "lay my armor by," but the many testimonials that we have, that the Lord God omnipotent reigneth, and that he will never leave, nor cease to provide for his Zion, the reflection of which, seems to fill me with a spirit of resignation, and I do not desire to pass in this poor world, one step beyond the bounds that my Father has assigned me. Fearful and momentous events have characterized the flight of the past few years, and perhaps more thrilling and important ones to the church will soon follow in their wake. But, as the Lord ever has, in like manner he ever will provide for his bride. Whether quaffing the bitter waters of Marah, or drinking the refreshing streams of the smitten Rock; whether weeping in the furnace of affliction, or shouting from the top of the mountain; whether buffeting the billows of tribulation, or feasting in the house of Bethel, he will raise up an Ebenezer for his people, spread a table before them in the presence of their enemies, and prepare for them "A feast of fat things; of wines on the lees well refined."

"In every condition, in sickness and health, in poverty's vale or abounding in wealth, at home and abroad, on the land, on the sea, as her days may demand shall her strength ever be."

But while the clouds of war have so angrily scowled over our political horizon, and while their direful contents have stained with crimson the once fair face of our country—and darker and gloomier ones may seem still to lower round us, let us not forget to extol the wondrous love and beneficent care of our kind Father, that through the dread gloom he has deigned to send a ray of light, or drop a refreshing shower occasionally, to cheer and replenish his way-worn children: for although he has been bidding the old veterans of the cross to lay aside their armour, he is raising up younger ones to buckle it on and fight the battles of the Lord. And while he has been calling many others of our companions from their toils and labors to return to their rest, in many parts of our country he has been saying "To the prisoners, Go forth, and to them that are in darkness, Show yourselves." And with joy we have witnessed their obedience to the heavenly call.

Within the past year I have baptized twenty-eight in the four churches I serve, and I think I never witnessed clearer exhibitions of the reign of grace than have been portrayed here in the past summer and fall.

Our houses have been crowded with attentive listeners, and sometimes would contain scarcely half the attendants.

Elder Strickland enquired through the "Signs of the Times," sometime back, whether there was a church to be found in prosperity, where the doctrine of election and predestination was harped upon. For his edification and comfort, (if he will accept it as such) this may inform him that there are some in this vicinity that we consider in a prosperous condition; and if their humble servant is capable of preaching those *fundamental*, and, to the saints of God, heart-cheering points of doctrine, they are usually dwelt upon here. It is known in ten or twelve of the united states, as well as in Canada where I have traveled, that it is not my custom to evade them—I have not shunned to declare them to the churches here that I have served, for from four to near seven years—knowing not how to preach the gospel without them; and I do know, that "All the counsel of God" cannot be declared without them. And furthermore, I have no idea that any well informed and faithful servant of God will evade or speak lightly of the doctrine of election and predestination. We have had a time of uninterrupted peace since I have been here, and the Lord has been adding to the church such as should be saved. It is our custom to enquire for the peace of the church at each of our church meetings, and there has not been one solitary response to the contrary since I have been with the churches here; and, taking all this together, we call it prosperity. I admit, that more proselytes can be made by getting up "protracted meetings," exciting, and harrowing up the depraved natural passions of men and women; but what are they when made, and where to be found afterward? Go to the tippling shops, dancing parties, &c, and there many of them may be found; but where children are "born of God," when he has "brought them to the banqueting house," when he has delivered them from the power of darkness and translated them into the kingdom of his dear Son; or, when saved and called with a holy calling, not according to their works at protracted meetings or elsewhere, but according to his own purpose (predestination) and grace which was given us in Christ before the world began; then they are disposed to adorn the doctrine of God their Savior in their conversation and conduct, and

"Dare to defend his noble cause,
And yield obedience to his laws."

Yes, and when the Lord forms his people for himself, "they shall show forth his praise." His ways and works are not like man's; men may make scores of proselytes at protracted meetings, but it often "happens to them according to the true proverb. (see Prov. xxvi. 11.) But when the Lord prepares his people for himself, the work is like himself, eternal. "I know that whatsoever God doeth, it shall be forever." Our enemies are often taunting us with being but a mere handful, very few, just ready to dwindle away. How is it that we make any kind of a show with them? We have no manufacturing establishments where we make preachers; no nursery, as they sometimes call their Sunday School, to prepare our children for church membership; hold no "protracted meetings" for the purpose of making scores of proselytes. I think we can explain the matter. If the Lord would make as many Old School Baptists as they make proselytes, they would soon be far behind us numerically, but as it is, if their proselytes would remain steadfast as the Lord's people do, they would soon be like grasshoppers in multitude. But when we consider how flighty, fickle minded and evanescent they are, we need not wonder that they are so tardy in converting the world. So much work to do, and so much to "do over again," no wonder they call much for indefatigable, "indomitable laborers." We have heard of the preacher in Ohio perhaps, who said on a certain occasion, "One year ago, a hundred sinners were converted, and thank God they have all held out faithful but ninety." Ninety per cent per annum is a heavy loss, and as all now depends upon their own exertions, (the Lord having done his part as they say) it will probably be some time yet before they realize their "millennial glory." But all this perfectly coincides with the brief existence and imbecile nature of fallen man; his works are like himself.

David says his days are as a hand-breadth, and his age as nothing, that every man at his best state is altogether vanity. Then why marvel at the instability of his religion—the vacillating nature of all his works? Can we expect one whose days are as a hand-breadth, and whose age is as nothing, to perform work that will endure eternally? Both revelation and reason would answer, No. On the other hand, the Lord's works are like himself. "He speaks, and it is done, he commands, and it stands fast." He is eternal, his works endure. The Father says of his first-born, "His seed will I make to endure forever, and his throne as the days of heaven." He is immutable—his works are unchangeable, they stand forever. Then may the people whom God has formed for himself, stand with ecstatic amazement on their immutable basis, and in their enraptured contemplations, run back to the birth of time, and leap from thence into the vast expanse of eternity, view there with joy-enspiring rapture, their standing

in Christ their living head before the world or time was, retrace their flight to the brink of time, and droop the wing there in view of their dreadful fall in, and by virtue of a relation to an earthly parent—all seeming to have been lost. But hark! A cheering voice is heard from their first abode assuring him that the Seed of the woman shall bruise the serpent's head. He sees the dread dilemma into which his ever loved children are hurled, with a weighty debt upon them, assumes that debt, and in the fullness of time bows down to this sin-benighted world, is "made of a woman, made under the law, to redeem them that were under the law."

"He raised them from the dreadful pit,
The gates of gaping hell,
And fixed their standing more secure
Than 'twas before they fell."

Yes, he came to redeem—he did redeem, and that was an eternal redemption. He came to save—he did save, and that was an eternal salvation. He came that they might have life—he gives them life, and that is eternal life. He bequeaths to them an exhaustless portion—and that is an eternal inheritance, it "fadeth not away," all are like himself.

How wide the contrast then, while they stand unmoved upon their immovable Foundation, and with an eye given suitable to the occasion, see with serene composure the man-made proselytes, with all the other works of man, bearing the impress of mutation and decay in all their lineaments and features, passing away,—and view with ecstatic wonder their own high happy destiny, sealed with blood, and hear the thrilling voice of him who has said, "His seed will I make to endure forever, and his throne as the days of heaven." Your brother affectionately,
J. F. JOHNSON.

HOPEWELL, Mercer Co., N. J., Feb. 15, 1867.

DEAR BROTHER BEEBE:—During my visit at the East, last September, I was solicited by many of my friends to write and publish something in the "Signs of the Times," after my return, that they might know of my safe return. I thought then, as I had often thought when urged to write, that I would do so. But I feel incompetent to write for the edification of the brethren, and fear that I may occupy space in the "Signs" which belongs to abler writers, or crowd out some of those precious communications from the dear brethren and sisters which come to us like cold water to a thirsty soul, and being words fitly spoken, are like apples of gold in pictures of silver. But having concluded to make an effort to comply with the requests of those precious brethren and friends, I will forbear to say any more on that point for the present.

I was permitted to attend the Old School Baptist Association in Maine which was held with the Bowdoinham Church, in a school house, in the town of Bowdoin, Sept. 7, 8, & 9, 1866. The meeting throughout was pleasant, and we hope profitable. The churches composing this association are small, and many of the

members are advanced in years, but stand fast in the apostles' doctrine, contending earnestly for the faith once delivered to the saints. With numbers of those brethren I have been acquainted many years. I felt that it was a great privilege to meet with them once more on the shores of time. But I saw some vacant seats: some with whom I had met at this association, yea, many with whom I had formerly met in that region, have gone home, we trust to dwell with Jesus, where there is no persecution, no sorrow, no death. We cannot wish them back again to suffer, although we feel deeply our loss of their society; but we trust their gain far exceeds our loss. I was glad to see some who are young in years mingling with the old members in the worship of God. We were kindly received and cared for by all the brethren and friends in that vicinity. I cannot forget their kindness to me. May God bless and keep them in all their ways. At the close of the meeting on Sunday, I had to part with many of the loved ones, not members only, but quite a number of others who attended the meeting, and appeared like lambs bleating around the fold. May our God enable them to enter into the fold of Christ, and dwell with their kindred in Christ, in the house of God.

After parting with these friends, brother Badger conveyed me to his house in Brunswick, where we found the family which had remained at home, in mourning; God had seen fit to take from them the babe, the little flower,—a grand-child of Elder Badger and wife; the blow fell heavily on them all. I learned how sister Stinson and her companion, the parents of the babe, had been tried. This was their fourth child that they had been called to part with, and the third time they had been left childless. At the request of the mother and all the family I stopped and attended the funeral, on the 11th. Many friends came together to sympathize with the bereaved. I trust the Lord was present to heal and comfort. Sister Stinson was in feeble health, and it seemed almost too much for her to bear; but God sustained her, and enabled her to say like Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

After the funeral, in company with our brother, Eld. H. Campbell, I returned to North Berwick, and visited relatives in that region of country. The Maine Predestinarian Conference was held with the North Berwick Church, September 14, 15, & 16, 1866. This was the thirty-third anniversary of this conference, every year held with this church. This church formerly withdrew from the New School association in the summer of 1833, and held their first conference in September of the same year. I was with them at that time, and until 1844, when I moved to Massachusetts, and I have visited them nearly every year from that time till the present. Many who were with me in the first meet-

ing of the conference have finished their course with joy, and we trust, they have gone to enjoy the fullness of that bliss of which they had but a foretaste here. We greatly miss them, but feel to rejoice that they have passed safely to their final rest. The conference was pleasant, well attended, and much interest was manifested. The church is quite large; some of the old members are still in the militant state; but few remain now that were in the church when I first cast in my lot with them. Quite a number of them who were baptized while I was with them, were in their places; they seem very near to me, and I trust the feeling is mutual. There are also many who have come in under the ministry of brother Quint, who is their present pastor. God has greatly blessed his labors among them, and may he continue to bless him and the church. The preaching at the conference, as at the association, was, "Christ, and him crucified." Peace and union prevailed at both meetings; they were precious seasons to me, and I trust, to many others who attended. The meeting closed on Sunday, and I had again to say farewell to those whom I love as myself. Here as usual the kindness and liberality of the brethren and friends was manifested. I shall remember their kindness to unwearied me. On my way homeward I called on brother Ford in Boston, leaving city on Tuesday evening and at home on Wednesday morning. I had great gratitude to God for his kindness to me. My dear friends, I shall remember their kindness to unwearied me. On my way homeward I called on brother Ford in Boston, leaving city on Tuesday evening and at home on Wednesday morning. I had great gratitude to God for his kindness to me. My dear friends, I shall remember their kindness to unwearied me.

Yours in
PHILADELPHIA

P. S.—In last issue of a letter addressed to me, from your esteemed sister Zerush B. Titus, containing a relation of her christian experience, which you are at liberty to publish.
P. H.

HOPEWELL, N. J., Jan. 16, 1867.

DEAR BROTHER HARTWELL:—In compliance with your request, I will endeavor to give you a brief history of my experience.

From my earliest recollection I have entertained serious thoughts on death and eternity, though without any lasting impression until I was about sixteen years of age, when I felt inclined to attend church meeting, and my anxiety seemed to be that I might hear of Jesus and learn the way. I went, and after meeting a young lady of my acquaintance, and near my age went before the church; she spoke of the way in which the Lord had led her, and that his love was manifested to her by an application of these words, "I will not leave you comfortless." I contrasted her situation with that of my own; sinful, wretched and comfortless, as I was. I thought much upon my fallen condition; but at that time knew but little of the depth of our fall. I began to ask for mercy, and vainly thought I could obtain it upon the

"The rock can rend, the earth can quake,
The sea can roar, the mountains shake,
Of feelings, all things show some sign;
But this unfeeling heart of mine."
"To hear the sorrows thou hast felt,
Dear Lord, an adamant would melt;
But I can read each moving line,
And nothing move this heart of mine."

"Blest be the tie that binds
Our hearts in christian love." &c.

I thought religion was not a notion. Let God be true, and every man a liar. I could hear preaching with more satisfaction. Not that I could rest in the promises, but because I knew it to be the truth. I heard Elder Snydam preach from these words, "Choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season." My heart responded to the words: "I would rather be a door keeper in the house of the Lord, than to dwell in the tents of wickedness." I saw my own depravity and knew not what to do. I went to the house of one of the deacons to talk with him. He introduced the subject by asking if I was going to join the church. I replied that I felt unworthy such a place. He said he thought me a fit subject for baptism. I was astonished, and thought on my way home. How little he knows of the feelings which are concealed in my breast. Every thing in nature presented to me a gloomy aspect. I felt myself entirely hedged in. "A sea before, an host behind, And rocks on either hand." I had no prayer to offer, for my prayers seemed to be but mockery. My appetite for my natural food left me. But I thought, Man does not live by bread alone, but on every word of God. I remain-

Yours in tribulation,

HERRICK, Pa., Jan. 17, 1867.

does it mean? We never had such views and feelings before concerning it. The world never intimated such judgment, but on the contrary has freely bestowed unqualified commendation where we can now only condemn. And yet our unworthiness appears so clear and distinct, that it seems as though all others must have had the same reflections that have now for the first time occurred to us. Affrighted, but anxious to maintain our standing, we glance around and pass hastily in review the words and works of ours, which we have regarded with most satisfaction, as more particularly evincing our merit, and establishing our reputation for goodness, for honesty, benevolence, and everything praiseworthy. But the same scrutinizing light is thrown upon all, and however fair and unimpeachable we may still stand before the world, we cannot escape the condemnation of our own minds; for selfishness, insincerity and vanity, seem to have actuated us in our best actions. Why, we can hardly realize now in broad daylight, with busy scenes around us, that we have had such feelings, nor believe the plain statement of them. Yea they were unmistakable. Truly, it is in a dream in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, that God openeth the ears of men, and sealeth their instruction. "They are chastened with strong pain upon their beds," for there, in dreams and silent waking thoughts, the evil that we do not know of in daylight, and would not acknowledge, is brought mysteriously to our notice; and we learn, as far as we are concerned at least, the truth of the Psalmist's saying—"Surely, every man in his best estate, is altogether vanity."

Our thoughts are dwelling upon some angry interview we have had with a neighbor, in which we felt what we regarded as just indignation. We are not thinking, as usual, of his part in the interview, and of such actions and words of his as have generally fanned and kept alive our anger. Our own conduct and spirit are the subjects of our strict scrutiny, and we pass uncompromising judgment against ourselves; while unaccountably, we are obliged to think of everything exenuating, excusing and justifying, on his part, that can turn judgment in his favor.

It is impossible for any one to recall and fully express such feelings, showing how the thoughts came, and the manner of their presenting so clearly the hidden evil of our hearts, but the effect is the same with all. There is great disturbance within. Our mind is in a tumult. We are like those in the bark that was tossed in the stormy sea. We toil hard in rowing, but the wind is contrary. The waves heave and beat about us, threatening to overwhelm, and we are in despair. Jesus walks upon the troubled waters, but we do not know him, and are in still greater fear at what we suppose is an accusing spirit. But now, in our extremity of fear and danger, he speaks to us, saying,

"Be of good cheer, it is I; be not afraid." Then we know him, the storm ceases, and we are comforted. The prophetic declaration is fulfilled. "Therefore my people shall know my name; therefore they shall know in that day, that it is the Lord that doth speak; behold it is I." While we are anxiously and despairingly regarding the evil within us, how comforting to be assured that "all things that are reprov'd are made manifest by the light," and that the light which thus reveals them is eternal life, given to us through Jesus Christ. It is Christ by his spirit who teaches us this. Thus our Savior, walking on the sea, comes and enters in unto us, or comes up from the place where he lay fast asleep, as we supposed, regardless of us in our distress, and rebukes the wind, saying to the sea, Peace, be still, and all is calm; and immediately we are at the land whither we went, the beautiful haven of rest we thought so far away.

The heart, which "is deceitful above all things, and desperately wicked," may be compared to a dark room, full of fearful wild beasts, obnoxious reptiles and unclean birds. We are there, but see nothing to affright or trouble us. A light, unnoticed by us, begins to glimmer down from above, and suddenly our eye rests upon a snake or toad. We wonder how it entered, for certainly, we think, it was not there before. The light increases, and we discover here a fox, there a leopard, and turning from them, a vulture meets our sight. We will suppose ourselves unconscious of any increasing light since we entered, and therefore we suppose these offensive objects suddenly to have entered our presence, not dreaming that their abode is there, and that the light has revealed them. We complain of their presence, and would drive them out, that we may be comfortable again. So it is when we get a glimpse of our evil nature. In some unguarded moment, we suppose, some passion has sprung upon us, some dishonesty been acted, or a sin of some kind been expressed. We look upon the fault as attributable to the occasion, perhaps, full more than to anything inherent in ourselves; and something we can atone for, and which may then be forgotten. The light, perhaps, is somewhat withdrawn; the troublesome objects vanish for a season, and we are comparatively comfortable again; not entirely so, for our sense of security has been disturbed. Again the light shines down brighter than ever, revealing more abominable and fearful objects still, until we stand in terrible fear and disgust.

After awhile we turn our eyes upward, and there we see the light that has shown us these things. But how beautiful, how enchanting it is! The heavens are opened, and we look an immeasurable distance into the delightful radiance. Glorious visions meet our view, visions of surpassing beauty and loveliness. Rapturously we gaze upward, forgetful of all around, lost in admiring contemplation of the shining wonders that fill our souls with unspeakable delight.

High above, and brighter than all else, we behold a being of unimaginable loveliness and glory, from whom all the light seems to flow. He looks upon us with a smile of ineffable gentleness and love, and we hear his voice assuring us of safe protection, and an everlasting blessedness in his presence.

Our eyes fall again from this holy vision, and more plainly than ever do we see the horrors around us, while our fears return, though lessened by the remembrance of what we have seen, and the sweet hope awakened within us of final escape, but our feelings of abhorrence and loathing are greater than ever.

From the time that divine life is imparted, whenever it is in exercise, we shall see only what is fearful and offensive while looking at ourselves, and what is comfortable and delightful when we are able to forget ourselves and look away to Jesus.

"The opening heavens around me shine,
With beams of sacred bliss;
While Jesus shows his heart is mine,
And whispers I am his."

"The path of the just is as the shining light, that shineth more and more unto the perfect day." The more brightly the light shines, the more do we feel the hatefulness of sin. "Whatsoever doth make manifest is light." Those to whom the light has been given, shall eventually be raised out of all the dangers and evils which it has manifested to them, unto a state of perfect holiness, to dwell in eternal peace and glory.

SILAS H. DURAND.

SARINIA, C. W., Jan. 19, 1867.

DEAR FATHER IN ISRAEL:—Having to write you on business, I cannot willingly let the precious opportunity pass without giving expression to some of my hopes and fears, joys and sorrows: but above all I would speak of the innumerable blessings which have been strewn all along our pathway, by the hand of our gracious God during all the years of our pilgrimage, especially during the year that has just passed.

Dear brother, if one who is all unworthy may so address you, my hope is that my many sins are all forgiven; and I cannot forget the time or place, although nineteen years have passed, since the precious Savior was presented to my mind's view, as bleeding on the cross for my sins. O when I think of that sight, when I call to mind the words of love from the lips of him who spake as never man spake, I am overwhelmed with wonder and amazement, and often exclaim, Can it be! that I, who have been so sinful,—I have indeed been made to taste of the streams that make glad the city of God! And because I have been made to see, ah yes, and to feel too, my lost and ruined condition, I desire, on this delightful winter evening, to address you. Well may the poet sing,

"O for this love, let rocks and hills
Their lasting silence break."

How truly a hope in Christ is like an anchor of the soul, both sure and steadfast. When the waves of affliction have seemed ready to engulf me, a small still voice, has ever been

heard amidst the storm, saying, "Fear not, I am with thee; I will help thee, and that right early." When our first born son was stricken down with a terrible and fatal disease, God sent his angel to me with a message of love, so glorious that I dare not here express it. And, if I am not deceived, I can say with Paul, that in years past, I have seen visions of glory ineffable, and heard words that are unutterable. And I have entreated the Lord to keep me in that blissful frame. But he has said, "My grace is sufficient for thee." This is enough; let me be ever kept in the true and living way; and let me praise his holy name as long as I live. Thus I have imperfectly expressed some of the causes of my joys and hopes. But alas! I still possess a fleshly mind, the fruits of which are pride and worldly mindedness, selfishness and love of applause; all of which I hate; but they with many others too often reign in my mind with so much vigor as to make me fear that I shall be overcome by them; they are so powerful and so merciless. I sometimes tremble and awfully fear lest I have been deceived. Can a christian love the things of the world with so much intensity, and have so much desire to lay up treasure here? If indeed I am one of God's chosen family, why am I thus? Surely one who has been so abundantly blessed as I think I have been, should spend every moment and every talent in magnifying and praising God. During the last summer, I have often watched the rising sun, and its decline, and the moon, shining with milder rays, and gazed on the stars as they resumed their places in the heavens, and a kind of peace has seemed to pervade my mind, such as I cannot express, nor yet conceal. Read cxlviii. cxlix; and cl. Psalms. How beautifully the Psalmist calls on every thing, and upon the church to magnify the name of him who liveth forevermore.

The soldiers of the cross have been, and are being called to their mansions of rest; among others Elder Trott has gone; but his memory lives in the hearts of those who loved to read his well written communications, and listen to his words. Often have I heard my own dear departed parents, (David, and Hannah Weld,) express the pleasure they derived from his communications, and also from other veterans who have been called home of late. How often did my father pray that the pure gospel might be preached in Riker's Hollow. God has, I trust, sent his servants there; yourself one of their number, with messages of love for Zion. May you who now sow in tears, return bringing precious sheaves with you.

DELILAH W. BALL.

HINDSBURG, N. Y., Jan. 20, 1867.

VERY DEAR ELDER:—My pen cannot express the comfort I take in perusing the "Signs of the Times," the arrival of every number, is like a precious visitant to me. They are always so when I am blessed with divine assurance of my interest in

the dear Redeemer's blood and righteousness.

"Dear Savior, when my thoughts recall,
The wonders of thy grace,
Low at thy feet, ashamed I fall
And hide my wretched face.
Shall love like thine be thus repaid?
Ah! vile ungrateful heart!
By earth's low cares detain'd, betray'd,
From Jesus to depart."

O that I were more heavenly minded; that I were not looking at the things that are seen; for the fashion of the world passeth away. But, before I am aware, I find myself entangled by them, and, worst of all, I become careless and indifferent at such times, until I hardly know what I am; whether saint or sinner. But I have come to the conclusion that I am both. I am sure I am the latter, and sometimes, when enabled to look away from self to Jesus, I hope I am the former: but—

"Why should my passions mix with earth,
And thus delude my heavenly birth?
Why should I cleave to things below,
And let my God, my Savior go?"

Call me away from flesh and sense;
One sovereign word can draw me thence;
I would obey the voice divine
And all inferior joys resign."

O it seems as though I can view the promised land while contemplating the Savior's wonderful love. How mighty to redeem and to save, even to the uttermost. But the words of Jesus are, "No man can come unto me, except the Father which hath sent me draw him." These words are verified in the hearts of true believers.

Mary P. Rhodes, writing sadly and deeply, says, "I have myself been like a bird in the clutches of despair, and be torn to pieces. I was, but I am not afraid to leave her, and every faint hearted pilgrim in the tender care of him who chasteneth whom he loveth."

Dear brother Beebe, remember me in your prayers at the throne of grace. The Lord reigneth, therefore will I rejoice and praise his holy name.

Your sister, by reclaiming grace.

MARIAM J. RHODES.

NEW CUMBERLAND, Ia., Feb. 10, 1867.

DEAR BROTHER BEEBE:—Time admonish me to make my remittance for the present year's subscription to our welcome visitor, the "Signs of the Times," which comes very regularly laden with the precious truth of the gospel, and such as every christian can receive who has been called from darkness into the marvelous light and liberty of the gospel of Christ. O how my poor soul has been made to rejoice and take courage by the way, in reading the sweet communications and editorials; in hearing from dear brethren and sisters, many of whom are strangers to me in the flesh; but I sometimes indulge a small hope that we are not strangers in the spirit,—that we are all one in Christ Jesus; for I understand that all of God's children are called in one hope of their calling; and they are all built upon the same foundation of the apostles and prophets, Jesus Christ himself being the

chief corner stone. In whom all the building fitly framed together, groweth unto a holy temple in the Lord.

May the brethren and sisters long continue to write for the edification and comfort of the children of God. And may the Lord spare you, brother Beebe, long upon the walls of Zion, to publish salvation in his name. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good; that saith unto Zion, Thy God reigneth.

Brother Beebe, will you please give your views through the "Signs of the Times," on the necessary qualifications of one whom the church may see cause to liberate to go forth to exhortation, or in the promulgation of the gospel. Should the church liberate a member of her body to open meetings and to exhort, would it be right for him to do so excepting when it was impressed on his mind to do

A few words on this subject would be gratefully received by the unworthy writer of this communication.

J. RICHARDS.

REPLY.—The order of gifts especially designed for exhortation, are 1. One, and very clearly defined, as to be a man of preaching &c; for generally to all. 2. A man of instruction, and privately and may serve. 3. A man of disputation, and to assemble with a purpose of mutual edification, "provoking each other to love, and good works." In this general exhortation, those who held other gifts also participated. The apostles and pastors, frequently gave words of exhortation. To qualify for this work we understand that the exhorter should possess the fear of God in his heart, and a knowledge of the faith and order of the house of God, that he may exhort intelligently, and to edification. And to avoid confusion, as only one is allowed to be speaking at a time in the church, each should endeavor to speak as the spirit impresses his mind, and gives utterance to his tongue. We know of no special action of the church required to liberate any brother for this privilege, excepting to see that there are opportunities afforded, for general conference, at which every one may feel at liberty to free his mind.

As to the occupancy of a more prominent position, like that of opening, and conducting the public exercises of the church, in the absence of a pastor, whose duty is to take the oversight of the flock; it seems to us, that the duty of leading in the exercises of the church should devolve upon the deacons, who have been called and set apart by the church, to serve as such. This duty, we think may be by them performed, either by opening and conducting the meetings, themselves, or by calling on any gifted brother to do so.

The frequent admonitions given by the apostles to the saints to exhort one another, and to wait on exhortation, should be solemnly regarded, and faithfully obeyed.

It may sometimes occur in churches, that some very talkative members may be too forward, and occupy too much time, so as to prevent others, whose gifts are more desirable and edifying; in such cases the church should control the matter, and see that all things be done decently and in order. Some who have the most interesting and edifying gifts are timid, and need urging and encouraging; while others may require a gentle check. We do not think a brother, when called by the church to open a meeting or exhort, should wait for special impressions, or make his feelings a rule. Let him do the best he can; as the preachers have to do.

Extracts from Business Letters.

Brother R. H. Paxton, of Salvisa, Ky., writes, "us that there has been quite a revival of pure and undefiled religion in his section of country; within the last year, to the Goshen church alone, sixteen have been added by baptism in the course of eight or ten months; beside several to the other churches of that vicinity."

VOLUNTTOWN, CT., Feb. 5, 1867.

ELDER BEEBE.—Let me be what I may; I desire to be in the right way; and I know I like the "Signs of the Times," and I must have them continued, neither is my wife willing to do without them. No people seem so near and dear to me as the Old School Baptists. But I am so situated that I have not the privilege of their association, excepting through the Signs.

WM. C. STANTON.

BRANTSVILLE, VA., Jan. 28, 1867.

BROTHER BEEBE.—I was much interested in reading the letter of our aged brother Daniel Durand; my mind was carried back more than forty years, to the time when I first made an open profession of religion, by joining the church. I was almost tempted to pen down some of the trials through which the Lord has led me; but I forbear.

Your affectionate brother,

A. B. WEEDEN.

NEW CARLISLE, OHIO, Feb. 1, 1867.

I will try to get a number more subscribers for your most excellent paper; and may God speed you in your labors in defence of the truth, and in opposition to anti-christ, which is now exerting its influence over the mass of the people. There is an unusual inquiry among God's people, after the truth, just at this time. The Old School Baptist cause is gaining ground in the west. Many now listen to the proclamation of the doctrine of God our Savior, who a few years ago would spurn it. God is visiting Zion, and his children are rejoicing in the truth as it is in Jesus. I am yours truly,

S. M. BOWER.

UNION, N. J., Feb. 4, 1867.

BROTHER BEEBE.—Through the goodness of our covenant keeping God, we are all well, the common infirmities of old age excepted. It is rather a wintry time with me. My mind, like my body, is dull. It is more than forty years since I was made to cry, "God, be merciful to me, a sinner." And I have got no farther yet; for all my hope is in the mercy and faithfulness of God. He abideth faithful though we believe not. I cannot do without the "Signs of the Times." I am glad that your life and health are spared to still edit the paper, and edify the saints. Your son Wm. L., has done well; in his arguments; but you have evidently got the Word on your side. If God be for us, who can be against us? I send four dollars for the continuance of the two copies to me.

Yours truly,

WM. H. JOHNSON.

LINCOLN, CO., TENN., Dec. 15, 1866.

BROTHER BEEBE.—I wish to renew my subscription to the "Signs," for I desire to take it as long as it contains such precious truth. The Signs are read with great interest by myself and family, as well as by many of my neighbors.

I cannot refrain from expressing to you with what grateful feelings in my heart to God I read your able defence, of the sentiments presented in the Circular of the Warwick Association, in reply to your son's objections. It seemed to manifest such a gospel spirit; and I do desire that your son, and all the saints may see it in the same light.

We have had quite an ingathering in our church, (Mt. Moriah) this year. Some thirty have taken up the cross of their Lord and Master, and I am thankful that I can inform you that my wife and four of my children were among the number.

Brother Beebe, please give your views on 1 Thess. iii, 13-17.

T. B. YEATES.

Brother Yeates must have mistaken the chapter, as the one referred to, does not contain so many verses. (Ed.)

McCONVILLE, Pa., Feb. 4, 1867.

DEAR BROTHER BEEBE.—The "Signs of the Times," comes regularly, richly laden with precious things of the Master's Kingdom. I was particularly pleased with your views written in answer to brother Wm. L. Beebe, in the third number of this year. I have felt the force and truth of those sentiments for years. The saints of the Most High God have received a plain and easily understood commandment to "Resist not evil," and to trust all these things to him, who saith "Vengeance is mine, I will repay." Indeed I feel very jealous in seeing God's people taking part in the political matters of the world; for it appears so evident to me, that God is now letting wicked men fill up the measure of their iniquities. The errors, delusions and mad fanaticism, of all political parties, are so apparent, that I would be glad to see the saints standing aloof from them all. Just

"Stand still, and see the salvation of God," as well in these matters as in that of their eternal salvation. God rules in heaven, and among the inhabitants of earth, and he controls even the rage of wicked men and devils, and all the mad fanaticism that is abroad in the land, will be made to work for the good of God's people. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." When by faith I can realize that these things are so, I feel that—

"I can sit secure, and sing,
Defiance, to the gates of hell."

I feel sometimes hardly able to keep quiet; that I must write and bring these things to the remembrance of my Father's children. But you have done it so much more forcibly than I could, that I feel to thank God, for providing fathers to admonish us to keep our lamps trimmed and burning, that all may see that the kingdom to which we belong is not of this world.

S. A. HARLAN.

MIDDLETOWN, N. Y., Feb. 27, 1867.

DEAR BROTHER BEEBE.—I have been reading over the letters of brother Slawson in the last number of the "Signs of the times," (No. 5,) and I feel very much dissatisfied with my note which accompanied them. It was written hastily as I handed the letters to you last December, and it entirely fails to express my profound esteem for our aged brother, the interest and edification with which I read his communications, and my grateful sense of the kindness and christian affection and fellowship manifested in writing to me upon the subject of my former communication. Although I had written somewhat fully to him, I desire to give this expression of my feelings through the "Signs of the Times." When I penned that note I was intent only upon conveying the fact that upon the subject of the Millennium my mind had not changed. I should have added that, with the single exception there noted, I did not feel that we essentially differed, but that there was on his part a fuller presentation of comforting truth. I know too well my liability to error, to oppose the views of those who have had long experience and have always stood firm in the truth, except where my mind is thoroughly and convincingly clear.

Yours affectionately,

SILAS H. DUBAND.

REMOVAL OF THE "BANNER OF LIBERTY" OFFICE.

G. J. Beebe, has removed his Printing and Publishing office from this place, to the city of New York, for the purpose of securing better facilities for early intelligence of all passing events, and otherwise improving the "Banner of Liberty," and desires his numerous correspondents and subscribers to address him hereafter at that city.

Who sent us four dollars for Hannah Dolphos and B. W. Weaver, without signature or Post Office address? [Ed.]

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1867.

Dec. 17, 1866.

ELDER BEEBE:—Please give your views on Rev. xxii. 19, and oblige an ENQUIRER AFTER TRUTH.

REPLY.—The words on which we are requested to write our views are as follows, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

We have, if we mistake not, on former occasions given our views on this text, and on the verse preceding it, but as but some our present readers have not read what we have published, we will give such light as we now have on the subject.

In closing the sacred volume of inspired testimony, the Son of God, as Alpha and Omega, the Beginning and the End, the First and the Last, sets to the entire volume the broad seal of his power and immutability, in the solemn words of the sixteenth verse, "I Jesus have sent my angel to testify unto you these things in the church." From which we cannot easily mistake the source from which the solemn admonition has emanated, nor the subjects to whom they are addressed. The whole testimony and revelation comes from God, to the churches of the saints, as golden candlesticks, among which he is seen, as holding their stars in his right hand, and from the Eternal God through the Mediation of our Lord Jesus Christ, through whom alone all divine revelation is made; as he is the only Mediator between God and men. In the introduction of this book, these remarkable words are given, "The revelation of Jesus Christ, which God gave unto him, to show unto his servant things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Then the words immediately follow, "John, to the seven churches of Asia," &c. John was the messenger to whom Jesus Christ sent his angel, (or his spirit) and signified, (by figures and dark sayings) in a manner to be understood and witnessed by him, and recorded, and sent to the churches for whom they were designed. Hence in the last chapter Jesus says, "I Jesus have sent mine angel to testify unto you these things in the churches." Of the awful importance of the things thus signified to John, and testified by the angel, on spirit, of the living God, we may infer, not only from the manner of the communication and revelation, but from the startling admonition contained in the eighteenth and nineteenth verses of the last chapter. The plain and unmistakable import of which, is that

nothing is to be added to, or diminished from the precious words of the prophecy, in which this testimony is given by revelation from God, through Christ, signified and attested by the angel of the presence of the Lord God of Hosts.

In signifying to the churches to whom this testimony is directed, as branches of the kingdom of Christ, the entire church is brought to view, as the "holy city, New Jerusalem," which in the words of the prophecy of this book, is very clearly described, as descending from God out of heaven, adorned as a bride prepared for her husband. The perfect organization of the gospel church, is beautifully signified under the similitude of a perfectly organized and regulated city. Her exact boundaries are measured; her length, breadth and height, are equal, her walls, her gates, her streets and internal regulations are given with the most exact precision, and her supplies of all that can contribute to the comfort, safety and glory of this city minutely declared. No natural or artificial light either needed or allowed; for the Lord God, and the Lamb are the light of it. The waters of life are clear as crystal, and flow from the throne of God and the Lamb. The fruit of the tree of life, of which Jesus is both the Root and the Offspring, is yielded every month, and those who are admitted within her gates have right to eat of its delicious fruits.

As we understand the church of our Lord Jesus Christ to be signified by this city, and in her gospel organization and discipline, we shall see that by the laws of her King, there are rules for admission, and also for expulsion, through her gates. The law by which members are to be admitted through her gates to the fellowship and fellow-citizenship of the city, are thus stated in the fourteenth verse of this chapter, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This regulation agrees with the prophecy of Isaiah also, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. xlii. 2.

By special instruction given to the apostles, by our Lord Jesus Christ, in their commission, they are authorized to recognize such, and only such, as "believe and are baptized," as subjects of church fellowship. So the apostles were governed at the day of pentecost. They that gladly received the word preached were baptized, and added to the church. Professing to believe the doctrine as held and taught by the apostles, and bowing their necks to take on them the yoke of Jesus, were baptized on the profession of their faith in Christ.

Those who are admitted through the gates into the city, on profession of their faith and obedience to the laws of the kingdom, are required to continue steadfastly in the apostles' doctrine and fellowship; their feet are to abide within the gates, that is

to walk orderly, in all the laws and institutions of the house of God, or the same law of Christ by which they were admitted to fellowship, requires that the fellowship of the church shall be withdrawn from them; and their part from the book of life, (or record of the living in Jerusalem) God will take away from them, by the discipline of his church. The margin reads, *from the tree of life*, or from holding a name and place, and from enjoying the privileges of orderly members of the church, who have a right to the tree of life.

This text does not certainly mean that those who are born of God can be unborn, that the children of God can ever cease to stand in that relation to God; but it does, as we understand the subject, mean precisely what it says; their part shall be taken from the family record, that is from the registry of the names of those who are entitled to recognition as orderly members in fellowship. Thus for the heresy of adding to the doctrine, laws or ordinances authorized by the laws of Christ, and for rejecting any part of the words of the book of divine inspiration, the apostles delivered such over to Satan, that they might learn not to blaspheme.

It will not be disputed that there are subjects of grace, who have not entered in through the ordinance of baptism, to the church relation which is signified, and who while living in disobedience to Christ cannot be admitted to the communion of the church, or to participate in any of the privileges whereby orderly disciples are recognized as having right to the tree of life.

It is also a well established order in all gospel churches; that when any who have been received, deny the faith, or defy the authority with which Christ has invested his church, by repudiating any of his laws, or rejecting any part of the word and laws of Christ, they are excluded from the fellowship of the church, and no longer allowed any of the privileges of the church, until they shall be convinced of their disorder, confess their faults, and be restored to the fellowship and privileges of the church. They are to the church when, and while put away, as the publicans and sinners were to the Jews. Thus debarred from church fellowship and church privileges, they are cast into outer darkness, and into outer company; for the division wall which separates between the orderly disciples, and those who do not the commandments, as marked in the fourteenth and fifteenth verses of this chapter, shows that the walls encircle only the orderly members, while those who are cast out by the laws of Christ, have to associate with dogs, and sorcerers, whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. It is a fearful and lamentable state indeed for a disobedient child of God, to be expelled from the fellowship of the saints, and find their portion with hypocrites. May we take heed to the solemn admonitions of our Lord, and

see that we take no liberties which are not granted, by adding to the word; or transgress the law of Christ by repudiating any part or portion of his sacred word.

Marriages.

Jan. 24.—At the residence of the bride's mother, in Somerset Co., Md., by Elder G. W. Staton, Mr. DANIEL L. HOLLOWAY, and Miss GERTRUDE ADKINS.

Jan. 30.—At the Baptist Meeting House in Salisbury, Md., by the same, Mr. JOHN DORMAN, and Miss LOUISA LUNDALE, both of Quantico, Somerset Co., Md.

Feb. 2.—At the Parsonage in Hopewell, by Elder P. Hartwell, Mr. JOSEPH W. DENSON and Miss ELLEN E. BAGLEY, both of East Amwell N. J.

At the same time and place, by the same Mr. THEODORE F. DENSON, and Mrs. MARGARET E. PEDRICK, both of East Amwell, N. J.

Feb. 18.—By Elder G. W. Staton, at his residence in Orchard St., Baltimore, Md., JAMES H. SWEET and Miss MARY ANN SWEET, all of this town.

By Elder Thomas Swanson, at his residence in Columbia, Mr. EDGAR A. SMITH and Miss MERCY WINDALL, all of Columbia, Md.

Obituary Notices.

DIED, at Warwick Feb. 10, 1867, of the smallpox, after a long illness, Mr. JAMES H. SWEET, of this town, 4 days.

DIED—At his residence in Salisbury, Md., Sept. 4, 1866, of the smallpox, after a long illness, Mr. JOHN DORMAN, of this town, 4 days.

DEAR PASTOR:—I have the honor to acknowledge the receipt of the following notice of the death of your daughter, George H. SWEET, aged 3 weeks and 4 days.

Our darling babe, has gone to rest, How soon your little child is dead, Farewell, dear child, your life is short, Sleeps sweetly in its narrow bed.

February 6, 1867.
BROTHER BEEBE:—I have the honor to acknowledge the receipt of the following notice of the death of our dear little son, JAMES H. SWEET, who died May 12, 1866, aged 5 years, 5 months, and 11 days. He died very suddenly; his disease was Congestive chills.

Our darling boy is gone to rest, To sleep with Jesus and the blest; His little tongue will ever praise The love of God's redeeming grace.

A. D. & N. L. SIMMONS
SPENCER, Kansas, Jan. 30, 1867.

DEAR BROTHER BEEBE:—By request I send you this notice of the death of Brother JACOB B. GRIFFS, who died Nov. 2, 1866, after an illness of only eight days of Pneumonia. Brother GRIFFS was a worthy member of the Regular Baptist Church, for nearly 38 years, during which time he filled his place in meeting, unless providentially hindered, at every meeting of the church. Just before his death he moved from Shelby to Butler County, close to the Fairfield Church meeting house, for the purpose of having meeting handy, but before the first meeting of the church after his arrival, the Lord called him home. He has left a widowed sister, six children, and numerous friends and brethren, to mourn the loss of one much esteemed. But we feel that our loss is his gain. "Blessed are the dead, that die in the Lord from henceforth." Yea, saith the spirit, that they may rest from their labors, and their works do follow them.

Farewell; yours in love,
S. C. SMITH.
WAYNESVILLE, Ohio, Jan. 23, 1867.

childhood, I feel to deeply sympathize with her in her afflicted condition, and do pray the Lord in mercy to reconcile this dispensation to her good, and that of her fatherless child. In a letter received from the family, it is truly comfortable to them that he manifested a hope in Jesus, before he left the shores of time.

In conclusion, may the dear Lord in mercy visit the family with the smiles of his divine grace, enable them to see the uncertainty of worldly arrangements, and of the great certainty of his second coming to judge the world in righteousness; and oh, that they and we, my dear brother, may hear the welcome intelligence, "Come in ye blessed of my Father; enter thou into the joys of thy Lord." So prays your unworthy brother in Christ,

JOHN H. GAMMON.

Three Co., Ky., Jan. 21, 1867.

Subscription Receipts.

New York:—Mrs. S. Dewey 2, Mrs. B. Scott 2, Dr. H. Everett 2, Salmon W. Hoyt 2, Miss D. Corwin 2, J. E. Player 2, Thos. H. Seybolt 2, Wm. Jones 2, Julia A. Lyons 2, S. F. Baker 2, Orpha Borthwick 2, Albe Smith 4, A. Foulon 2, Eld. Thos. Hill 1, Lewis A. Seybolt 2, Eld. C. Merritt 8, James Taylor 2, B. Edson 2, Wm. P. Cook 2, Jane E. Hatt 2, J. T. Bouton 2, S. M. Preston 2. \$56 00

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Indiana:—J. Richards 6, 25, Sarah A. Lambert 2, Israel Hill 2, Presley Nay 4, Jesse Connolly 2, W. W. Houston 1, Eld. A. B. Nay 6, W. G. White 4, Mrs. E. Veal 1, 38, B. Gosnell 2, John K. Dodson 2, J. Kelsey 3, Elder S. Harlan 2, Edward Edwards 2, Noah Furgason 2. 41 63

Illinois:—John R. Atherton 1, Wm. L. Campbell 5, 50, Samuel Owings 2, 25, Hamton Kimber 2, David B. Wood 4, Katharine Kreider 2, Flora Gates 2, Jasper Smith 2, John Martin 5, Eld. S. Coonrod 6, Martin Cox 2, Isaac Robertson 2, James Sims 2, Sarah W. Smith 2, Mrs. T. W. Smith 2, Craig White 2, Frances Patterson 2, Whitfield Conlee 2. 47 75

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Iowa:—W. H. Darland 7, 25, J. S. Price 2, James W. Smoot 2, Wm. Watson 2. 13 25

Kentucky:—A. Woods 2, C. Carpenter 4, Eld. Samuel Jones 24, Eld. J. E. Johnson 7, 12, B. D. Kennedy 8, R. J. Jewell 1. 116 12

Canada West:—Arch. McArthur 2, Samuel McColl 2, Samuel Elliott 2, D. T. McColl 2, John C. Bateman 5. 13 00

Total, \$523 37

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Atlantic Cities and the West, Northwest, South and Southwest.

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460 MILES WITHOUT CHANGE OF COACHES BETWEEN
New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF THE TABLE ADOPTED NOVEMBER 19, 1866.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot, Corner of Exchange and Michigan Streets:

5. 30 A. M. New York Day Express. (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 30 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2 20 P. M., and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12 30 P. M. Connects at Elmira for Philadelphia and the South.

11. 20 P. M. Cincinnati Express, Daily (except Sundays.) Arrives in New York at 3 45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.

Only one train East on Sunday, leaving Buffalo at 6 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

6. 00 A. M. New York Day Express, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 6 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

7. 10 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9 40 A. M., and connects at Hornellsville and Corning with the 8 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6. 40 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 15 A. M. EXPRESS MAIL, Daily (except Sundays.) Intersects at Corning with 8 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.

7. 30 P. M. NEW YORK NIGHT EXPRESS, Daily (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily (except Sundays,) through without change of coaches, arriving in Buffalo 1. 28 A. M., Rochester 11.28 P. M., Salamanca 12 (midnight) and Dunkirk 2. 22 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8. 45 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6 18 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

4. 00 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 00 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 1. 25 P. M., Buffalo 1. 45 P. M., and Dunkirk 3. 22 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

5. 30 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

6. 30 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily (except Saturdays,) through without change of coaches, arriving in Rochester 12. 05 P. M., Buffalo 1. 45 P. M., Salamanca 1. 25 P. M., and Dunkirk 3. 22 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

7. 30 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH.

BY GILBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

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AGENTS.

Geo. W. Mathis, Mason, Edgemoor Co., Ill. John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as a good physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Panola, Woodford Co., Ill.

January 22, 1866.

MRS. P. A. BEEBE—I feel it my duty to say that I think Dr. Horton's Malaria Antidote is the most useful and the best.

MRS. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

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REFERENTS:

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Eld. P. Hartwell, Hopewell, N. J.
Eld. Wm. J. Partridge, Washington, D. C.
James Towles Esq.,
Eld. G. Conklin, Kingwood, N. J.
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., APRIL 1, 1867.

NO. 7.

Original and Selected Poetry. CORRESPONDENCE.

THE PILGRIM'S PRAYER.

Take us, Jehovah, in thy care,
Shew us what poor things we are,
Guide us in the narrow way
To press thy footsteps carefully;
Carefully the way marks note,
Shunning the alluring road.

Teach us to love thy holy name;
Wean us from a worldly frame,
Guide us in the narrow way
To press thy footsteps prayerfully;
Prayerfully the path to tread
By unerring wisdom led.

Hold us by thine arm of power,
Keep us in temptation's hour,
Guide us in the narrow way
To press thy footsteps joyfully;
Joyfully to kiss the rod
Ordered by our gracious God.

Lord, grant us faith to trust thy grace,
Tune afresh our songs of praise,
Guide us in the narrow way
To press thy footsteps hopefully;
Hopefully to join the throng
That will crown the Lord of All.

MARIANNE.

Athens, Pa., Jan'y 5, 1867.

"ALL MINE, ARE THINE." (JOHN XVII. 10.)

'Thine,' ere God spoke creation's birth,
'Thine,' ere the sea had bounds; or earth,
'Thine,' ere the stars of morning sung
The song, that through wild chaos rung.

'Thine,' ere the mountains reared on high,
Their mighty summits to the sky;
'Thine,' ere the valleys fair between,
Were clothed in beauteous, living green.

'Thine,' ere vain man had ever "grieved,"
Or vaunting, boasting self, "believed,"
'Thine,' ere proud mortal sought to save,
His sinking soul from death's dark wave.

'Thine,' ere the righteous pharisee,
Made broad his gay philactery,
Or raised his impious hands on high,
As he would seek the Almighty's eye.

'Thine,' ere the trembling sinner, poor,
Scarce venturing through the temple door
Had dared so much, as ask to live,
But only, "Lord, forgive, forgive."

So man can never claim the praise,
Of turning men from sin's broad ways,
To seek the living God, since He
Knew His, from all eternity.

He knew his own, and called by name,
As many as he chose, the same;
And though they wander far and wide,
He'll bring them all at last to abide

Beneath the shadow of his wing,
And all his worthy praise to sing.
"Not unto us," shall be their song,
"But to our God, doth praise belong."

SELECTED.

Who is the trembling sinner, who,
That owns eternal death his due?
Who mourns his sins, his guilt, his thrall,
And does on God for mercy call?

Peace, troubled soul, dismiss thy fear,
Hear, Jesus speaks, be of good cheer;
Upon his cleansing grace rely,
And thou shalt never, never die.

HERRICK, Pa., Feb. 15, 1867.

DEAR BROTHER MITCHELL:—The "Signs of the Times" for Feb. 1st, contains a request from you for my views on John iii. 18, 19, and 1 Tim. i. 18.

Your name has been long familiar to me, and I have enjoyed very much, since I came into the church, the reading of your communications in the old *Monitor*, and "*Signs*," and *Messenger*, and greatly rejoiced that the way so long closed, has been opened again for us to hear from you and the brethren in the South, and to be comforted, as we have been, and instructed by your messages. May the Lord still instruct you, as he has in times past, through all your trials, and cause that patience, and experience, and hope that maketh not ashamed, may be wrought in you by every tribulation. The troubles of God's children in this world differ circumstantially, but to each one is given a full share. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

I do not know that I have any special light upon the portions of scripture to which you call my attention. The second, in particular, is yet too dark for me to say anything about. I have often thought about it, but never understood it. The first reads as follows:

"He that believeth on him is not condemned: but he that believeth not is, condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

All the posterity of Adam are found guilty before God in their relation to Adam, having broken the law. Being guilty, in truth and justice they must die. But God has among this guilty race a chosen people whom he will save from their sins. Nothing that they can do will effect their salvation, for they are sinners and can perform no good works; and if they could, still the broken law would not be satisfied. Neither is there any of their race that could be presented as a sacrifice, even were it possible thus to make atonement, for there is none that does not need atonement for himself. But in the fullness of time, in fulfillment of God's gracious purpose, "Unto us a child is born," who being of our fleshly nature, and with us under the law, is yet in himself "Holy, harmless, undefiled, and separate from sinners." Here, then, we find "The lamb without blemish,"—that one being of our

race who needs for himself as a man no atonement, but still justice will not allow that the innocent shall suffer for the guilty. "The soul that sinneth it shall die." But God is wonderful in counsel, and excellent in working. This wonderful child, whose birth was heralded by the angels, is fully fitted to accomplish the design of the Father. "A body hast thou prepared me." It is the Son of God who thus speaks, referring primarily to that human body thus presented, which is made to represent his whole mystical body in the earthly nature of its members under the law.

Herod sends forth and destroys all the children in the region where this child was born, so that Rachel as was foretold in prophecy, "Weeps for her children, and will not be comforted because they are not." But this child Herod cannot touch: its life is not within reach of earthly powers. And thus is it proved to be the child promised in prophecy, and not one of Rachel's children, who are conceived in sin and shapen in iniquity.

In this body must be borne the sins of his people. But this could not be unless his relation to them were such as that of the head to the body, and so that figure is used to show his relation to them. He is the Son of God from everlasting given unto them, although it is not until in their experience that they know him as the child born to take away their sins, that they can say, "Unto us a Son is given," in whom they stand as sons of God, and heirs of glory. In this relation he "Was set up from everlasting," and his "Goings forth" in this relation to them "Were of old from everlasting." This is why he can bear their sins, and rightfully claim the stroke of justice upon himself, when he appears with them, a partaker of flesh and blood, under the law. In strict accordance with justice, "He was delivered for our offences." But O the unsearchable depths of wisdom, the riches of sovereign grace and mercy, the love passing knowledge, that are manifested here! I am overwhelmed by the mystery and the glory of it all. "Such knowledge is to wonderful for me; it is high, I cannot attain unto it." The glorious mystery of our union with him; and of our death with and in him under the law of his crucifixion, or separation from the world,—of his circumcision, or separation from the flesh,—of his baptism into death under all the waves and billows of God's wrath,—in all of which we were with him; this mystery is too profound and great for mortals to comprehend or speak. The

faith of God's elect comprehends it in measure, but in this mortal state we shall never be able to reach to its depth or height, nor can earthly capacities give it full expression. We know that the law was fulfilled, to the strictest jot and letter of its demand, for just precisely those who were with him, and that when he arose, "He was raised for their justification."

Justification, according to the doctrine of arminians, would seem to be a very uncertain, meaningless thing, and quite unimportant. According to their system it depends upon how the subject shall act whether he will be justified; and many for whom Christ died and rose again,—since they say he died for all the race,—turn out not to have been justified by his resurrection. But the scriptures, as well as human reason,—which in this instance agree—teach that justification is a certain and definite thing. One who is guilty cannot be justified, neither can one who is innocent be condemned. "He that justifieth the ungodly, and he that condemneth the just, even they both are abomination to the Lord." When Christ arose, the sins of all his people were left in the land of forgetfulness, to be remembered against them no more. We see that the number of those thus freed must have been certain and definite; that the only possible system of justification, being that taught in the Bible, necessarily involves the doctrine of particular, personal and unconditional election, and predestination. All whose sin were atoned for by our Savior are forever free from condemnation: none who were not justified by him in his death and resurrection can be saved from wrath. In due time the eternal life and spirit of God's Son is sent forth into the hearts of the heirs of glory, giving them knowledge of this salvation, and causing them to cry, Abba Father! This is the new birth. In this chapter our Savior teaches the necessity of the new birth.

In the verse preceeding the text he says, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." The law condemns. Those who have broken it are at once condemned, though light is necessary to manifest that condemnation. The word "world" here must be limited to mean God's people in the world, for to "Save his people from their sins," is elsewhere, in many places and in many forms, clearly and distinctly stated to be his object in coming into the world. But there is an object in using that word, and is

it not to designate the children of God in their worldly nature as the subjects of salvation? This people when quickened by that eternal life which was never of the world and brought by it into manifest union with Christ, are not of the world, even as he is not of the world. They are, spiritually, children of the Jerusalem which is above. But in their earthly nature, in their relation to Adam, they are the world which shall be saved. They are sealed by the spirit which now is given to dwell in them, and in the day of redemption their mortal bodies shall be quickened by that spirit, and made like unto the glorious body of their Savior.

Those who are born again will believe on the Son of God, will gladly hear and receive his words, and will know the gospel as the power of God unto salvation. "My sheep hear my voice, and I know them and they follow me." We may be sure that whosoever believes is one of Christ's, for we are assured that no others will believe. Indeed a belief in Christ is as much a manifestation of eternal life as breathing is of natural life.

From what we have already considered it is clear that there can be "No condemnation to those who are in Christ Jesus;" and these will be known by their walking not after the flesh, but after the spirit. Therefore the words of our text: "He that believeth on him is not condemned, but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God." The word "because" in this place clearly does not present that which follows as the cause of their condemnation, but rather as a proof of it; because, (or as a proof of this assertion) our Savior has just said that he was not sent to condemn the world. Moses, or the law, accuses or condemns those that do not believe, (v. 45.-xii. 47, 48.) They are condemned already. The above is a very common form of expression; as though I should say, He is not my friend, *because* he hath wilfully injured me. He is a wicked man, *because* he has committed many crimes. Here the injury is mentioned not as the cause, but as the proof of his enmity. He was a wicked man before, and by his crimes manifested that wickedness.

The name is given to all who are saved, and they who have it believe in it. It is a name "which no man knoweth save he that receiveth it."

The only begotten,—showing that there is no other way of approaching God. There is no other Son, and those who are not in him must be under condemnation.

"And this is the condemnation"—It is thus manifested—"That light is come into the world, and men loved darkness rather than light, because their deeds were evil." In perfect darkness it would be impossible to tell who were blind among a number. When the light comes those who have eyes turn towards it joyfully. "Truly light is sweet; and a pleasant

thing it is for the eyes to behold the sun." But those who are blind remain satisfied as before with darkness, and the light has no effect upon them, except perhaps to awaken anger at the joy of others.

Our Savior is the light of the world. Those who are his come to the light and rejoice in it. It shows them the corruption of their nature, and causes them to feel shame, and hate their own lives, yet they love it. Those who are not the subjects of his salvation, hate the light, and will not come to it, lest their deeds should be reproved.

"Every one that doth evil," however proudly he may stand before the world as a strictly moral Pharisee, will be known by this, that he will avoid the light which searches the heart. His doctrine is the commandments of men, his righteousness is of himself, his walk and conversation are not in accordance with the precepts and example of Christ, and the scriptures would expose all. Whosoever will hold to an error wilfully; keeps it back from the piercing light. "But he that doeth truth," desires to be searched by the light, that every evil way may be avoided. They know there is no safety or joy in falsehood. In doctrine, in practice, in everything they come to the light, and let all be tried by the Word, "That it may be manifested that their deeds are wrought in God." Then they can say assuredly, "Thou wilt ordain peace for us, for thou also hast wrought all our works in us." When we are walking in the doctrine and order of our Savior, we can safely say, "Establish thou the works of our hands upon us; yea, the works of our hands, establish thou it."

The Pharisees asked, with ostentatious willingness to help our Savior, "What shall we do that we may work the works of God?" No doubt they expected an expression of commendation and gratitude on his part, and that he would at once set them at some work that would bring reward. But he answered them, "This is the work of God, that ye believe on him whom he hath sent." This and all other good works are wrought in God.

In the text, then, I think our Savior gives belief as the evidence by which those are known who are of God, while presenting at the same time the way of salvation; and shows how the light, the truth, divides and distinguishes his chosen from the world. I know there is a depth of instruction here which I have not reached. May it be opened and brought forth in good time to the children of God.

The other text reads as follows:—

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief."

It is just about three years since I first particularly noticed this passage, and I have never had a ray of light upon it up to the time of writing this letter. I know that it does not contradict the scripture we have just been considering, nor any other

part of the word; and I know, too, that when God designs any one to understand it the light will fall upon it, and show it to be 'profitable.' We may be sure the Apostle is not giving here the reason why he is made an heir of eternal salvation, for that was because he was chosen in Christ, and had a sonship in him before the world began.

Perhaps we may trace something like this in the teaching of the Apostle: that we are not to be overwhelmed with fear, nor despair of mercy, on account of the extent to which we have gone in all manner of evil before we were called; nor look upon others with doubt on account of the iniquity of their past lives, if there is evidence of a spiritual change. We are too apt to look back upon our lives and feel that there can be no mercy for one who has been guilty of such heinous offences as we. But Christ saves to the uttermost; and we find him rich in mercy towards all them that are brought to call upon him. The riches of his grace and mercy are shown to be in proportion to our need. All that we have done while in ignorance and unbelief cannot prevent our obtaining mercy now, nor keep peace and joy from the soul. But after we have known him and believed in his name; "After we have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ;" if then we "become entangled again therein and overcome;" if then we turn from the holy commandment delivered unto us, and do the same things we did before, we shall not escape the rod. Both this Apostle and Peter have spoken particularly of the punishment that will surely be inflicted upon such as are disobedient in the church. The brethren are exhorted to be faithful, and "Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. iii. 12. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. x. 26. I think some have been made to understand the meaning of these awful words, when, instead of crucifying the flesh, we have given rein to its propensities. We had hoped in the Lord, and enjoyed peace in believing; but now we have wilfully transgressed, and where is our standing? We cannot feel that through ignorance we did it, we cannot feel as we do in regard to our former evil ways, before we had a knowledge of the truth. We have sinned wilfully, (so it appears to us) right in the open face and light of all that gave us hope,—of all that could give any one hope. There is no other way of salvation, we are sure. This truth, in which for a time we hoped, is the only truth that can make any free. There remaineth no more sacrifice for sins. What ground have we any longer to regard ourselves as subjects of salvation, since we have turned from this truth; since we have "Trod underfoot the Son of God," disobeyed his precepts, and walked not after the spirit, but after

the flesh. Oh, that "Certain looking for of judgment and fiery indignation which shall devour the adversaries," and which must necessarily, therefore, devour us. At such a time I suppose God keeps back from our view those evidences and confirmations that are calculated to comfort us, until the chastisement is complete. He has declared in the eighty-ninth Psalm that the children who transgress shall not escape. Truly "It is a fearful thing to fall into the hands of the living God." "See that ye refuse not him that speaketh," To his doctrine, to his commandments, to every word of his give diligent heed, and come to the light in your belief and walk, that it may be manifest that your deeds are wrought in God.

The Apostle Peter speaks to the same point in the second chapter of his second epistle, showing the fearful punishment, the miserable state of the disobedient. It is clear that he speaks of those who are the children of God, for he describes them as having "clean escaped from them who live in error;" as having "Escaped the pollution of the world through the knowledge of our Lord and Savior Jesus Christ;" as "Having known the way of righteousness;" and finally, as having had "The holy commandment delivered unto them." Now all these things, we know, can be true of none but those who are born again. But they themselves are unable to see this at the time, and so their trouble is greater than ever before. "The latter end is worse with them than the beginning." "It had been better for them"—their present trouble would have been less—"Not to have known the way of truth." They are now unfitted for such enjoyments as was theirs before they were quickened. They cannot rest in the world, nor have they a home in the church, for out of that book of life, the record of its visible members, their name has been blotted; and they are utterly in the depths of fearful solitude and darkness. This seems to be the extremity of the chastisement; a suffering in the gall of bitterness, a wailing in outer darkness, which none experience in this mortal state but such as have known the light. It is the consequence of having grieved the holy spirit of God by which they are sealed; of having "done despite to the spirit of grace." That this is not the present condition of those whose end is to be "Utterly consumed with terrors," the seventy-third Psalm clearly shows.

How many, who have been cast off from the church on account of disobedience, on account of crime, it may be, which prevents their ever being received again into the visible church, and whose course afterwards has given no evidence of spiritual life, may be undergoing that fearful punishment, that indelible state of mind, coldness and terror by turns, which is necessary for the "destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." We cannot look into the re-

cesses of the heart, and measure the depths of suffering. We cannot tell what each one bears; but we know that "All God's ways are judgment."

Having so carefully warned the brethren against blasphemy, and all evil ways, the same care would lead the Apostle when speaking of his own blasphemies, and injuries to the church, to explain that these were done before he was brought to know the Savior, in ignorance and unbelief. And especially as he had spoken of having been counted faithful. If he had done these things after he had been brought into the church, it would have been selling his birth-right there, and for the honor of the church he must be cut off. Though he should be very sorry, even with godly sorrow, yet I suppose there are deeds that would make it impossible he should ever be received again, and especially as a minister,—but having preached to others he himself would become a cast away.

I think we can see that there is no disagreement between this and the former text, as thus explained; and this really looks to me as though it might be the Apostle's meaning. How is it, one may ask, that you say the sins of the elect are remembered against them no more, and yet talk here about sinning wilfully, and being punished for it? The members of Christ are not under the law, but under grace, and their eternal salvation is sure. But they are under law to Christ, and by the very nature of that law of the spirit of life, if they turn back to the world to walk after the flesh, they turn to the region of death, where they are separated from all spiritual enjoyment. In one way or another all are made to know, by "The fellowship of his sufferings," something of the terrible weight and awful consequence of those sins from which Christ has saved us. And so shall we be fully prepared to adore and praise him for the riches of his mercy and grace, which has brought us into the light of his glorious presence, to go no more out forever.

Your brother, with christian love and esteem,

SILAS H. DURAND.

MIDDLEBURG, Va. Feb. 22, 1867.

DEAR BROTHER BEEBE:—The discussion that has been going on in the "Signs of the Times," between yourself and brother William, and which has been conducted in such a christian like spirit, upon the subject of "Christian defensive warfare," has elicited a good deal of interest in the subject, and I hope will result in a greater unity of sentiment. Regarding your arguments in defense of the position you take as being perfectly clear and unanswerable, it would be presumption in me to attempt to make the subject more clear. But to show that the difference of views on this subject is not sectional, and that your views are not the result of your viewing things from a different "stand point" from brother William, I have thought it would not be amiss for one whose location has been right

in the midst of the late clash of arms, and who has drank as deeply of the cup of affliction and misery as a consequence, as almost any one else, to show his opinion, in a word, to let the readers of the "Signs of the Times" know that there are Baptists in the South whose views upon the subject coincide precisely with your own. Indeed as far as I know, I was the first to draw attention to the subject. In the first year of the war, in a discourse preached to a regiment of soldiers, I took the ground that all wars were founded in sin and contrary to the teachings of the gospel. In the "Old Capitol Prison" in 1862, in a discourse preached to a large imprisoned audience, embracing men from almost every state, and of every conceivable character and standing in society, which is referred to in Mahony's book entitled "Prisoner of State," I took the same ground, and frequently since, upon all proper occasions, both in writing and speaking, I have maintained the same views, and this while the instincts of my nature, the law of self preservation and all the sympathies of my soul, would prompt me to take a different course. I never could say to a brother, go—Your country and yourself first, and your God and Christ afterwards.

The war in my judgment is still going on, and he who rules the destiny of nations and of men only knows what will be the end of it. It is true that the terrific sound of heavy artillery is no longer heard, that the sharp crack of the death dealing rifle has passed away, and that the bleeding, mangled corpse, waltering in his gore, no longer salutes the eye, but it is equally true that the citizens of ten states are held in chains of captivity with their chief groaning in the walls of a prison, while a bumb proof congress is deliberating upon the proper punishment to be inflicted. I would still say to the saints of God as I said in the beginning, in the language of the Prophet Isaiah, "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast," xxvi. 20.

Man in his creation was the type of what christianity ought to be, lacking nothing but the spirit of Christ to make him such. If his Creator had designed him for a fighting animal he would doubtless have covered him with an armor like the rhinoceros or porcupine, or given him claws, tusks or horns, like other animals. Unlike every other animal, he comes into the world naked. Destitute of wings for flight, or any powers of defense, and is an easy prey for any foe that may assail. After sin had been introduced and man had to resort to art to supply what seemed to be the defects in nature, wars ensued, and man become more brutish than the brute. God chose the nation of Israel and gave them a law which foreshadowed the principles that govern his kingdom. In that law we find express command, "Thou

shalt not kill," and another which would forever obviate any necessity for so doing: "Thou shalt love thy neighbor as thyself." All the law is fulfilled in this, so that there could not be a violation of any other precept so long as this one was strictly observed. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. But Israel did not keep the law, and when another eminent type of the gospel kingdom was about to be set up, a highly favored and favorite king, was not permitted to rear the edifice, because he had been a man of war; his hands were defiled with blood. When Christ appeared in the flesh, to set up his kingdom in the world, that kingdom which prophets had foretold should break in pieces all other kingdoms, he did not come attended by that mighty convoy of twelve legions of angels he had at command, but appears a feeble, helpless babe, an easy prey, but for divine protection, to any how ever feeble. When the news was promulgated that he was born, it was accompanied with a proclamation of peace and good will. When he commanded and sent forth the heralds of the cross to proclaim his gospel, he disarmed them of purse and scrip, sword and staff, and sent them forth as lambs in the midst of wolves. How defenseless the lamb, and how ferocious the wolf! How startling the figure to portray what ought to be the inoffensive and defenseless character of the christian, though set upon by the world with all its wolfish ferocity, and what room for exhibition of faith in him who has said,—"Lo I am with you always, even to the end of the world." There is no animal more defenseless than the lamb, or one that has more natural enemies. The vulture, the eagle, and the ospray.—The fox, the dog, the wolf and the lion, all are natural and inveterate foes of the lamb, and yet there are fewer of them destroyed than almost any other animal, and this because of the care of the shepherd. The Shepherd of Israel is more diligent and attentive to the needs of his flock than any earthly shepherd can be, and has pledged himself that not one shall perish. If an adversary inflicts an injury, the law of self preservation would say retaliate, but Christ says, no, I'll attend to that,—"Vengeance is mine, I will repay." If the heathen rage, and the people imagine vain things,—If the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder and cast their cords from us. What then? Are they in peril? Shall they gather up the instruments of war, and erect fortifications to defend themselves as best they can? No! He that sitteth in the heavens shall laugh.—The Lord will hold them in derision.

There is no place in the new testament where the principles that ought to govern the kingdom of Christ are so fully and yet so succinctly laid down, as in the sermon on the mount.

If it can be shown that any Apostle has taught differently, it would only prove that they had transcended the limits prescribed them in the charge, to teach the observance of whatsoever he had commanded them. That sermon was delivered to his disciples alone, and it has no more binding force upon men of the world than had the law which God gave to Israel upon Sinia, upon the Caanites they were sent to dispossess, or the laws of Great Britian have on the people of the United States. The various societies constituting Mystery Babylon are no pattern for christians to be governed by. They may preach up war, and wage it when proclaimed, like the rest of the world, (for they are of the world, therefore speak they of the world, and the world heareth them) but Christ has said to his disciples, "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The advocates of "defensive warfare" even on the part of christians, do not however attempt to maintain their position by insisting that Christ has either by precept or example authorized it, but by pleading the doctrine of expediency, and the law of self preservation. Their arguments may generally be comprised in this: "Though subjects of the kingdom of Christ, we are also citizens of the world, and he himself has commanded obedience to the powers that be." The same plea would have preserved Daniel from the lion's den, or the Hebrew children from the fiery furnace. It would have unbolted the prison doors of Paul and Silas.—Saved Paul from his chains and stripes, and perhaps made him a chaplain to the Jewish Sanhedrim. If this plea be available, what command of Christ may not be disregarded. Suppose they order as in Missouri, that no minister shall preach the gospel without taking a certain oath. Here would be a requirement for a violation of one command in order to be allowed to obey another, for he that bids me preach, bids me to swear not at all. Suppose they should forbid the believer to be baptized, or to partake of the body and blood of Jesus, or that they should order that no command of Jesus should be observed or practiced by any disciple. How then, submit to the powers that be? This doctrine of self preservation and submission to human powers, might lead us into open rebellion against the King of kings. It might lift us in the estimation of our fellow worms. We might have our vanity puffed by such plaudits as "What a brave heroic soldier; what an ardent patriot; what a loyal citizen," but what would all this avail with him who demands obedience rather than sacrifice. The kingdom of Christ is not of this world, and his laws so far as his kingdom is concerned, are paramount to all other laws. Why then should christians obey the rules of this world in anything? Simply because it is one of his commands that they should. Just so far therefore as he has commanded obedience to them, it cannot be disregarded without disobeying

him, and so on the other hand they cannot obey these earthly powers in anything that conflicts with the principles of his kingdom, without disloyalty to him.

Whatever the laws of Christ are found to be, they are of binding force upon his disciples and them only, in all places, throughout all time, and among all people. There is no possible form of government, no train of circumstances, no bribes or penalties, no love of country, self, wife or child, that can furnish any valid excuse for disobeying a single command of Jesus. The command, "Resist not evil" covers the whole ground. It is not simply that I may pass by unnoticed slight and unimportant grievances, but not those of a more aggravated form. The more atrocious the outrage, the more properly might it be called an evil, and the more applicable therefore the command.

O that we had faith to trust more constantly upon the guiding counsel and protecting power of our God, rather than lean to our own understandings, or trust in man, whose breath is in his nostrils.—Amen.

R. C. LEACHMAN.

NEW HARMONY, Pike Co., Mo.,
Jan. 28, 1867.

BROTHER BEEBE:—As I have to send my remittance for the "Signs," I feel a desire, illiterate and unworthy as I am, to write some of the exercises of my mind which I have had while traveling through this dark world of sin and sorrow. At the age of eighteen years, my mind was fully engrossed with the pleasures and honors of this life; and when I thought of God, and of myself as his creature, I thought he would bless and save me whenever I forsook my out-breaking sins and reformed my life; and that I would then be ready to join the church, and be a Christian. This was the doctrine by all the different denominations I knew of, and it just suited my notions of religion. My hope for salvation rested mostly on my truth and honesty, which my parents had taught me from my childhood; although they were not professors of religion. I had a very exalted opinion of the Methodists, on account of some of my most intimate associates being members of that order. But, to my great astonishment, on the twenty-first day of January, in 1843; God was presented to my mind in all his divine glory, as the creator of all things in heaven and earth, as the first cause of all things, full of wisdom, truth and justice. And the thought came with great power and sank down in my heart, that every act of my life and every thought of my mind were fully known to him who is omniscient, and whose presence fills the universe. This produced a very sad feeling; and removed from me my last prop. I then resorted to the bible, but instead of finding comfort, as I had thought I had before, it seemed to me that every passage condemned me: and when I read the words of Paul, that it is not by works of righteousness which we have done, but

according to his mercy he saves us; I felt utterly cut off, and all my sins rose up before me, and the very thoughts and meditations of my heart seemed to be exceedingly sinful in the sight of God; and I was constrained to say, God be merciful to me, a sinner.—I had kept my feelings concealed from my associates until in March there was a Methodist Meeting and quite a revival, and they opened the door for the reception of members, and some fifteen of my associates joined them. My feelings so overcome me at that time that I cried aloud, and the members gathered around me, and asked if I did not want to join with them. I answered, No: good people were members of the church, and I was the greatest sinner in the world. They said, the church was the place to get religion: but I told them I did not think the church could do me any good; my sins were of too deep a dye. I thought of the poor impotent man that lay at the pool, who had an infirmity thirty-eight years, who was waiting for the troubling of the waters, that he might step in and be healed; but there was always some one to step in before him; it was so with me. Others could receive the pardon and enjoy the blessings of salvation; and at this thought my soul sank within me, and my spirit cried with groanings that I cannot express. Often when alone I would bow myself before the Lord, and cry for mercy; and enquire, Lord what wilt thou have me to do? But no comfort could I find, God seemed to be angry with me; and when I read of Jesus dying for sinners, it was always in connection with his people, his church; or us. But I, alas! was not the character for whom he died. I continued in this way through the summer and winter of 1844; sometimes reading the bible, and sometimes trying to pray. In April of that year my sins seemed to return with redoubled terror, and I felt that I was one of the most wretched creatures on earth, almost in despair. But I felt a desire to try once more to pray, for I feared that I should never see another rising sun. And I felt sensible of the justice of God in sending me to hell; and that if he did, his righteous law would approve it well. At about twilight I went to the woods, and, as I thought, for the last time, to prostrate myself before the Lord, and cry for mercy. But I found no relief, and returned to the house groaning in spirit, I retired to bed, feeling that the frowns of a just and holy God were upon me. At about midnight, as I suppose, I fell into a restless sleep, in which Jesus was presented to my view, and a noonday brightness and glory surrounded him, in comparison with which the sun would seem dark; yet I could see his form as in a vision. He held a man in his right hand and made the man shine in the same brightness as himself. And Jesus spake to me, and I was made just like the man he held in his hand. And he said to me, Go tell thy friends of Jesus and of his salvation. At this moment I found myself standing at the south window, praising the Lord

for his mercy to me. My burden of sin was all gone; and faith laid hold on Jesus; and I could see how God could be just and justify such a hell-deserving sinner as I; and that I was freely justified through the redemption that is in Christ Jesus. Now I saw the necessity of his sufferings; and could sing:

"It was my sins, my cruel sins
His chief tormenters were;
Each of my crimes became a nail,
And unbelief, the spear."

By his active and passive obedience to his Father's will, Jesus wrought for me a robe of righteousness, from the manger in Bethlehem, to the cross on Calvary, which he dyed in his own blood; and to which he gave the last dip when he bowed his head and gave up the ghost, crying, "It is finished!" This robe of righteousness covers our naked souls from all exposure to wrath or death. The old prophet had said, He hath clothed us with garments of salvation, and covered us with the robe of righteousness. "Therefore being justified by (not through) faith, we have peace with God, through our Lord Jesus Christ." Not through or by our good works; for we have tried them unsuccessfully. But faith being the fruit of the spirit, brings home to the child of grace, from God the Father, through Christ, all that is necessary for time and for eternity. When I can realize this, as I hope I sometimes do, I can appreciate the words of the apostle Peter, "Whom having not seen, ye love; in whom, though now ye see him not, yet, believing ye rejoice with joy unspeakable and full of glory." I love him, because he first loved me. Then all the pleasures, wealth and honors of this world faded and vanished; and, as new born babes, I desired the sincere milk of the word; and I searched for that which would feed and make me grow. I went to hear the Methodists, but found no food there. I had tried their system long ago. I then went to hear the Campbellites; their preacher seemed very charitable, on that day, as some thought I would join them. He said their system, or the Old Baptists was right; but he tried hard to prove that sinners received remission of their sins in the act of baptism; and that religion consisted not in what he received or felt. Here I began to doubt, and to say in my heart, O Lord, am I deceived? if so undeceive me. Between hope and despair, I went to hear Elder Wm. Davis preach at a neighbor's house. His text was, John v. 25. "Verily, verily, I say unto you, The hour is coming, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." He described the state of the dead sinner, and the quickening power of the Son of God: and every word was suited to my case. My soul was again filled to overflowing with joy. It seemed to me truly that the Lord was with that people, and it was none other than the house of God, and the gate of heaven. At the close of the meeting they gave opportunity for any who desired to become members, to be heard, I went

forward and gave the reason of the hope that was within me, and was received; and two weeks afterwards was baptized by Elder Wm. Davis, at Siloam. But I am making my letter too lengthy, and I will close it. I desired to say something about the impression made on my mind, by the direction to "Go and tell thy friends of Jesus, and of his salvation;" but I must leave that for the present.

Brother Beebe, if there is any thing in this worth publishing, you can publish it; if not, throw it aside.

Yours, in hope of Eternal Life.
P. L. BRANSTELLER.

TERRYTOWN, Pa., Feb. 10, 1867.

DEAR BROTHER BEEBE:—After having passed through a severe trial, I trust the Lord has brought me to the place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. Why is it, that we are sometimes so joyful in our Savior, and at other times so much cast down? I think it is because we have such wicked hearts of unbelief, in departing from the living God. If it were not for these dark December days, could we know so well how to prize the beautiful and bright days in which the sun shines out upon us, in its effulgent brightness, and drives away all darkness and clouds from our skies, making all things to rejoice in its light and warmth? It is so with the children of grace after passing through many days and nights in succession wherein neither the sun nor stars appear, and when almost ready to give up in despair, when the sun of Righteousness arising with healing in his wings, dispelling the clouds and darkness from the mind, then they can "mount up with wings as eagles, run and not be weary, and walk and not faint." Last winter I tried with all my power to feel as I do now; but all in vain. Who by taking thought, can add one cubit to his stature, or make a hair black or white? The Lord was not in the fire, nor in the whirlwind; but he was in the still small voice, and in that way he sometimes comes to his people when least they expect his visits; which often makes the heart to flutter like a bird when released from the snare of the fowler. Last fall while engaged in nursing the sick, I retired to rest one night, feeling much dejected in my mind, for fear I might take the fever, and there would be none to take care of me; the whole family being sick. In the morning as I arose from my bed, my blessed Savior applied a precious promise to me, and a gentle rebuke. He said to me, "My grace is sufficient for thee," and, "Sufficient for the day, is the evil thereof." In a moment my soul was as quiet as a weaned child, and I felt a perfect trust in the Lord. Let what would come, all was right if ordered by the Lord. "They that trust in the Lord shall be as mount Zion which cannot be moved, but abideth forever." As mountains are around about Jerusalem, so the Lord is round about his people from henceforth, even forever. What great and

precious promises are left on record for our comfort and consolation; for our instruction in righteousness; and that the man of God may be perfect, thoroughly furnished to all good works.

Dear brother, while sitting under the sound of your voice at brother Warren Durand's funeral, I was forcibly reminded of the words of the psalmist. "Thou preparest a table before me, in the presence of mine enemies; thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

I thank you, dear brother, for your gentle rebuke, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities."

May you go softly down the hill of time; is the prayer of your affectionate, but unworthy sister in Christ,
ABIGAIL DODGE.

NOTICE.

To all persons interested, I would state that on account of delays in obtaining new type, my Pocket Hymns are not yet ready. Orders will be filled as early as possible. Price, 60c per copy, sent free, and the pay must be sent free.

I N VANMETER.

MACOMB, ILL.

Enquiries After Truth.

Will you please give in the columns of our paper, the reason why the Sabbath has been changed from the seventh to the first day of the week, and what authority we have now for keeping the first day, and you will oblige a searcher after truth.

Your brother

LAWSON LINTON.

BROTHER BEEBE:—If it would not be asking too much, I would like to have your views on Luke xv. 28-31, and if your time is too much taken up, I would like brother Durand to give his. Your unworthy brother,
SAMUEL DALRYMPLE.

I would receive it as a favor if you, or some other brother who has light on the subject, would give their views on Matt. vi. 22, 23.

AN ENQUIER AFTER TRUTH.

ELDER BEEBE:—If it is not asking too much I would like to have your views on Dan. ii. 44.—"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms, and it shall stand forever."

I desire to know what kings are here referred to; and what kingdom is to be set up; does it mean Christ's visible church on earth; or are we to look for a visible manifestation of the power of the God of heaven in setting up kingdoms on the earth? An answer will oblige an enquirer after truth.
GEORGE HARDY.

A reply to this enquiry may be expected soon; perhaps in our next issue.

[Ed.]

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1867.

"But wisdom is justified of all her children." Luke vii. 35.

At the request of an esteemed brother, we propose to give some general views on the subject of wisdom; and the apostle James informs us that there are two kinds which are essentially different from each other, emanating from opposite sources, and productive of very different fruits, each known by its peculiar qualities and general characteristics. That which is most popular in the world, and which is called the wisdom of this world, we are told, "descendeth not from above; but is earthly, sensual, devilish; its tendency is to confusion and every evil work. James iii. 13-16. It was found in the serpent that beguiled Eve in the morning of the creation, and has its fountain in the depths of hell. By this kind of wisdom, the world knew not God. None of the princes, or ruling powers of this world knew Christ; for if they had known him they would not have crucified the Lord of glory. This wisdom is so cheap that all may have it,—it is so easily acquired that no divine or spiritual power is required for the attainment of it. Our mother Eve received it, unasked from the serpent in the garden, and it is now being insiduously instilled into the natural minds of children and adults from all the humanly devised religious institutions of the world, from the Infant School, to the more imposing Theological Seminaries, in the land, and almost every school is more or less infected with it. It being of the world, the world approves and loves it. It qualifies the carnal mind of men to contest and resist the truth of God with more subtilty, and craft, and to control the natural mind with the greater plausibility.

It is set forth allegorically in the seventh chapter of Proverbs, as used by the *strange woman*, (antichrist) in her seductive and adulterous wiles, and missionary arts by which she makes proselytes of those who are void of true wisdom. Allured by her deceptive flattery and crafty words, her converts "go after her straightway, as an ox goeth to the slaughter, or as a fool goeth to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."

"But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James iii. 17. This wisdom which is from above, is the wisdom of God, and it is therefore pure, free from all impurity or deception, and possessed of eternal excellency in itself. It is peaceable in its fruits; inspiring good will to men, and glory to God in the highest; all who are richly endowed with it will beat their swords into ploughshares, and their spears into pruning-hooks; and the nation ruled

by it will learn war no more. It is gentle in its nature and in all its effects. Easy to be entreated. "If any of you," (of the scattered people of God to whom this epistle was addressed) lack wisdom let him ask of God, that giveth to all liberally, and upbraideth not, and it shall be given him," James i. 5. How gentle, and how easily entreated by all who have faith in God! It is full of good fruits, leaving no room for partiality or hypocrisy. This wisdom, let it be remembered can only come from above, God alone can make us wise unto salvation.

This heavenly wisdom is personified in the Proverbs, viii. throughout the chapter; and indeed the whole book of Proverbs is addressed by Wisdom to her children. This should be carefully observed that we may better understand their proper import. Some of the proverbs have been read and so constructed as to make the false impression that they are addressed by God himself to men; or that our Lord Jesus Christ is personified by Wisdom, and in that character he speaks in the proverbs to the sons of men generally; saying, for instance, "I love them that love me, and they that seek me early shall find me." Now God has nowhere in the scriptures made any such propositions to men. God does not love men in return for their love to him; nor does he propose to do so; for his people and all who ever have or ever shall love God, love him because he has first loved them. Our love is subsequent to his, and his first love is invariably the cause of our love to him. When he has shed abroad his love in us, but not before, then we love him as a consequence. But when Wisdom doth cry, and understanding puts forth her voice, she crieth at the gates, at the entrance, at the coming in, at the doors. That is at the portals of the house which she has builded. None can enter her gates and be admitted to participate with her children in the banquet of Wisdom until they are called by grace, quickened by the Holy Spirit, and made partakers of that fear of the Lord which God has graciously promised to put in the hearts of his people. "The fear of the Lord is the beginning of wisdom." This beginning of wisdom is the gate of her house, the entry of her city, and the coming in of her doors. Here at her portals Wisdom is found; and here her voice is put forth to all who possessing the fear of the Lord, approach her dwelling. Unto all such she calls, and her voice is to the sons of men; and thus she speaks to them. "O ye simple, understand wisdom: and ye fools, be of an understanding heart." All who approach her gates, are of this character. The fear of the Lord has made them conscious of their simplicity, and aware of their folly. "If any man would be wise let him first become a fool, that he may be wise." In the early experience of every saint, he is made to see, feel and confess that all his wisdom is foolishness, and all his righteousness, but filthy rags. All his

schemes and plans which he thought were so wisely laid for attaining life, have failed, all his former calculations are laid low; and in the fear of the Lord he will acknowledge that he is the very character addressed by Wisdom. Blessed now of the Lord with a knowledge of his folly, and of his need of understanding, he watcheth daily at Wisdom's gates, and waits at the posts of her doors, for that wisdom which descendeth from above, which wisdom dwells with prudence, and finds out knowledge of witty inventions. Unwilling now to depart from the avenues of true wisdom, though he feels that he is very slow to learn, yet having nowhere else to look, he waits at the posts of her doors. "For whoso findeth wisdom findeth life and shall obtain favor of the Lord. As he listens to her voice, she speaks to him of excellent things; and the opening of her lips, in the disclosure of her treasures, points out to him the way of understanding; she discriminates understandingly between right and wrong, truth and error, good and evil; she directs only to right things. The mouth of true wisdom always speaks truth; as error is unwise; wisdom rejects it, and wickedness being unwise, is an abomination to the lips of Wisdom. As she cries and lifts up her voice to the pupil who is entering her gates,—he finds that all the words of her mouth are in righteousness, and that there is nothing froward or perverse in them. True wisdom which comes from above, never misleads, deceives or fails to give unerring counsel. All her ways are pleasantness, and all her paths are peace. And they are all plain to him that understandeth, and right to them that find knowledge. All the children of Zion are taught of God, and therefore they have understanding, and knowledge of the truth, and can understand the instructions of that wisdom which is an attribute of God himself. But none can understand the words of wisdom until they are quickened and taught of God. The preaching of the gospel of Christ crucified, is to the work-mongrel Jew or legalist, a stumblingblock, and to the learned Greek, foolishness; but to them that are called it is the wisdom and the power of God.

To the disciple in the school of Christ, Wisdom, says, Receive my instruction and not silver; and knowledge rather than choice gold; for wisdom is better than rubies, and all the things that may be desired are not to be compared with it. Silver and gold are among the most precious treasures of this world; the carnal mind makes them an idol, and they constitute the Mammon of this world. The love of this specious idol is the root of all evil. The rich fool whose golden treasures were increased, could take no part of them with him on the night in which his soul was required of him. But the revenue of Wisdom are durable riches of righteousness. The children of Wisdom, should never diverge from the counsels of wisdom for all the glittering

bates this world can present. Wisdom from on high proclaims her dwelling, association, and her business, saying, "I, Wisdom, dwell with prudence, and find out knowledge of witty inventions." Some have supposed these words were spoken by Christ, personated by Wisdom; but it will be seen in all this connection Wisdom assumes the feminine gender, which is no where in the scriptures applied to Christ.

It is to us a most glorious truth, Wisdom as an attribute of the eternal God, with every other perfection of the deity is imbodyed in Christ, and that Christ is of God made unto us, Wisdom, and Righteousness, Sanctification, and Redemption; and that in him are hidden all the treasures of Wisdom and knowledge. But no one perfection severed from its connection with all the other perfections of the Godhead, is sufficient to express all the fullness of the Godhead that dwells in him bodily. Besides, we think the misapplication of this perfection as a personal identification of Christ, has a tendency to mystify some of the words of wisdom, and make them seem to conflict with the general doctrine of the bible. Some have supposed that the strong language used of wisdom in this eighth chapter of Proverbs, are required to prove the divinity, or eternity of Christ. To such a supposition we cannot consent; for John i. 1, is much more conclusive and to the point. The Word was with God, and the Word was God; this is irrefragable testimony of his Eternal Godhead. And there are many other passages, equally strong and conclusive.

When we attempt to prove a position by passages which are inapplicable to the subject we weaken rather than strengthen our argument. We feel certain that if the inspired writer had designed to personate Christ, in this chapter, he would not have used pronouns of the feminine gender; as where he says, "Doth not Wisdom cry? and Understanding put forth her voice? She hath hewn out her seven pillars. She hath killed her beasts, she hath mingled her wine, she hath furnished her table, she hath sent forth her maidens, she crieth upon the high places of the city," &c. Can any scripture be found wherein the feminine gender is applied personally to Christ, or to God?

Again some have thought that what is written in this chapter must apply to Christ; as proving what is called his pre-existence; that he was with the Father, from everlasting—&c. We do not need this to construe the chapter for any such purpose, as we have abundant direct testimony to prove not only that he was with God before the worlds began, but also, that he was absolutely God.

Let us read the testimony, as applicable to Wisdom, as a perfection or attribute of God, and it must also stand confessed that the wisdom as well as every other attribute of his Godhead was with him, or ever the earth was, and from Everlasting.

Can we conceive a period either in time or eternity when God was without wisdom; or when Wisdom was not with him? In these inspired scriptures, the exalted character of divine Wisdom is very clearly and most beautifully demonstrated. Remember that it is Wisdom that makes the proclamations. "I Wisdom, dwell with prudence." "Counsel is mine and sound wisdom, I am understanding, I have strength." "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." This last passage is relied upon by some to prove a divine right by which many of the most despotic kings and wicked and profligate governments, are sustained. Compare this text with Psa. ii. 10.—12. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish by the way." How many foolish kings have been deposed in ancient and modern times for their folly in their mad rejection of the counsels of wisdom. How many human governments have perished for their folly. Wisdom directs that human rulers shall kiss or be at peace with the Son of God who is invested with power above them as King of kings, and Lord of lords. "He shall rule the nations with a rod of iron, and break them in pieces like a potter's vessel." It is extreme folly and madness for kings and rulers of the earth to ignore his government, and dare to oppress his saints, to command them to do what Christ has forbidden, or fail to do what he has commanded. "Touch not mine anointed, and do my prophets no harm; for he that toucheth them touches the apple of his eye." It is not by Christ's Mediatorial power or command that the kings of this world reign; for He says "My kingdom is not of this world." But it is by wisdom they reign. A fool may be a king nominally for a time, but he does not really reign; his ministers do that for him; and soon his dominion ceases.

Wisdom farther proclaims, "I love them that love me; and those that seek me early shall find me." Is this a proclamation from Christ to the children of men? How very differently it sounds from what he said, John vii. 34. "Ye shall seek me, and shall not find me." &c. But how harmonious with the whole of the divine testimony when understood as a proclamation of Wisdom to her children. Those who, as soon as they are born of the Spirit, (for that is as early as any seek this wisdom which cometh from above) seek the counsel of wisdom; and stand waiting at the posts of her door, for a supply, shall assuredly find it: and such are the peculiar favorites of Wisdom. Can any dispute that Riches and honor are with Wisdom, even durable riches and righteousness? Well may she declare, "My fruit, (the fruit of wisdom) is better than gold, yea, than fine gold; and my revenue than choice silver."

Those who are void of understanding are led by folly, like fools to the correction of the stocks. But Wisdom says, I lead in the way of righteousness; in the midst of the paths of judgment; that I may cause them that love me to inherit substance; and I will fill their treasures."

The highest possible commendation of the wisdom set forth in this chapter is found in the testimony, that God possessed it in the beginning of his way, before his works of old. It is the wisdom which God displayed when his hand garnished the skies, and laid the foundation of the earth. This wisdom shines in all his works of creation, providence and grace. In the contemplation of this profound wisdom the inspired apostle exclaimed, "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed to him again?" Rom. iv. 33—35. Wisdom claims association and companionship with God from everlasting. "I was set up from everlasting, from the beginning, or ever the earth was." However justly and truly this language may be applicable to the Son of God, as set up in his Mediatorial relation to his church, we cannot, for reasons already given, understand it as in this connection spoken of him personally. The truth that God possessed this Wisdom before his works of old is abundantly apparent in the perfections of all his works; for in the absence of it, how could his wonderful works have been so perfectly wrought? He had not to experiment, and try a variety of experiments—in order to gain a knowledge, or to perfect his wisdom; for if he were less wise before his works of old, than now, how could we rely upon his Immutability, or any of his Eternal Attributes? "He is of one mind and none can turn him." He is the Lord, he changes not; therefore the sons of Jacob are not consumed.

Wisdom may well claim her priority to all the works of God, and, in the sublime language of this chapter, declare, "When there were no depths, I was brought forth; or as pre-existing in God himself, called into requisition. When there were no fountains abounding with water; before the mountains were settled, before the hills was, I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depths: when he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then was I by him, as one brought up with him: and I was daily his delight: rejoicing away before him. Rejoicing in the habitable part of his earth; and my

delights were with the sons of men."

Now all this is declared in commendation of the wisdom of God, and in all the particulars named, these declarations are sustained and demonstrated. And in conclusion the children of Wisdom, by whom she is justified are appealed to, from these considerations, to listen to her voice: to discard folly, and cordially embrace her.

Now therefore (or in consideration of all this) hearken unto me, O ye children: for blessed are they that keep my ways. The plain import of this strong appeal of Wisdom to her children is, that they should attend at her gates, wait at the posts of her doors: hear her instruction, and be wise, and refuse it not; for she saith, "Blessed is the man that heareth me; watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me, wrongeth his own soul: all they that hate me love death."

How peculiarly appropriate are all the illustrations of the wisdom which God has displayed in all his works and ways, and how important, that all who would live godly in Christ Jesus should hearken to all her admonitions, receive all her instructions, conform to all her rules, obey all her precepts, and walk in all her paths. How blessed are the children of wisdom, trained under her tuition, and endowed with her revenue. All who possess this wisdom, are wise unto salvation, and find life; but all who hate her, and love folly, reject her counsels and heed not her admonitions love death. Allured, ensnared and betrayed by that wisdom which is from beneath, and which is the apposite of that which is from above, those who dispise her maxims shall be involved in the direful consequences of their folly, and then Wisdom shall laugh at their calamities and mock when their fear cometh. Alas! how true are the words—

"Broad is the road that leads to death,
And thousands walk together there;
But Wisdom shows a narrow path,
With here and there a traveler."

APPOINTMENT.

Providence permitting, the editor of this paper will preach for the Ebenezer Old School Baptist Church, at their meeting house, 154 West 36 St., (between 7th. and 8th. Ave.) New York City, on Sunday, March 31, at half past ten a. m. and three p. m.

Marriages.

March 28.—By Eld. G. Beebe, at his residence on Orchard Street, Middletown, Mr. WILLIAM PENNY and Miss HARRIET E. HARDING, both of Mount Hope.

Sept. 19, 1866.—In Olive at the house of Samuel Boice, by Elder J. Winchel, Mr. WALTER S. BROWN, to Miss ELLEN BOICE, both of Olive Ulster County, N. Y.

By the same, at the same time and place, Mr. ALONZO G. DAVIS, to Miss NANCY BOICE, both of Olive Ulster County, N. Y.

Sept. 29, 1866.—At the house of Alva Bogart, by the same, Mr. WESLEY BULEY, to Miss LOUISE G. PERRY, both of Olive Ulster County, N. Y.

Feb. 3, 1867.—By the same, at his house, Mr. DANIEL ROWLEY, of Lexington Green County, to Mrs. ELIZABETH WINCHEL, of Olive Ulster County N. Y.

Obituary Notices.

DIED—Very suddenly, at the residence of Elder Wm. Carpenter, in Ritchie Co., West Va., Feb. 13, 1867. **Mr. Frederic Tanner**, aged 85 years, 1 month, and 29 days. While eating his supper, he seemed to choke, arose from the table and went out into the porch, where every effort was made by my son, myself and wife to relieve him, but all in vain, for he fell into the arms of my son, and expired before a neighbor who was within call, could get there. The doctor thinks that a gathering had broken, which produced strangulation. He had no relatives in this part of the country. He was born in Old Cornwell, Ct.

WILLIAM CARPENTER.

DIED—At his late residence at New Vernon, at about 2 o'clock a. m., on Tuesday, the 12th day of March 1867, **Col. Nathaniel Beyea**, aged 72 years. Brother Beyea with his wife, who survives him, were baptized in the fellowship of the New Vernon Old School Baptist church, on profession of their faith, by the editor of this paper, nearly forty years ago; and he has held the office of Clerk of the church for many years, and up to the time of his death. In all his relations in life he was highly respected. For honesty, integrity, and firmness of purpose, perhaps none excelled him; and as an orderly, peaceable and peace-loving member of the church, he was greatly beloved by all our members. He was not a man of many words, but what he said was weighty, and reliable. His counsels, especially in spiritual matters were wise and judicious. Powerful efforts were made by the enemies of the church, to prejudice him against his brethren; and although his mind was perplexed to some extent, he was enabled through grace to withstand the wiles and cunning devices of his crafty adversaries, and he died, as he had so long lived, in the fellowship and affections of the church with which he had walked so long in sweet communion. He leaves his widow and a large family of children, all of whom are grown up and settled, with many relatives and friends, and the church to mourn our loss; but not as they mourn who are without hope. His funeral was attended, notwithstanding the inclemency of the weather, and bad state of the roads, by a large and solemn assembly, to whom, by request, we preached, from Hosea xiii. 14.

DEAR BROTHER BEEBE—I send you this obituary of my dear friend **James Pitts**, husband of our esteemed sister Charlotte Pitt. He yielded up his spirit to the arms of Jesus, Jan. 6, 1867, his disease was pneumonia; his sufferings were great, but of short duration. When he had approached the threshold of dissolution, he did not falter and look back; but having the arms of Jesus to bear him up, he rejoiced in spirit. He called his bosom companion and all his offspring to his bedside, he spoke of his great confidence and undying faith in his blessed Redeemer, and told them he was going home; where there is no more death, sickness, sorrow nor sighing, but life, peace and rest forevermore, around the throne of their Redeemer God. He bid them his final adieu. His age was 55 years or more. He leaves a beloved wife, seven daughters and one son to mourn their loss, having lost three sons in the late war.

He had never made a public profession of religion; but we could see, sometime before his death, that the Sun of Righteousness had shined in his heart. He was kind and generous, and beloved by all who knew him. Most deeply do I sympathize with our dear sister in her bereavement; and may the Lord sanctify the affliction to the good of the children.

"He left the world with all its toys,
For better, brighter worlds on high;
His faith embraced substantial joys,
Soaring above the starry sky.

He trod the shades of gloomy death;
Could set his seal that God is true;
Finish'd his course, and kept the faith,
And died with glory full in view."

Your brother in Christ,

BLOUNT BRYAN.

DIED, in Middletown, Delaware Co., N. Y., Jan. 26, 1867, of consumption, **George M. Whitcomb**, only son of George and Janet Whitcomb, aged 21 years, and 19 days. He had never made a public profession of religion. But as he was sinking down by the disease which was preying on his lungs, his parents, brother and sister Whitcomb, conversed with him as to his future prospects, and I also conversed with him on the subject; he seemed to be quite conscious of his situation; and said he was a sinner. Before death he was enabled to give his friends an indisputable evidence of his acceptance with God, and that his sins were pardoned through the Redeemer. He had no desire to live. I think I was told at his funeral that he repeated the verse,

"Jesus can make a dying bed,
Feel soft as downy pillows are;
While on his breast, I lean my head,
And breathe my life out sweetly there."

He requested that I should preach his funeral, which I did on the 28th, from 1 Thess. iv. 13, 14. May the Lord sustain brother and sister Whitcomb, also the two sisters, who so deeply feel the loss of their dear brother.

ISAAC HEWITT.

HALCOTTVILLE, N. Y., March 6, 1867.

HUNTSVILLE, Randolph Co., Mo.,
March 4, 1867.

BROTHER BEEBE:—Please publish the death of my father, **Thomas Phipps**. He died Aug. 15, 1866; aged 60 years 5 months, and 6 days. He was born in Wayne Co., Ky. March 9, 1806; moved to Missouri thirty-six years ago. He has been a member of the Old School Baptist church many years. His zeal in the cause and doctrine of Christ, was commendable. His suffering were great, so that he could talk but little in his last illness. He leaves a wife and nine children with many relatives and friends to mourn their loss. His children are all grown; and seven of them are members of the O. S. Baptist church. My mother, **Polly Phipps**, was also a member and adorned her profession; she died six years ago. Brother M. J. Sears preached at my father's funeral, from the words, "O death, where is thy sting? O grave, where is thy victory?"

ALSO.

My father-in-law, **Mr George Dodson**, He was born Jan. 25, 1789; and died March 29, 1865. He professed a hope in Christ several years ago; but not being fully satisfied with his hope, he was not baptized until about five years before he died. He leaves a wife and twelve children to mourn their loss. He was a devoted husband, a kind parent, loving and indulgent, a friendly, benevolent and sympathetic neighbor. His happy spirit took its flight in full assurance of faith. The memory of the just is blessed.

Yours in tribulation,

MARIETTA A. DODSON.

N. B. We cannot insert the verses, without excluding other obituaries. [Ed.]

HAMILTON OHIO, Feb. 1867.

Deacon John E. Line died at his late residence, near this place, Jan. 2, 1867, in the 62d year of his age. He united with the church of Fairfield in 1829. Some three years since he and his wife removed their membership to the church at Hamilton, where he continued his membership to the time of his death. I have been long and intimately acquainted with him, and have a satisfactory evidence that he rested on a good hope through grace, which was like an anchor to his soul, entering into that within the veil. His death was very sudden although for many years his health had been poor. For sometime previous, and until an hour before he died, he seemed to be very well. With his wife he retired to bed at about eleven o'clock, and before twelve he breathed his last without a struggle or a groan. He has gone to his grave, there let his remains rest in peace until God shall raise him up by his power, when Jesus shall come and brake up the tomb, and clothe him in immortality.

L. SOUTHARD.

DIED, at the residence of her son-in-law, near the Mesongo Meeting House, in Accomac County Va., Jan. 12, 1867, **Mrs Naomi Northam**, in the 83th year of her age. She was received by baptism into the O. S. Baptist church at Mesongo, Jan. 22, 1825, and lived an orderly life. But she saw and felt so much of the depravity of nature, as to cause her to doubt and fear much of her time; thus she lived, hoping, and doubting; but before she died, she was confined to the house, and much of the time, to her bed for about six years, during which time I visited her many times, but never heard her complain. Just before her departure, it seems all her doubts were removed, and she said to her daughter, "I am going home to Jesus," and soon expired. She leaves two sons and three daughters, to mourn their loss. May they be comforted from the evidence she left that their loss is her gain. A discourse was delivered on the occasion, by the writer, on the 24th ult., from 2 Cor. v. 1-3, selected by the deceased.

THOMAS M. PAULSON.

HARRISONVILLE, Pa., Jan. 17, 1867.

DEAR BROTHER BEEBE:—I am under the painful obligation to announce the death of our esteemed sister **Prudence Mierley**, which occurred Dec. 5, 1866, in the 67th year of her age. She took sick while at the Baltimore Association last May; was confined to her bed nearly seven months. Her disease was seated in her stomach, of which she suffered intensely; but bore her afflictions with christian fortitude. She traveled much in the dark until towards the last, then sank into humble submission to the will of God. She took her husband by the hand and sank away, as though only going into a calm sleep. It was my privilege to visit her in her sickness; she often spoke of the goodness of God, and of his matchless grace; and often said, if she was saved it was all of sovereign grace. She had been a member of the Huntington Baptist church in Trough Creek Valley, Pa. Her nose, heart and hands were open to care for and make comfortable those who were of like precious faith. She was an attentive reader of the "Signs of the Times," from their commencement, and a bold contender against all sects of the do and live, order. We may say truly, a mother in Israel is gone.

She leaves a kind husband, whose hand in the affection of his heart by day and by night was constant in administering every possible aid for her comfort, two sons and a daughter with their families, the church and many friends and relatives to mourn their loss. But they mourn not as they who have no hope. Her funeral was largely attended and a discourse was preached on the occasion, from Job xiv. 10.

CLARK Co., Va., March 7, 1867.

DEAR FATHER:—Please publish the obituary notice of **Mrs. Phebe Grantham**, who died very suddenly on the morning of Feb. 2d, aged about 67 years. She sat up until her usual bed time the night before, but seemed quite drowsy. She passed away so quietly that it was some minutes before it was certainly ascertained that she was dead, they thought her sleeping. She had been a member of the O. S. Baptist church about 35 years. Was a reader of the "Signs," which was her favorite paper. Was a devoted self sacrificing mother, and a warm hearted friend. Her meek and christian like character, secured the respect and love of her children, and endeared her to a large circle of friends. You, as well as many others will remember meeting her at the associations which she was fond of attending.

Peacefully, she sank to slumber,
When life's day had reached its close,
To wake at morn and join the number
Of the blessed for whom Christ rose.

Yours lovingly, HARRIET.

DEAR BROTHER BEEBE:—Please publish the death of **Elder Henry D. Banta**, who departed this life January 21, 1867, aged 81 years, 11 months, and 21 days. He had been an ordained minister of the gospel of Christ thirty-eight years and a half, and the be-

loved and faithful pastor of the same church in which he was ordained (Bethel) until the time of his death. He was an affectionate husband of one wife, sixty-three and a half years, and his wife was a faithful help meet for him, to the last. He lived and died a firm Old School Baptist, trusting alone in the blood and righteousness of Jesus Christ, having no confidence in the flesh. He has left an aged companion and numerous offspring and many warm friends, besides the Bethel church to mourn their loss; but they are fully persuaded that their loss is his eternal gain.

If the limits of your obituary department would admit, I could relate many interesting incidents of his life that would show the nobleness of his character; but I forbear. WM. W. HOUSTON.

Subscription Receipts.

New York:—A A Matthews 2, A M Sibold 2, Mrs O Wiggins 2, Perry West 2, John I Antes 4, I R Porter 5, Joseph Beckwith 2, Wm Ballard 6, Samuel Swart 2, S Kellogg 8, Mrs L B Jones 2, C W Creed Esq 1, Ezedoro Dumond 2, S B Adoe 2, Gran Freeman 2, Eld Isaac Hewitt 8, Mrs R G Daily 2, Lorenzo Wait 50c, O L Newton 2, Eld J Winchel 4, G A Howell 2. \$62 50
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Missouri:—T D Brooks 2 10, Arrens George 2, James M Sims 1 15, Eld John Martin 10, Wm Martin 2, Mildred Payton 4, John F Nichols 4, Eld James Teague 4, Howard Williams 1, A F Dudley 6, Martha Dunham 2, Dr Wm A Rothwell 4, Louisa Wammack 2, F M Falkerson 2. 46 25
Kansas:—D S Skelton. 10 00
Iowa:—Hardin Jones 6, John Young and others 6, Sarah Cole 1, D C Byram 2, T D Karney 2. 17 00
Kentucky:—Eld Thos P Dudley 10, Eld J H Wallingford 1 40, John Wallace 2, Eld J F Johnson 2, W B Triplett 4, J C Gibbs 6, Benj Hampton 2, W G Singleton 2, G W Brooks 2, S P Keith 4, Eld J M Theobald 2, John Mifford 2, Creed T Meador 2. 41 40
Canada West:—James Campbell 3, Des James Joyce 5, Samuel McColl 4. 12 00
Total. \$455 83
I C Simmons \$7 was received and applied as ordered.

Associational Meetings.

Baltimore Old School Baptist Association will meet with the Warren Church, in Baltimore Co., Md., a few miles from Baltimore City. On Wednesday before the third Sunday in May, (May 15, 1867) at 10 o'clock a. m., and be continued three days.

Delaware Association will meet with the church at Bryn Zion, near Smyrna, in Kent Co. Del., on Wednesday before the last Sunday in May (May 22 1867,) at 10 o'clock a. m.

Delaware River Association will meet with the Southampton Church, Bucks Co. Pa., about 17 miles north of Philadelphia, on Wednesday before the first Sunday in June, (May 29, 1867,) and be held three days.

Warwick Association will meet with the Warwick church, in Orange Co. N. Y., to begin at 10 o'clock a. m., on Wednesday after the first Sunday in June, (June 5 1867,) and continue until Friday evening of the same week.

Chemung Old School Baptist Association will meet with the Chemung church, at Waverly, Tioga Co. N. Y., on the Erie Railway, on Wednesday after the second Sunday in June, (June 12, 1867,) at 10 o'clock a. m.

Conference of Old School Baptists in Western New York, will meet with the Old School Baptist church at South Dansville, Steuben Co., N. Y., at 10 o'clock a. m., on the third Sunday in June, (June 16, 1867,) and continue until Monday evening the 17th.

These Meetings

are so arranged as to give ample time to get from each to the next, so that those who desire may attend the Baltimore, Delaware, Delaware River, Warwick, Chemung, and Western Conference of Western N. Y., beginning on the 16th of May, and occupying just one month.

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1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

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1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

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Atlantic Cities and the West, Northwest, South and Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN
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ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 19, 1866.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 30 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.
8. 30 A. M. Express Mail, via. Avon and Hornellsville; Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2 20 P. M., and arrives in New York 7 00 A. M.
2. 20 P. M. Lightning Express, arrives in New York 7 00 A. M.
6. 10 P. M. New York Night Express, daily. Arrives in New York at 12 30 P. M. Connects at Elmira for Philadelphia and the South.
11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3 45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South. Only one train East on Sunday, leaving Buffalo at 6 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

6. 00 A. M. New York Day Express, from Salamanca, Daily, (except Sundays.) Intersects at Hornellsville with the 5. 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
7. 10 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9 40 A. M., and connects at Hornellsville and Corning with the 8. 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.
4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6. 40 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
10. 15 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.
7. 30 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 1. 28 A. M., Rochester 11.28 P. M., Salamanca 12 (midnight) and Dunkirk 2. 22 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.
8. 45 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 18 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
4. 00 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5. 00 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 1. 25 P. M., Buffalo 1. 45 P. M., and Dunkirk 3. 22 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South.
5. 30 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
6. 30 P. M. Lightning Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 12. 05 P. M., Buffalo 1. 45 P. M., Salamanca 1. 25 P. M., and Dunkirk 3. 22 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
7. 30 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH
OF EACH MONTH.

BY GILBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

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Cure for Fever and Ague,
BILIOUS & LIVER COMPLAINTS.

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20. 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,
"Signs of the Times" Office,
Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Panola, Woodford Co., Ill.,
January 22, 1866.

MRS. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

Hopewell Female Seminary

FOR YOUNG LADIES,

HOPEWELL, MERCER CO., N. J.

Elizabeth H. Boggs, Principal.

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REFERENCES:

Eld. G. Beebe, Middletown, N. Y.
Eld. P. Hartwell, Hopewell, N. J.
Eld. Wm. J. Furrington, Washington, D. C.
James Towles Esq.,
Eld. G. Conklin, Kingwood, N. J.
Eld. E. Rittenhouse, Chippewa, Del.
Thomas Fitzgerald Esq., Philadelphia, Pa.
The Board of Education, Washington, D. C.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., APRIL 15, 1867.

NO. 8.

SELECTED POETRY.

COME, LORD JESUS.

COME, our indulgent Savior, come,
Illustrious Conqueror o'er the tomb;
Here thine assembled servants bless,
And fill our hearts with sacred peace.

O come thyself, most gracious Lord,
With all the joy thy smiles afford;
Reveal the lustre of thy face,
And make us feel thy vital grace.

With rapture, kneeling round, we greet
Thy pierced hands, thy wounded feet;
And, from the scar that marks thy side,
We see our life's warm torrent glide.

Enter our hearts, Redeemer blest,
Enter, thou ever-honoured guest;
Not for one transient hour alone,
But there to fix thy lasting throne.

Own this mean dwelling as thy home,
And, when our life's last hour is come,
Let us but die as in thy sight,
And death shall vanish in delight.

DODDRIDGE.

LORD, IF THOU WILT THOU CANST MAKE ME CLEAN.

JESUS, thy word forever lives,
A new accomplishment receives
In sinners lost like me;
Thy word doth all my soul express,
In every picture of distress
I read my misery.

Written for me the gospel page,
The word of God, from age to age.
Steadfast remains, and sure;
Thou show'st my wants, but help them too,
Thy miracles of healing show,
And let me read my cure.

Thy servant, Lord, in torment is,
The palsy, sin, is my disease.
My better half is dead.
O cause me thy free grace to feel,
And by thy love my numness heal,
Thy quickening Spirit shed.

I am not worthy, Lord, that thou
To such an abject worm shouldst bow,
Or enter my poor soul;
But only speak the gracious word,
And I shall be at once restored,
And perfectly made whole.

A begging Bartimeus, I,
Naked and blind for mercy cry,
If mercy is for me,
Jesus, thou Son of David, hear,
Stand still and call, and draw me near,
And bid the sinner see.

A leper at thy feet I fall;
And still for mercy, mercy call,
Till I am purged from sin.
With pity see my desperate case,
And O, put forth thy hand of grace,
And touch my heart unclean.

Borne by the prayer of faith I lie,
And long to meet thy pitying eye;
And feebly gasp for heaven;
O make in me thy power appear,
And answer, "Son, be of good cheer,
Thy sins are all forgiven."

O Son of God, thy power make known,
That all with me may gladly own
Thou canst on earth forgive.
Bid me take up my bed and go;
Cause me to walk with thee below,
And then to heaven receive.

CORRESPONDENCE.

NEAR LEXINGTON, Ky., March 16, 1867.

MY DEAR BROTHER BEEBE:—

I have been confined to my house more than I have been accustomed to for very many years, (except on one occasion) for the past six weeks; having had several attacks of chill, followed by fever; and the weather being so exceedingly unpleasant as to threaten a constant subjection to chill and fever if I exposed myself.

I am, as you are aware, rather a restless being unless I have something to occupy my mind; but I trust, not a "busy body in other men's matters." I have been much instructed in reading a continued history of the church of Christ, by Orchard, of England, who is himself a Baptist, though I have my doubts whether he is of the "right stripe" exactly, doctrinally. In my reading, I found that Mr. Orchard, who had published a history of the Baptists during the first eighteen centuries, had collected materials, and intended publishing a history of the Baptists in England, Wales, Scotland, Ireland and the United States. I felt anxious, as you may suppose, to see a faithful history of the denomination, coming down, and including a part of the time in which I have been as I trust, in some small degree a participant in the joys and sorrows of those who declined to receive the "mark of the beast in the forehead, or right hand." I have waited rather impatiently since 1859, when I saw the notice of the history, for its appearance. And not until within the last four weeks have I procured a copy. I am now somewhat disappointed; forasmuch as the volume is confined almost entirely to the history of the Baptists in England. While Mr. Orchard recognizes the Baptists in England as divided, and bearing the name "Particular," and "General Baptists," which I have thought for years the most appropriate names, referring to the faith of each. He seems, as they say in the west, to be rather "tender footed" when he comes to speak of the "Particular Baptists," and would seem disposed to make the impression that Gill, and Toplady, and a very few others, are about all the advocates of the doctrine we maintain, worthy of notice. I am not, however, entirely certain that this reticence was not designed rather to propitiate Elder I. R. Graves, editor of the "Tennessee Baptist," to whom the publication of the history was committed, in consequence of the failure of a London publisher to comply with his agreement. Elder Graves does not lack

capacity to tell what he knows, and is, probably, as able a defender of the bible ordinance of baptism, both subjects and mode of baptism, and is as conclusive in proving the Baptist church in contradistinction to all others claiming to be the church of God, as any human production I have seen. But whether he is as capable of distinguishing between the "precious and the vile" among those claiming to be Baptists, according to the bible, is, to say the most, only problematical.

Those who have read the faith of the church of Christ as declared by the apostles of the Lamb, and that published by the Waldensians and those who succeeded them, will find the "Particular" or "Old School" Baptists to be essentially the same. The New School Baptists, in many instances have the same confessions, but they generally, and their ministers repudiate it, practically.

If any subject is susceptible of being settled finally and forever, the subjects, and mode of baptism, it would seem, ought to have been settled by the authority of him who instituted the ordinance, and gave as illustrations, and examples in the river Jordan, which was confirmed by the "Princes (appointed) to rule in judgment," who received their authority directly from the King of Zion, and "delivered the ordinances" to the church as they had received them from the church's Head. To confer a spirit ordinance to a natural subject, contrary to the "pattern given," has tended all the while, to encourage infidelity; and infidels have used it to the prejudice of the saints. To extend a rational rite to an irrational subject is, and has been the cause of the shedding of more blood, and the realizing of more suffering on the part of those who "loved not their lives even unto death," than all the systems of men published since the apostles day. Why is it so? Because "the carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be; so then they that are in the flesh cannot please God." Restricting the ordinances to spiritual, intelligent subjects, was used as a powerful engine of persecution, because, said the enemy, it excludes infants from heaven. Those who used this and like means of persecution, were ignorant of the fact that water could not regenerate a sinner, and that "except a man be born of water and of the spirit, he cannot enter into the kingdom of God;" and that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Fanatics of that day, and fanatics of this day bear a strong family likeness, in that they took for granted, what their carnal nature suggested, and were not willing to be brought with their theory, to the great touchstone. "To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them." The modern fanatic preachers, with negrophobia on the brain, insisted that slavery is a great sin, while they profess to believe that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Mark the corollary, they are not men of God, and therefore are not "afraid to speak evil of dignities." They care not for what God has said, and hence prove that they belong to the category, of whom it is said, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Their character will be found more fully delineated in 1 Tim. vi 1-5 inclusive. These are they of whom an apostle warns us when he says, "For of this sort are they that creep into houses, and lead captive silly women laden with sins, led away with diverse lusts; ever learning, and never able to come to the knowledge of the truth." These creepers, in these latter days are becoming more bold, as they find they get the ear of the powers that be; and are pushing on other fanatics to destroy every vestige of republican liberty.

But I do not intend to be diverted from my purpose in the commencement of this letter. It is consoling to learn with what patience, fortitude, and christian resignation the disciples of Christ in England, as in Germany, Holland, France and elsewhere, bore their persecutions and sufferings, because of fealty to their divine Master and his precious cause. It is peculiarly refreshing to find the enemies of the truth compelled to bear testimony to the peaceable, quiet, and godly lives of these persecuted "Particular" or "Old School" Baptists, who forsook all to follow their Redeemer. I am not sure, my dear brother, that there are not for us, old as we are, if we should be found faithful and self sacrificing as they were, sharper trials, and more intense sufferings than we have been accustomed to anticipate. I recollect an old sister told me more than five and forty years ago, she would not be surprised if I should yet seal my testimony with my blood. I then thought she spoke at random, as we say; but

I am not entirely certain, if God per-adventure, should graciously give me fortitude to bear what may be in store for us, that she may not prove to have been a Prophetess, at least in this particular instance. Sure I am, that none but Jesus can save me. My hope alone is in his blood and righteousness, and I am prepared to join the poet.

"Should worlds conspire to drive me thence,
Moveless and firm this heart shall be;
Resolved, for that's my last defence,
If I must perish, here to die.
But speak my Lord, and calm my fear,
Am I not safe beneath thy shade?
Thy vengeance will not strike me here,
Nor Satan dare my soul invade.

When we contemplate the awfully demoralized condition of the country, how little influence an oath, a solemn oath has when it stands in the way of the consummation of some unholy, unconstitutional and wicked end. May we not justly tremble for the liberties of our beloved and deeply afflicted country? Time was when an oath taken, was considered a very solemn thing, and men trembled at the thought of breaking it; but we have lived to see it regarded only as a rope of sand, when it comes in conflict with some revengeful measure designed to oppress, degrade, and destroy our own flesh and blood, lest they lose power and place!

There is another most important and interesting matter in which the Baptists throughout those succeeding ages, and our order of Baptists are of the same mind, and of the same judgment. I mean what in some ages was called "soul liberty; in others, "the liberty of conscience;" the right of every man to worship God according to the dictates of his own conscience—A republican form of government. We remember that Luther's regard for his son Zuingli, as he called him, was turned to hatred because the latter urged the right, or liberty of conscience. Nor was Luther less violent against Muncer, for drawing up a petition to the powers then existing, in which the liberty of conscience was triumphantly maintained.

I came across a piece of history in the introduction to "Orchard's history of foreign Baptists," which I consider worth perpetuating. The late Elder Andrew Tribble, a Baptist preacher, formerly of Madison county, in this state, attended a small Baptist church in the neighborhood of the late Thomas Jefferson, of Declaration of Independence "fame, in Virginia." Mr. J. attended several church meetings, and on one occasion invited Elder Tribble home to dine with him. While there, Elder T. asked Mr. J. what he thought of their church government. Mr. J. replied that it had struck him with great force, and had interested him much; that he considered it the only form of pure democracy that there existed in the world, and had concluded that it would be the best plan of government for the American Colonies. This was several years before the declaration of independence. Is it not fair to presume that the sentiments embraced in that world renowned document,

were drawn from the government of a small Baptist church in Virginia? Roger Williams, who has the reputation of establishing the first Baptist church at Providence, Rhode Island, erroneously was the warm advocate of republican liberty; as was the late Elder John Clark, who was really the founder of that church. Williams was a Baptist, but only remained one a few months, when he renounced the faith and became an infidel; yet he continued the fast friend of what they termed "soul liberty." Elder Clark, of whose history I have recently seen a short sketch, came to the Colonies in 1638, was one of the purchasers of the island from the Indians, and soon after, within the same year, constituted a small Baptist church in Newport, R. I., which was the first Baptist church constituted in America, of which he was pastor as long as he lived. Elder Clark was a practitioner of medicine as well as a preacher in London, before he came to America; hence those Protestant daughters, who have utterly failed to prove their descent from the church at Jerusalem, and who, because of that failure, have endeavored to invalidate the claim of Old School, or Particular Baptists to belong to the succession from Apostolic churches, by asserting that Roger Williams, and another individual, baptized each other; and this is the only claim the Baptists have, of being the successors of Apostolic churches, vanishes like many other of their slanders of the Baptists, into their air. Mosheim, who hated the Baptists, Jones and Orchard have proven very conclusively, that the Particular Baptist church claims to be the church of the living God, on more irrefragable proof than any other denomination which now exists, or ever existed on earth, save, and except the Apostolic churches; the "mother of harlots," and all of her Protestant daughters not excepted. The despotic government of other denominations ought to be conclusive evidence to all bible readers, that they have no legitimate claim to the high distinction of being the church of God. Another evidence against them, and that most conclusive, they had shed the blood of saints, because of their faith; this the church of God never did. "They have killed the prophets and digged down their altars." This did not the church.

There is great fear of the power of the Roman Catholics, with those denominations; but from their history, while they profess to be very much afraid of their old mother and grandmother, I would about as soon be subjected to the tender mercies of the old lady herself, as to any of her Protestant daughters. I do not mean to convey an idea that there are none of the children of the living God in those various anti-christian bodies; but so far as found there, the command of our King to them is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

I know that the prejudice of education has much, too much to do with us. Tradition and old associations

incline us to listen to what those who have taught us, error say, rather than listen to the voice of inspiration; when we are admonished to "try the spirits, whether they be of God." I am forcibly reminded of a circumstance said to have taken place with the late Jeremiah Moore, a Baptist preacher in Virginia, and the son of an Episcopal preacher who lived in the neighborhood. The young man obtained hope of the pardon of his sins, and felt the duty of baptism. His father (of course) believed sprinkling, or at least taught sprinkling, as gospel baptism. Whether because of the "effect three or four hundred guineas would have upon a man," I know not. The young man, was laboring to get his mind satisfied on the subject, and went to Elder Moore as the personal friend of his father, and requested him to point him to the best authors on the subject. Elder Moore observed, "I suppose I can do this without doing violence to your father's feelings; I advise you to read the best authority, the New Testament, my young friend." The young man replied, "Sir, you might as well make a Baptist of me at once, as to give me the New Testament to read, on the subject of baptism." And such it is confidently believed, would be the conclusion of all intelligent persons in search of evidence on the subject, left to themselves. The bible subjects, and bible mode of baptism is so perfectly plain and palpable to us, that I am not entirely sure that we have not been remiss in not endeavoring to impress it on the minds of others, more strongly. We should endeavor to impress on the minds of the hearers, the warning from on high, "O my people, they that lead thee, cause thee to err." Believe not every spirit, but try the spirits whether they are of God." Try them by the infallible standard, the unerring word of God. Throughout eighteen centuries the Baptist church has stood aloof from all other organizations, and allowed membership only to such as gave evidence that they had been made partakers of "the like precious faith;" that they "with the heart believed unto righteousness, and with the mouth made confession unto salvation." She has no compromise to make with antichrist, whose merchandise is corruption, and not worthy to be exchanged for the pure and unadulterated, good things of the kingdom. Her commodities in which she deals are "the merchandize of gold, and silver, and precious stones, and pearls, and amethysts, and purple, and silk, and scarlet, and all thine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

Lutherians, Episcopalians and

Presbyterians have most bitterly persecuted the Baptists, and had them put to death for their faith, whenever they had the power. By this persecuting disposition they develop most conclusively, that they, nor either of them, have any just claim to the high distinction, "the church of the living God; the pillar and ground of the truth."

I have written much more than I intended when I commenced; it is at your disposal; do with it as you think will best subserve the cause of truth. Your brother in hope of eternal life,

THOMAS P. DUDLEY.

OLIVE, Ulster Co., N. Y., March 19, 1867.

BROTHER BEEBE:—For nine weeks I have been confined to the house; but, through the mercy of our Covenant God, I hope soon to be around again. My health has improved a good deal, and is still improving. While I have been confined to the house my mind has been dwelling on many things, some of which I will write for the "Signs," if you approve of them. I have been contemplating the Apostle and High Priest of our profession, Christ Jesus, who ever liveth to make intercession for us. To intercede is to plead for another, or others. This is an important part of the work of Christ for his people; as saith the prophet, "And he bear the sins of many, and made intercession for the transgressors. The being to whom intercession is made, is none other than God the Father. As it is written, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Christ has said to his Father, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory." The persons for whom his intercession is made, do not include all the human family; for says our glorious Intercessor, "I pray not for the world." If his intercession be not limited to them that the Father has given him, then it cannot be in all cases effectual, according to his saying, "Thou always hearest me." But it is limited to that people for whom he ever liveth to make intercession. By reference to the priest-hood under the law, that their intercession was founded in the satisfaction made by the sacrifice which had been offered for the sins of the people. The sacrifice must be without blemish, and so in itself considered, not deserving death. A transfer was made of the sins of the people for whom the sacrifice was offered to the victim which was then to be considered as the transgressor, and as such, deserving the punishment, and so put to death; then for the persons for whom the offering was made, the blood was carried within the veil by the high priest and there presented with his intercession as having a righteous claim for the acquittal of the offender.

Thus Christ as a sacrifice was holy, compared to a lamb without spot, and the sins of all his people, were laid on him; as it is written, "He

hath laid on him the iniquity of us all." "He hath made him to be sin for us, who knew no sin." He then suffered as the offender, for, "It pleased the Lord to bruise him." Again, the Father said, "Awake, O sword, against my Shepherd." Now when we consider the infinite value of the sacrifice, not only on the ground of its purity, but also on account of its union with the divine nature, which in the great transaction stood as the altar on which the offering was made, and so sanctifying the gift. Hence the apostle says that he, through the eternal spirit offered himself without spot to God. Here then we have a sacrifice which not only shows the heinous nature of sin, and tremendous curse of the law against sin; but also an atonement equivalent to the full demands of divine justice. "In due time Christ died for the ungodly." "Now, being freely justified by his grace, through the redemption that is in Christ Jesus." He having now obtained for us eternal redemption, and thereby became the Author of Eternal Salvation: which opened the way for him to rise from the dead. Sin being now put away by the sacrifice of himself; death could no longer hold him. And rising from the dead, he ascended into heaven itself, to appear in the presence of God for us. The apostle says, "This man, after he had offered one sacrifice for sins, forever sat down on the right hand of God. We now see him a priest upon his throne, having an unchangeable priesthood; wherefore he is able to save them to the uttermost who come unto God by him, seeing that he ever lives to make intercession for them. For such an high priest became us, who needeth not daily, as those high priests under the law to offer up sacrifice; for this he did once when he offered himself. Now we see the way opened from earth to heaven; and here is a people saved by the Lord; not by any means or efforts of their own; for it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. This atonement is definite and personal, embracing those to whom the promise was made. These were all by nature children of wrath even as others. Yet they had the promise of Eternal life, and this in Christ, and the promise that Christ should be manifested in the fullness of time. So at the appointed time God sends forth the spirit of his Son into their hearts, and by that spirit they are quickened, and delivers them from death; and from the power of Satan unto God. When convinced of our lost and ruined condition as transgressors of the holy law of God; he manifests himself to us according to his promise. "I will be merciful to their unrighteousness, and their sins will I remember no more." Here we receive the evidence of pardon through him, in whom we have redemption through his blood, the forgiveness of sins, and here we are made to joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. All

this comes to us in consequence of his intercession. "The Lord's portion is his people, Jacob is the lot of his inheritance." To them the assurance is given. "O Israel, thou shalt not be forgotten of me." "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." "Return unto me, for I have redeemed thee." "Sing, O ye heavens; for the Lord hath done it." Here is a people who have the promises in the covenant which was made in Christ, and came to us in a way of grace, without money and without price. Our great Intercessor says. "I will give unto him that is athirst, of the fountain of the waters of life freely." His Intercession before the throne shall not cease until all the vessels of his mercy are brought in; for it is written, he ever liveth to make intercession for them, and his intercession is always effectual; although the child of God sometimes greatly fears that the Lord has forsaken him, or that he is deceived, and his doubts prevail because of the darkness of his mind; and the world and Satan together with his own corrupt nature beset him on every side, and he begins to sink under the weight of sorrow, and grief, and he concludes, as the disciples once did, that he must perish. But the Savior is always near at hand in every time of their distress; as when he said to them, "Why are ye fearful? O ye of little faith!" Here he shows the power of his intercession, for he rebuked the winds, and there was a great calm. Just before they were so much cast down; but not destroyed, because their Savior still lives to make intercession for them. Sometimes we look on things according to their outward appearance, and want to find Christ in our flesh, and because we find so much of the workings of Satan there, we say, Surely we cannot be what we have professed to be, forgetting that it is said, "No temptation has taken you but such as are common to man; but God is faithful who will not suffer you to be tempted above that ye are able." Here again his intercession prevails: as in the case of Peter, when the Savior said, Satan has desired to have thee." But the kind Intercessor says, "I have prayed for thee that thy faith fail thee not."

Now, dear brethren, in conclusion, "Seeing therefore we have such a great High Priest, who is touched with the feelings of our infirmities," he having been tempted in all points as we are, and yet without sin: let us at all times come boldly to the throne of grace, that we may ask for mercy and obtain grace to help in time of need. And may we realize that our all-prevailing Intercessor, gives assurance not only that all his covenant people shall be with him; but also that whatsoever they ask in his name, even while here in this world, shall be granted them. Having the witness within us that we are his children, may we consider it our greatest privilege to trust in him, and wait patiently, live holy; for he says, "Be

ye holy; for I am holy." Fight the good fight, valiently, Rejoice constantly, and repose eventually in the bosom of eternal love, where the rage of earth and hell shall be felt no more. He will intercede until he has presented the intire family to himself without spot or blemish, in immortal glory, dressed in white robes, clean and white, which is the righteousness of Christ, and with palms of victory in our hands, join with all the glorified church in crying, "Salvation to our God, and to the Lamb forever, Amen."

Your friend and brother

JACOB WINCHEL.

NEAR NEW CASTLE, Del., Feb. 1, 1867.

BROTHER BEEBE:—I have long thought of offering a few remarks through your columns, on what is called "the sermon on the mount;" if you have space to spare. The particular passage commences Matt. vi. 25. "And I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on" &c. This discourse, or sermon, is addressed by the Lord Jesus to his disciples, as such; or in special reference to this peculiar relation and position. He addresses them first on the evidences of discipleship; shewing that it is those who are poor in spirit, who mourn on account of their sinfulness and unworthiness, and who hunger and thirst after righteousness, &c. That such characters constitute a *little flock*, to whom it is their Father's good pleasure to give the kingdom. This discourse I consider as very comprehensive, covering nearly or quite the whole ground of gospel preaching. All the various relations in which disciples will be called to stand, are presented, and instructions given relative thereto. Their conduct in the world, as also their conduct towards each other as individual believers, and the rules also for the maintenance of the government and discipline of the church. These disciples now addressed, would occupy all these several relations, and be called to minister them and expound them for the benefit of others; and in addition to this, they were called to the apostleship, and public ministry of the word. Relative to the duties and trials of the latter calling, I understand the paragraph that I have cited, addressed to them; that is, that they are addressed as ministers. They were very soon to be sent out to teach and to preach; and to be sent without purse or scrip. The Jewish law provided for the priesthood appertaining to that order, by devoting one-tenth of the produce of the country to that purpose. As there would be no such provision made under the gospel, the disciples when called to leave their temporal occupations and engage in the service of their Master, would very naturally inquire, "What shall we eat," or "How shall we live, and our families be supported?" The manner in which the Lord would support his ministers, was among the most interesting and peculiar features of his gospel kingdom.

It had not probably yet entered into the heart of any of the disciples. The Lord in his word has always anticipated, and fore-provided for the wants and the trials of his people; so it is in this case. The time would come when this instruction would be needed, but that time was not yet. The Redeemer acknowledges that the Gentiles seek after these things, but directs his ministers and apostles to "Seek first the kingdom of God and his righteousness, and all these things shall be added unto them." The interests of the church are to be their first consideration; they are to seek out the various branches and interests of the kingdom of God, and watch the openings of Providence, as indicating their fields of labor and usefulness. They are to serve the church and kingdom of their Lord, making its interests their first consideration, and its prosperity and happiness their highest aim. This service is to be a ministration of God's righteousness. The end and design of this ministry is, that we may all come in the unity and fulness of the righteousness which is of faith. The Lord Jesus does not see fit to inform them in what manner he would supply their temporal need; he merely informs them that their heavenly Father knoweth that they have need of these things, and then leaves them to depend by faith upon his word. Called from their several occupations, fishing, tax-gathering, and the like, to go out among persecuting enemies, and preach the word. It was perfectly natural that they should query about how they were going to live; after the experience of more than eighteen centuries, that is a question that still occasionally comes up. "Take no thought," says the Redeemer. But how shall they help taking thought? It is a question involving not only their duty to provide their own support, but that also of providing for their families. By the expression "Take no thought," I understand "Do not let thoughts of this kind deter or stop you." Instead of such desponding, discouraging thoughts as the circumstances suggest, and the flesh would listen to, other and more encouraging thoughts are furnished them. Consider the fowls of the air; constantly dependent; yet God provides for them! Then look at the lilies, how God hath clothed them. Not a sparrow can fall without him, and even the very hairs of your head are numbered. If it is clear that the Lord has called us to serve in his cause, and if moreover it is quite evident that all our time and mind are required in the field of labor presented, it would be an impeachment of his faithfulness, to suppose that he would not make provision for temporal wants. Such thoughts as these are encouraging and strengthening. He does not, however, promise that we shall fare sumptuously every day. He may sometimes, even while feeding us to-day, make us trust for to-morrow. "If we believe not, yet he abideth faithful, he cannot deny himself."

E. RITTENHOUSE.

PRATTSBURG, N. Y., March 17, 1867.

DEAR BROTHER BEEBE:—I have been reading the communication from Brother J. F. Johnson, in the last number of the "Signs of the Times," and I have been so much interested in it, and there springs in my heart such a responsive feeling, that I am constrained to take my pen, although I shall not be able to place my thoughts and feelings on paper, accompanied with all the vividness and richness with which they came to me, while reading this dear brother's letter.

This doctrine of "Election and Predestination," of which he speaks, is certainly a rock of offense to many, and I may say, to all who think they have something to do in order to be saved. To them the great scheme has never been completed. The Father does not yet know whether his great love is to be proved of any effect. The hour to decide this, is the hour when death shall lop the tree, and then, "in the place it falleth, there it shall lie." Then shall it be known whether the individual has fulfilled all the conditions of salvation; if so, he is entitled to a place among the redeemed; if not, he must perish.

But our God has not left his work thus incomplete.

To me, there is no doctrine in the scriptures more plainly set forth, and none that gives me greater comfort.

My disquietude of mind never arises from the fear that I shall come short of fulfilling the conditions, (for there are none, and I could not meet them if there were,) but from the fear that my name will not be found among those written in the Lamb's book before the foundation of the world; and yet more, the power of in-born sin, which becomes to me, every day more and more evident.

If I am reckoned among the wheat, I know that I am safe, for he who cannot lie has said, "not one kernel shall fall to the ground." Though "his fan is in his hand, and he will thoroughly purge his floor," nothing but the chaff and refuse shall be blown out. The wheat will he garner up, and there shall be no lack; not one sheaf shall be incomplete; not one kernel lost or wasted by the way.

In that glorious temple which he is building there shall be no lack of material, nor any surplus. Every timber shall have its place, and every place shall be filled. As, in the beautiful temple which Solomon built, (typifying this great spiritual temple) every piece was fitted to its place, beforehand, and needed not the sound of hammer or tool, in the joining, so in this spiritual temple, there shall be no sound of the workman's tool, for every piece is fitted beforehand, by the Great Master Builder, and will occupy its place, according to his own sovereign pleasure.

Does it not sound strangely to hear a man argue against this doctrine, who, if he were to build a house, would make it his first business to draw up a plan, and gather

his materials, and have them seasoned and prepared? And yet he would deny to Almighty Wisdom, the same prerogative of choice.

I love to sit under the preaching of this precious doctrine, and I think with Bro. J.—"that all the counsel of God cannot be declared without it." It underlies every other, and "when the foundations are removed, what shall the righteous do." I love to think that from all eternity God had a people, and he called them all by name. Some, who cannot deny the doctrine, say, What is the use of preaching it, while it is so offensive? It is sufficient to know that it is a part of the food prepared for the flock. True, it is the part perhaps which the natural heart most heartily hates; but this is no reason why it should be evaded or passed by.

I do hope Bro. Johnson will write more frequently—we have not many fathers.

And may the Lord spare you, dear Brother, that you may be a faithful father to many as you have been to me.

Your's with christian love,

MARY J. EDDY.

NEW LONDON March 25, 1867.

BROTHER BEEBE:—I have been thinking for a long while of writing to you, but for some cause have been prevented. I will now give a short history of our visit—myself and wife, to the Sandusky Association, last June. It was held with the Van Buren Church, Hancock Co., Ohio, on the second Sunday in June. Very unexpectedly, we started to visit that neighborhood, also to attend the association. Arrived in Sandusky on the day spoken of in the "Signs of the Times." Brother Spitzer, and other brethren were in waiting to convey the friends to the meeting. And it was pleasing indeed, to meet them we believed to belong to our Father's family. There were a goodly number of brethren and sisters there to be cared for. We were taken to brother Barnes, and there abode, eating and drinking such things as were set before us; and I can assure you, we were well provided for, and kindly received. We went to the meeting next day, and found a goodly number present. The introductory sermon was preached by brother Seitz; then the business of the association was attended to. On Sunday the number was large and attentive; had quite a number of preachers present, and as far as my judgment goes, all things were done decently, and in order; and I can truly say, the gospel was preached, throughout the meeting. I felt I had fallen in with the children of my Father's family. Made many acquaintances, some of whom, I think I shall never forget. Got home safely, and found all as well as when we left. If this scribble meets the eye of any of the friends we met at the association, I wish them to receive it as a token of love; also as an invitation to attend the Delaware Association.

Brother Beebe, I will try to tell you how I have been for some time back. I was taken with the Pneu-

monia, on the last of November, and was brought low; but it pleased the Lord to raise me up again for some purpose, I know not what; but the Lord's ways are right, just, and true. I am a poor dependent creature, and when I am made to feel that my dependence is not in myself, but in the arm of Almighty God, then it is that I can live near the Lord, and walk in his commandments. For, as David said, "Before I was afflicted I went astray, but now I keep thy commandments;" and in the 89th psalm, we have this declaration: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquities with stripes; nevertheless, my loving kindness will I not utterly take away from him, nor suffer my faithfulness to fail."

Dear Brother, I think I feel thankful to the giver of all perfect gifts, for these promises, and many more we have in the scriptures, and to apply them to ourselves, in time of need.

Brother Beebe, I will now turn to the time when I felt I was standing on the brink of eternity, without a hope of life, or a wish to live. I cannot say that I had any particular manifestation of the favor of God, but my mind was calm, and I felt reconciled to the Lord's will, at that time; but I cannot say that I remained so. About that time brother Barton visited me. I had got a little better, and was glad to see him, and hear him talk about the things of the kingdom of Christ. I wished him to sing his favorite hymn, "O land of rest," &c. It sounded differently from what it ever had before. "My passport was not sealed, I could not yet go home."

I have regained my health, but am kept close at home, in consequence of the bad weather.

Brother Beebe, In my sickness, I was led to read the book of Job, and found much comfort in it, but found some things hard to understand. I should like to have your views on the first thirteen verses of the third chapter of Job.

I remain your brother in the bonds of the gospel, if I dare claim that relationship.

JOSIAH. W. DANCE.

Special Notices.

BALTIMORE Co., Md., March 26, 1867.

BROTHER BEEBE:—Please invite the brethren generally, and ministers of our faith and order especially, to attend the Baltimore Association, which is to be held with the Warren Church, Baltimore Co., Md., beginning on May 15, 1867. Those coming through Baltimore City will take the 8-30 train to Cockeysville, where they will arrive at 9-30. Those coming by the N. C. Rail Road will take the York Accommodation arriving at Cockeysville at 9-15 a. m., where conveyances will be in waiting to convey them to the meeting. Yours &c.

G. HARRYMAN.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1867.

APOSTOLIC ADMONITION.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. xvi. 17, 18.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye received of us." 2 Thess. iii. 6.

If in the apostles' days the members of the primitive churches had need of the solemn admonitions contained in the foregoing words, how great must be the necessity of carefully attending to them now that those days and times are upon us of which the apostles have forewarned us, in which "Some should depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv. 1.

While the rebukes of the Almighty are shaking the world and causing the thrones of earth to totter to their fall, making the deep to boil like a pot; and the sea like a pot of ointment; and while the organized powers of antichrist are filled with consternation, and amazement, and the devil has come down to the earth and to the sea, having great wrath, because he knoweth that he hath but a short time." Rev. xii. 12.

Even in this time of severe rebuke and blasphemy, the church of the living God, known as the Old School or Primitive Baptists, continue steadfast in the apostles' doctrine and fellowship; and so shall she forever continue to stand; for "Not one of her stakes shall ever be removed, neither shall any of the cords thereof be broken." Isa. xxxiii. 29. Like a mighty rock in the midst of the ocean, assailed on every side by angry waves and foaming billows which, unable to move her, only recoil upon themselves foaming out their own shame. This day of trial is designed however to make the sinners in Zion afraid; and fearfulness to surprise the hypocrites who have, like the birds of the air, been lodging in her branches. The fiery trials which have no power to consume or harm the legitimate members of the Redeemer's kingdom, shall purge her of those who are, and have been as spots in her feasts of charity, feasting themselves without fear; whose God is their belly, whose glory is their shame, who mind earthly things.

Although the church herself is immovably and immutably established in the apostles' doctrine, and firmly built upon their foundation, she has always been infested with carnal professors and graceless hypocrites which are sure to show themselves in the times of trial and severe persecution. Of all this the apostles have spoken distinctly, and to their admonitions we do well that we take heed.

In the two passages at the head of this article, the apostle uses in the one entreaty, in the other authority.

—Let us examine them. This great apostle to the Gentiles, indued with power from on high, speaking by the infallible inspiration of the Holy Ghost, yet in the tender, affectionate and melting manner which cannot fail to draw a response from every heart in which God has written his law. "I beseech you, brethren." What solicitude for their welfare, what paternal tenderness, and what undisguised anxiety is expressed in this appeal. Vested as an apostle of Jesus Christ by the will of God, he had authority to command; but in this case he entreats them as brethren, to mark certain characters which were among them, whose movements were highly prejudicial to the order, peace and harmony of the church of God. While all the admonitions of this apostle had been against evil surmises, or distrust of brethren, there were then in the churches, as there should afterwards be, those in whom undue confidence should not be reposed. Those who were to be marked and avoided are particularly described, as "them which cause divisions among you." That is among brethren. The truth is calculated to unite, consolidate and bind together the brotherhood; but those who cause divisions and offences among the children of God, cannot be worthy of the confidence of the saints.

Striking examples of those who cause divisions and offences among the children of God, were found troubling and bewitching the churches of Galatia and Antioch. The introduction of legal rights and forms, which were abolished, produced division, alienation and strife; and such as were drawn from a correct course were made to offend, by transgressing the laws of Christ and the rules of the church of God. And all such divisions and offences were contrary to the doctrine which these brethren of Paul had learned by the teaching of the word and spirit, and under the ministry of the apostles. These disorganizers and troublesome characters are to be marked. But how? We do not understand the apostle to urge the brethren to mutilate their bodies, or asperse their characters, or inflict any injury upon them; but to observe the marks which such characters always have upon them; as they might mark a wolf by his propensity to devour the flock, or a fox by his sly and crafty tricks and propensity to spoil the vine of her tender grapes. The marks with which the apostle himself has branded them, are a pattern for us. The marks are these; they cause divisions contrary to the instructions which the saints have learned of the apostles; causing some at least to disregard the authority of the apostles, and thereby causing offences to be committed by those who should strictly adhere to the teachings which they have received from the word and spirit of the Lord. To mark them then is to closely and carefully observe their general characteristics; and the object of marking them is that we may avoid them, and warn others to beware of, and avoid them.

But in his admonition to the Thessalonians, he speaks with the authority of his apostolic power. "Now I command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye received of us." This injunction being imperative, and in the name of our Lord Jesus Christ, demands profound respect and implicit obedience; it cannot be ignored or neglected without disobedience to Christ: for the command is issued to his saints in his name, and consequently by his authority. Not only is it given in the name of Jesus, but in his name as our Lord. To disobey then is to deny him as our Lord, and to dispute his authority over us. We cannot maintain our allegiance to him as our Lord, and disregard what he has commanded us by his authorized apostles, for they are indued with authority from heaven to proclaim his laws in the churches. And what they bind on earth is bound in heaven. In binding this command, all the apostles are represented. "Now we command you, brethren." They are all inspired by the same spirit, and endowed with the same authority, and all agree in teaching us to observe all things, namely, whatsoever our Lord Jesus Christ has commanded them. See their commission, Matt. xxviii. 20. All the injunctions, instructions or traditions of the apostles contained in the New Testament, are of the same binding authority on all the saints, and all the saints are, not only commanded in the name and by the authority of their Lord, to observe and strictly obey them, but they are also by the same supreme authority commanded to mark, avoid and withdraw themselves from all such as do not love, honor and obey the same rules. The traditions of the apostles, mean the teachings and instructions which they have received from the Lord Jesus, and in his name enjoined upon the saints as the rule by which they are to be governed in all things. All those who profess to be disciples of Christ, or Christians, and fail to conform in doctrine or practice to this unerring rule, are, by the apostles denounced as *unruly*, and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Titus i. 10. 11. "And as many as walk according to this rule, peace be unto them, and mercy, and upon the Israel of God." Gal. vi. 16. Christians are subject to infirmities and weaknesses which this divine rule requires the saints to bear with: a brother is not to be made an offender for a word inconsiderately spoken, nor are the lame, so long as their lameness may be cured, to be turned out of the way; let them rather be healed. "Him that is weak in the faith, receive ye, but not to doubtful disputations." Rom. xiv. 1. The strong should bear the infirmities of the weak. "Bear ye one another's burdens, and so fulfill the law of Christ." All this forbearance, pa-

tience, sympathy and tenderness is enjoined upon the saints by the law of Christ, which is our only authorized rule. But these lenient instructions are not to be so construed as to apply them to those whom we are commanded in the name of our Lord Jesus Christ to mark, avoid and withdraw from. A child may be exceedingly weak in the faith; a mere babe, and from very weakness, unable to comprehend some of the cardinal principles of our faith, or to appreciate the full bearing of all the laws of the kingdom; but still so far as such weaklings are taught they show a love for truth, and desire to walk in all the order of the house of God; these are weak enough to doubt, but not strong enough to dispute. Those who not only doubt or disbelieve the truth, but also dispute it as far as it is presented, are heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away: for of this sort are they which creep into houses and lead captive silly women, laden with sins and diverse lusts, ever learning, and never able to come to the knowledge of the truth." 2 Tim. iii. 4-7. These must not be received, for they are not those who are weak in the faith; but are given to doubtful disputations. And, as our text informs us, "For they that are such," (whatever their pretensions, or even forms of godliness may be) "serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Those honest well meaning Christians who are sufficiently simple to be charmed by their *good words*, and captivated by their *fair speeches*, are allured from the footsteps of the flock, and from the laws and ordinances of the church of God; and drawn to follow her whose "house is the way to hell." Prov. vii. 27.

A steadfast continuance in the apostles' doctrine and fellowship like that of the primitive Baptists, (Acts ii. 42.) will subject the saints to reproach and bring down on them the virulent opposition and envenomed malediction of those who constantly lie in wait to deceive them. "If any man will live godly in Christ Jesus, he shall suffer persecution." The rules laid down by the inspired apostles for the government of the church and people of God are subject to no amendments or modifications, suspensions or changes of any kind, for any purpose, or at any period while time shall endure. Times and circumstances with us may change in regard to the things of nature; but the ordinances of heaven are unalterable. The scriptures by which we all must be judged will recognize none as loyal subjects of the King of Zion who do not adhere to the instructions of the holy apostles, just as they were delivered by them to the saints, and just as we find them recorded in the New Testament. The church of Christ must throughout all ages be distinguished and identified by her strict conformity to the laws—all the

laws of the kingdom as laid down by the apostles. Then, and only then, are we Christ's disciples if we do whatsoever he has commanded us.

So far from intimating to us that a time might come when the saints should have less occasion to conform strictly to all their instructions, they faithfully advised us of the terrible apostacies of these last days, in which some should depart from the faith, giving heed to seducing spirits and doctrines of devils. "Therefore," says the apostle, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hence we infer that there is no time, either ancient or modern, in which the saints should let them slip. In the apostles' day it would not do, and certainly now in these last days, in which evil men and seducers have waxed worse and worse, deceiving and being deceived, how shall we escape their pollutions if we neglect this great salvation.

We are the more earnest in the reiteration of these apostolic admonitions, because we see these evil days are even now upon us, and some have been turned away from the truth and are turned into fables. Simple souls have been strangely beguiled; and unstable ones have departed from the faith which they once professed. Even of our own selves have some risen up and spoken perverse things, and have drawn away disciples after them. Having ourself been in the field over fifty years, we have never witnessed a time in which so many disorganizers were engaged in perverting the right way of the Lord, or so zealously working. Some who had formerly been held in our fellowship, confidence and affections, as sound and useful ministers and brethren, are now literally creeping into houses and leading captive silly women and silly men also, and doing all in their power to disorganize and break up the churches, disregarding the laws of Christ, and defying his authority which he has vested in his church. Many dear brethren with whom we have stood side by side through many a storm of persecution for the truth's sake, have received their discharge from the warfare; but very few of our early cotemporaries yet remain in the field, and we feel assured that soon the cold grave with her bars shall close upon our mortal body, and our tongue shall be silent in death; and our pen will cease to write and our type to print the solemn convictions of our heart; but even then this admonition to our kindred in Christ shall survive us, and it is our prayer that God may incline the hearts of his dear children to read, reflect and heed these solemn admonitions, so far as they are in harmony with his word and spirit. May God give them light to discern, and firmness to mark, avoid and withdraw from all such as cause divisions and offences contrary to the doctrine which they have learned from the apostles of our Lord and Savior Jesus Christ, who is the "Blessed and only Potentate" to rule and

govern his people, and who is worthy of all reverence, obedience, homage and immortal honor, world without end, Amen.

VIEWS ON DANIEL II. 44—REPLY TO MR. GEORGE HARDY.

This subject has been so frequently discussed, both through the columns of our paper and otherwise, that we have no new light to give, nor do we intend now to attempt a general explanation of the text. We propose only to attend to the special inquiries of our friend, and if we can help his mind on the points embraced in his inquiry, we shall be most happy to do so. The great image which Nebuchadnezzar had seen in his vision, Daniel, by inspiration, interpreted to represent four successive forms of government, or the four great empires which should succeed each other, filling up the space of time from the date of that vision, as we believe, until the present time. The Chaldeans, then existing, was the head of gold, but soon to be reduced by the Medes and Persians, which were the breast and arms of silver. Its belly and thighs of brass represented the Grecian government, which followed; his legs of iron denoting the Roman empire, in its original strength, and the mixture of iron and clay extending the Roman government to its extremities, of feet and toes, partly strong and partly weak, by divisions and revolutions divided into ten kingdoms, embracing the rise and fall of the Papal anti-christ, whose last vestage of temporal power became extinct, in exact fulfillment of prophecy, in 1866, or last year.

The kings, in the days of whom the God of heaven would set up his kingdom, may include all, from Nebuchadnezzar to the present time, for the prophecy does not limit the time of the setting up of that kingdom, only that it should be in the days of these kings. But the fulfillment of the prophecy shows that it was in the time of the Roman power, and in the days of the Cesars, that God set up his kingdom. The kingdom to be set up by the God of heaven, in distinction from all earthly kingdoms, and which, unlike these four great empires, should not pass from one dynasty to another, but remain forever under the government of him whose "throne is for ever and ever" (Psa. xlv. 6.; Heb. i. 8.) is beyond a doubt the kingdom of our Lord Jesus Christ. The days of these kings have terminated, and no other kingdom of the kind has been set up. This kingdom was at hand when John came preaching and baptizing; it was delivered from the wrath and dominion of the law when Christ arose from the dead, and it was set up and organized when Christ came in all the glory of his Father and ascended his Mediatorial throne, with his apostles sitting on twelve thrones, judging the twelve tribes of Israel. This occurred on the day of Pentecost. But this kingdom is not a visible kingdom to any but those who are born again.

CAUTION TO THE CHURCHES.

SHARPSVILLE, Tipton Co., Ia., March 13, '67.

BROTHER BEEBE:—There is a man by the name of Joseph Smart, an Englishman, who came from Philadelphia, to Jeffersonville, Ia., and from thence to Columbus, Ia., where he has been living nearly four years, in which he has represented himself as a minister of the Old School Baptist order, and in that character has been preaching among some of our churches. There seemed to be some mystery about his standing. He brought no letter of commendation, but gave as a reason that the Baptists where he came from did not give letters of dismission. (I suppose he meant his new style of Baptists.)

Since the last session of our Conn's Creek Association I received a letter from a very worthy and highly esteemed brother in the ministry indorsed by others of the same standing, informing me that this man, Smart, had once obtained a standing among the Old School, evincing considerable speaking ability, and seeming to be sound in doctrine, he was soon ordained to the work of the ministry, and called to the pastoral care of two churches. His career however in this position was short. Although his preaching was called sound, yet the spirit of the gospel seemed lacking. Instead of meekness, humility and love, his ministry was characterized by a harsh and proscriptive spirit, having a tendency to scatter and divide the flock more than to unite and harmonize them. I am informed by the brethren that he did not appear to have any idea of gospel order as held by Old School Baptists. On one occasion he called on the church to exclude a minister who had previously supplied her, for some misconduct, whose membership had never been in that church, and when informed that the case was out of their reach, he took his hat and left the house, and on the next day set up an opposition meeting. After a few such moves, and the brethren had become greatly tried with him, he set up a distinct order for himself, refusing to recognize any church or people on earth who did not follow him. They refused to give or receive letters of dismission, and thus denied fellowship with the Old School Baptists, whose order he had departed from.

On an other occasion the Welch Tract Church with Eld Thomas Barton their pastor, (a church of the first standing) was denounced by him as the Spanish Inquisition. For his general disorderly course, sarcasm and bitterness against the Old Baptists, he was duly excluded from the church. He continued however to maintain his hostile position for about twenty years; neither asking or receiving any fellowship from the Old School Baptists.

These exposures are painful for me to make, nevertheless having this knowledge myself, I feel it to be my duty to warn the churches of approaching danger.

If he is a manifest child of God, let him go back to the church from

which he was excluded, make gospel satisfaction, be restored to fellowship and bring from thence a regular letter, and then be received here in regular order.

JESSE G. JACKSON.

REMARKS.—We were personally acquainted with Joseph Smart when he had a standing with the Old School Baptists, and were cognizant of his departure from our faith and order, some twenty years ago, and of his exclusion; and of his virulent and persistent opposition to the Old School Baptists, in Philadelphia for many years. A disorganizer of the stamp of those described by the apostle, Rom. xvi. 17, 18, and 2 Thess. iii. 6, who cause divisions and offences contrary to the doctrine which we have learned, (from the apostles,) and such as the saints are commanded to avoid. If anything farther concerning his disorderly course should be desired by churches or brethren in the west, we refer them to any of the churches, ministers and brethren in the Delaware Association. [Ed.]

Enquiries After Truth.

PENNINGTONVILLE, Pa., Feb. 12, 1867.

Will Eld. R. C. Leachman of Virginia please give his views on Col. ii. 8, through the "Signs of the Times," "Beware lest any man spoil you," &c. JOSEPH HUGHES.

BROTHER BEEBE:—Please give your views on Phil. iii. 10. "That I may know him" &c. and oblige, Yours in tribulation, ELIZABETH HULL.

Subscription Receipts.

New York:—J Vande Water 2; Dea Wm Springsteen 4; Wm O Beakes 2; Wm H Sawyer 2.....	\$10 00
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Kentucky:—Eld J E Newkirk 1 12, Mrs E A Vickers 2, Mrs D M C Payne 2.....	5 12
Canada West:—John Balmer 1, Jas C Macdonald 2.....	3 00
Total.....	\$167 55

Obituary Notices.

BROTHER BEEBE:—Please publish the following obituary.

Mrs. Luna H. Easter died Feb. 25, 1867. She had been a member of the Baptist church at Enon, some ten or twelve years. She leaves an affectionate husband and many friends. Her disease was Consumption. She was a daughter of Charles and Rebecca Hunsacker, born July 27, 1839.

CHARLES HUNSACHER.

OAK POINT, Mo., April 1, 1867.

DEAR BROTHER BEEBE:—Please publish the death of Mrs. Lucinda Huestis, our dear mother, which occurred at her home in New York, March 22, 1867, in the 69th year of her age. She had been sick nearly a year, the most of the time confined to her bed, and suffered much. She had lived an exemplary christian for over forty years, and joined the Old School Baptist Church in this city about seven years ago. For some time before she was taken sick, she enjoyed great peace of mind; she seemed to be lifted above earthly cares and scenes, and to live in the smiling presence of her Savior.—It was her constant theme to talk of his goodness and love. But when taken down to her bed, she became darkened and desponding; indeed she was almost in despair; but she was not tempted above what she was able to bear, but was again restored to the joys of salvation, and although her mind was beclouded all through her long illness, and most of the time she was cast down, she was not destroyed. About a week before she died, she told us that Jesus had appeared to her and told her that she should be saved. She remained joyful and peaceful till she sweetly fell asleep, relying on that gracious promise, knowing in whom she had believed. We feel stricken and lonely, but can say, "It is the Lord; let him do as seemeth him good." Yours, in sorrow, LUCINDA HUESTIS.

NEW YORK, April 4, 1867.

DIED.—At his residence in Henry County, Ind., Oct. 29, 1866, William Longfellow, aged 96 years, 4 months and 20 days. He was born in the state of Delaware, in the year 1770, moved to Indiana in the year 1822, and united with the Old School Baptist church in 1837, of which he remained a peaceable, inoffensive, quiet and orderly member, until death. He was firm and unwavering in the doctrine of salvation by grace, meek, humble and unassuming in his deportment. Although a very old man, his mental and physical powers were good, remarkably so for one of his age. He was blessed with a very strong constitution, and knew but little about bodily affliction, until within a few years of his death. We confidently hope and believe that he is gone to reign with Jesus, far, far beyond the reach of the blighting, withering tomb of disease, to receive a crown of righteousness, encircled in the everlasting arms, and bask forever in the ocean of God's eternal love.

Yours, in gospel bonds,

J. A. JOHNSON.

SULPHUR SPRINGS, Ia., Mar. 20, 1867.

BROTHER BEEBE:—With deep sorrow, I send for publication a notice of the death of my wife, Nancy Wristen. She died Jan. 3d, 1867, in the 60th year of her age. Her disease was dropsy of the chest, of which she suffered six months, and then terminated in inflammation of the bowels, which for a few days caused indescribable suffering, which she bore with christian fortitude. She did not seem alarmed at anything. I asked her if she was reconciled to die, and she replied, "O yes, I have a better home than this, but you will be left alone." She was soon taken with severe pains, and said but little more until a few minutes before she died. When she became quiet, I asked her how she felt, and she said she felt much better, and quite easy; and then suddenly fell asleep in Jesus, without a struggle or a groan. She has been a consistent Baptist some forty years, and a firm believer in the union of Christ and the church.

She was received and baptized in Ohio, and at the time of her death, was a member of the Providence Church. Her funeral was preached by Eld. J. Castlebury. She leaves two children and six step-children, numerous friends and the church to mourn; but we mourn not as those who have no hope. This is the second dear companion I have had to part with; my cup of sorrow seems to be full.

THOMAS WRISTEN.

BROTHER BEEBE:—Please publish the obituary of our dear little son, **Denna Swartout**, who departed this life Feb. 4th, 1867, aged 7 years and 6 months. His disease was inflammatory fever, from which he suffered five weeks. His sufferings were truly very great, but he bore them with surprising fortitude. He seemed to fear death, as much as any one I ever saw. He would look up and say, "Ma, don't cry, it makes me think I've got to die." I tried to picture out heaven, in my weak way, but it had no effect on him; he would cry, ready to break his little heart, and say, "I don't want to die and leave my Pa, and Ma." He had that mind until the Sunday before he died, when the Lord took away that fear, and gave him a willing heart, and he said he was not afraid to die; he wanted to die. He asked his Pa to read in the Testament; he said he had rather die than always live here. He wanted the Elder to pray with him, a few hours before he left the world. He told us he was dying, and was not afraid to die. Elder Swartout preached an interesting discourse, from John xiv. 3.

Rest, little sleeping Denna, rest;
Thy white hands folded on thy breast,
We miss thy sweet and loving face,
And mourn, to see one vacant place;
When morning calls us from our sleep,
We oft, in silent tears must weep,
To hear thy brother's voice of cheer,
And think, there is no Denna here.
Farewell, dear Denna, thou canst not come,
To gladden more our earthly home,
But may we hope, through God's deep love,
To join thee, in his home above.

H. S.

DIED—Sept. 1, 1866, our beloved brother, **Asah Greenland**, in the 84th year of his age. He was a resident of Trough Creek Valley, Hunterdon Co., Pa., where he was born and spent his days. He was a member of the Huntingdon Church, located near his residence, for many years. His seat was seldom vacant, and his heart and hands were always open in the cause of Christ, and his house was a home for the preachers of the cross, who walked in the precepts of the Redeemer. He was quick to detect error, and always ready to oppose it. His disease was dysentery, very severe, but of short duration. I visited him a few days before his death; his faith was firmly fixed on the Rock of Ages. The last time I visited him was in August, it being the communion season of the church; he expressed a great desire to be with us; but felt submissive to the will of God. As I was about to leave, at his request I read and commented on the twenty-third psalm, and engaged in prayer, and took leave of him for the last time. He sank gradually, and as the time drew near, he gave more and more evidence of his love to God and to his brethren. I am told, he raised his hands toward heaven, and said, "I am going home." Then raising his arms toward those who stood by, as though he desired to embrace them, and fell asleep, in full triumph of faith. He leaves a wife, who has been blind for several years, three daughters, and some grand-children, with the church to mourn their loss. His funeral was largely attended, and a discourse was preached from 1 Cor. xv. 56, 57, after which his remains were committed to the tomb. Yours, as ever,

JOSEPH CORRELL.

DEAR BROTHER BEEBE:—Our esteemed friend, **Robert Madden**, died Jan. 8, 1867, aged 60 years, 4 months and 12 days. He was a resident of Maddensville, Huntingdon Co., Pa. He was not a member of any

church, but gave evidence of a change of heart, and of love to the cause of God, and contended earnestly for the predetermining counsel of God, and his predestination and everlasting love and choice of his people in Christ Jesus before the foundation of the world; embracing the complete salvation of all his people so securely, that all the lozenges, and lozenges of the day, cannot change it. He was a very prominent man in public business. He thought much on the duty he owed to God, but felt a fearfulness that he could not live to the honor of a Christian profession; and so he continued until prostrated by disease, by which he wore away by degrees. His disease was of the liver and kidneys, with other complaints. He spoke often of his departure, and of his confidence in the Lord. His house was a home for the writer of this notice, many years. I visited him often in his last sickness, and always found him leaning on his Beloved. His sickness was long, and his sufferings great, all which he bore with Christian fortitude. When closing his sufferings here, he laid his arms across his breast, and breathed his last as though falling into a sweet sleep. He was a kind husband, good provider, a tender father, and good neighbor, and one who will be greatly missed. He leaves a wife, six children, and many relatives and friends to mourn their loss, but hoping that he has gone to be with Jesus. May the Lord be with the widow, and a father to the fatherless children. His funeral was of deep interest, largely attended, and a discourse was preached from 1 Thess. iv. 14.

JOSEPH CORRELL.

BROTHER BEEBE:—At the request of an afflicted family, with whom I deeply sympathize, I send you the following obituary notice.

DIED—In Philadelphia, Saturday, Feb. 9, at her late residence, **Mrs. Mary Ann Banes**, in the 39th year of her age. Mrs. Banes was the daughter of our esteemed sister, Rebecca Sager, of Southampton, and was undoubtedly, from early youth, sincerely devoted to the faith of her mother's profession. A sense of unworthiness and want of experience, seemed to forbid her a place among the people she loved; but her views were clear, and her course in life firm and consistent. Her disease was consumption. The first time I found her denying herself of every promise and of any grounds of hope, yet evidently hungering for the word. The next time I saw her, she was calm and peaceful, enjoying a comfortable hope, through grace. It is seldom indeed, that I have seen the work of grace so evident as in this case. While fully appreciating the provisions of divine mercy, and fully sensible of her own need, she for a time, refused to be comforted. When a new song was at length put in her mouth, it was a song of praise and deliverance; a triumph, not only over weakness and fear, but also over affliction and death. When death came, she was waiting for his coming. She has left a widowed mother, a bereaved husband, one child, and several sisters, to mourn her, to them, untimely departure. The deep and sore affliction, of the removal from the family circle of one, at once amiable, faithful and affectionate, was evidently softened, by the comfortable evidence given, of a blessed exchange.

E. RITTENHOUSE.

ELDER G. BEEBE:—I beg leave, through your columns, to tell of the most remarkable death-bed scene I have ever been my fortune to witness. It was the death of **Mrs. Mary R. Grayson**, wife of Capt. D. C. Grayson, and third daughter of Eld. W. C. Lauck, of this place. She died at the residence of her father, on the 7th inst., at about 20 minutes past 9 o'clock, p. m., after an illness of 13 days. She was born Dec. 28, 1839, and married Feb. 13, 1866. She left an infant, 13 days old, a devoted husband, and many friends, to mourn her loss. Her death was the most triumphant victory I have ever witnessed. The first intimation the family had of the approach of death, she gave,—I will here give her own language.

"Pa, I am dying, I knew the moment my bark struck the shore of life. The messenger has come to bear my spirit home." He entreated her not to be excited, that she was not dying. She replied, "Yes, Pa, I am dying, I'm not excited; I want to talk to them all; send for them. My mind has been much confused, but since they have put ice on my head, my mind is clear. Pa, I have had a hope for a number of years, and often wished to talk with you, but my poor faint heart failed me. I have never since seen the ordinance of baptism, or the Lord's supper administered, but it left a holy reverence upon my heart, and I thought the next one baptized, would be myself. I have often gone to church for the purpose, but failed, and I intended it should be the first act of my life, after my recovery. I love the Old School Baptists better than any people upon earth. Pa, I wish you to entreat all who have a hope in Christ, to profit, and take warning by my example; (meaning neglect) not to delay, but to take up the cross, and follow Christ. And I wish you to give my love to all the dear brethren where I have traveled with you, and tell them I did not go to see them only, but because I loved them as the dear saints of God. I hope soon to meet them in heaven. My dear old Pa, and Ma, will soon come after me. The billows have been rolling and dashing against the shore, but my bark rides the sea of life." She spoke encouragingly to her sisters and friends, whom she believed to be under religious exercises, told them she had observed their countenances, and knew their concern, and begged them to own their Lord, and not to stifle their convictions. She said the Publican's prayer, "God be merciful to me a sinner," was her prayer. She was perfectly calm and composed, and there was an unearthly sweetness in her countenance and voice, while she was talking. She received her friends and relatives with all the warmth and affection of her noble nature, and even kissed and admonished her little nieces and nephews, to be good children. But the most affecting scene of all, was now to be enacted. She asked her Pa to pray with her. God was with him, to support him. When he arose to his feet, he said, "My child, Jesus can make—She caught the words out of his mouth, and finished, "a dying bed, soft as downy pillows are." Adding, "my bed is soft as downy pillows are." In the last conflict, she calmly locked her hands upon her breast, and sweetly breathed her spirit into the hand of the God who gave it, without one motion. I have no eulogy to pronounce: her life speaks for its self.

May God have mercy upon her heart stricken and devoted husband, and give him consolation, such as earth and friends cannot give.

B.
LURAY, Page Co., Va., Feb'y 21, 1867.

ELDER GILBERT BEEBE:—Please publish in the "Signs of the Times," the death of my father, **Eld. Morris Lassing**. He died of disease of the heart, on January 9, 1867, at about 2 o'clock a. m. My father had been in failing and feeble health for a year or more previous to his death, and for several months had been unable to attend to his duties as pastor of the Baptist church at Sardis. He was however, a man of untiring energy, and although unable to attend to his duties in the ministry of the gospel, and for some time during the inclement weather of the winter, unable to attend the meetings of the church of which he was a member and the pastor, yet he continued to attend to his household duties and cares, and to walk about his house and yard up to the night of his death. For the past two months or more, although he frequently spoke to his family of the probability of his soon being called away,—for he was fully aware of the nature of his disease, and knew that he was liable to die suddenly, yet he took a lively interest in the welfare of his family; of whom he was uncommonly fond, and of the concerns of his household, up to his last moments. On the day and evening preceding his death, although in feeble health, the family observed nothing more than usual; he seemed in about the same state as for several previous days; came to

the table and partook of the usual family meals, and conversed about the concerns of the family, farm, of business, and engaged in general conversation as usual; retired to rest as he generally did, about 10 o'clock, awakened my mother at about 12 o'clock, telling her that he felt very badly. Walked the floor of his room a little while, breathing heavily; sat down in his easy chair, and after labored breathing and a great deal of suffering, expired, at about 2 o'clock, sitting in his chair.

He was a native of Bavaria, Germany, where he was born, August 3, 1800. He immigrated to the United States in 1824, and shortly thereafter settled in Boone Co., Ky., where he has ever since resided. In 1826 he married my mother, Martha Hamilton, a native of this county. He professed a hope in the Savior, united with the Old School Baptist church, and was baptized by Elder William Hume, August 13, 1843, and on the 29th of April, 1854, was ordained to the gospel ministry, and assumed the pastoral charge of the Old School Baptist church at Sardis Boone Co., Ky., and continued in the charge of said church, faithfully attending to his duties as Elder, up to the time when his physical infirmities rendered him unable to do so; besides which, he traveled a good deal at times, visiting the churches of his faith and order, in Kentucky, Ohio, and Indiana, and seemed never so well pleased as when with those he could call "My people." He was a firm believer in the doctrine of the Particular, or Old School Baptist church, fully believing and teaching that salvation is alone through grace, without any merit in the recipient; and never failing, at all times and proper seasons, to fully make known and vindicate his views. The writer of these lines can fully and vividly recall to his memory, the impressions created in his mind, when his father first professed a hope in the Savior and his shed blood. He was educated by Catholic parents, and of course, according to the forms of that church; but when he grew to years of discretion he totally rejected it, and in fact, all forms of religion; and was what is called a "free thinker," or unbeliever in revealed religion; as I have frequently heard him say. He was at the same time a man of vast and varied information, read and spoke several languages, fluently, a fine historian, and Belle's Letters scholar, and a close and analytical reasoner and thinker; and whether in German, French, or English literature, there were few authors that he was not intimately, and critically acquainted with; and although it has been my fortune to see and hear many men, I have thought I never met my father's superior in information, and the faculty of analyzing and reducing the opinions of others, to the common sense standard. On a man of his analytical mind, the truths of religion made a powerful impression, and his conversion, it seems to me, was of almost as miraculous a character as that of Paul. And when once brought to see himself as a lost sinner, depending on the blood and righteousness of Christ, entered with that zeal and fervor which was characteristic of him, in whatever he esteemed duty, to do to the best of his ability, what Christ had taught and required of his followers to do: never wavering from a full-fixed, and abiding faith in the doctrine of sovereign grace. In his death, his bereaved widow has lost a kind, loving, and affectionate husband; and his two sorrowing sons a devoted friend and indulgent father; yet we sorrow not without hope. Although our father's venerable form and silvery locks have been laid in the cold and silent grave, we hope his immortal soul is now basking in the sunlight and presence of his beloved and adored Redeemer; and although his mortal body may fade away, and moulder into dust, yet the beautiful doctrine of the Resurrection teaches that it shall be raised and fashioned like the glorious body of the Son of God. And we hope that He, "who tempers the wind to the shorn lamb," will look down with tender compassion upon the bereaved widow and fatherless, in the hour of their desolation.

Yours, in much affliction,
LEONARD W. LASSING.
Union, Boone Co., Ky., Feb. 6, 1867.

Associational Meetings.

Baltimore Old School Baptist Association will meet with the Warren Church, in Baltimore Co., Md., a few miles from Baltimore City. On Wednesday before the third Sunday in May, (May 15, 1867) at 10 o'clock a. m., and be continued three days.

Delaware Association will meet with the church at Bryn Zion, near Smyrna, in Kent Co. Del., on Wednesday before the last Sunday in May (May 22 1867,) at 10 o'clock a. m.

Delaware River Association will meet with the Southampton Church, Bucks Co. Pa., about 17 miles north of Philadelphia, on Wednesday before the first Sunday in June. (May 29, 1867,) and be held three days.

Warwick Association will meet with the Warwick church, in Orange Co. N. Y., to begin at 10 o'clock a. m., on Wednesday after the first Sunday in June, (June 5 1867,) and continue until Friday evening of the same week.

Chemung Old School Baptist Association will meet with the Chemung church, at Waverly, Tioga Co. N. Y., on the Erie Railway, on Wednesday after the second Sunday in June, (June 12, 1867,) at 10 o'clock a. m.

Conference of Old School Baptists in Western New York, will meet with the Old School Baptist church at South Dansville, Steuben Co., N. Y., at 10 o'clock a. m., on the third Sunday in June, (June 16, 1867,) and continue until Monday evening the 17th.

These Meetings

are so arranged as to give ample time to get from each to the next, so that those who desire may attend the Baltimore, Delaware, Delaware River, Warwick, Chemung, and Western Conference of Western N. Y., beginning on the 16th of May, and occupying just one month.

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1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
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3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person, to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

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Atlantic Cities and the West, Northwest, South and Southwest.
FOUR EXPRESS TRAINS DAILY!
460 MILES WITHOUT CHANGE OF COACHES BETWEEN
New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 19, 1866.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 30 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.
 8. 30 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2 20 P. M., and arrives in New York 7 00 A. M.
 2. 20 P. M. Lightning Express, arrives in New York 7 00 A. M.
 6. 10 P. M. New York Night Express, daily. Arrives in New York at 12 30 P. M. Connects at Elmira for Philadelphia and the South.
 11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3 45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.
- Only one train East on Sunday, leaving Buffalo at 6 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

6. 00 A. M. New York Day Express, from Salamanca, Daily, (except Sundays.) Intersects at Hornellsville with the 5 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
7. 10 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9 40 A. M., and connects at Hornellsville and Corning with the 8 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.
4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6. 40 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
10. 15 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8 30 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.
7. 30 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 1. 28 A. M., Rochester 11.23 P. M., Salamanca 12 (midnight) and Dunkirk 2. 22 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.
8. 45 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6 18 A. M., Salamanca 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
4. 00 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5. 00 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 1. 25 P. M., Buffalo 1. 45 P. M., and Dunkirk 3. 22 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.
5. 30 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
6. 30 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 12. 05 P. M., Buffalo 1. 45 P. M., Salamanca 1. 25 P. M., and Dunkirk 3. 22 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
7. 30 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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OF
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Cure for Fever and Ague, BILIOUS & LIVER COMPLAINTS.

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,
"Signs of the Times" Office,
Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.
DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

Panola, Woodford Co., Ill.,
January 22, 1866.
MRS. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.
S. R. PATTON.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.
L. BRINK.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.
A. H. CORWIN.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.
JOSEPH KIRKPATRICK.

Hopewell Female Seminary

FOR YOUNG LADIES,

HOPEWELL, MERCER CO., N. J.

Elizabeth H. Boggs, Principal.

The village of Hopewell is easy of access to New York and Philadelphia, and has daily stage communication with New Brunswick and Lambertville.

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REFERENCES.

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Eld. P. Hartwell, Hopewell, N. J.
Eld. Wm. J. Purington, Washington, D. C.
James Towles Esq.,
Eld. G. Conklin, Kingwood, N. J.
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The Board of Education, Washington, D. C.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., MAY 1, 1867.

NO. 9.

Original and Selected Poetry.

Written for the "Signs of the Times."

SWEET HOME.

An alien from God, and a stranger to grace,
I wandered through earth, its gay pleasures
to taste;
In the pathway of sin I continued to roam
Unmindful alas! that it led me from home:
Home, home, sweet, sweet home;
O Savior, direct me to heaven, my home.

The pleasures of earth I have seen fade away,
They bloom for a season, but soon they decay;
But pleasures more lasting in Jesus are given,
Salvation from sin, and a mansion in heaven.
Home, home, &c.

Allure me no longer, ye false glowing
charms;
The Savior now calls me, I'll go to his arms;
At the banquet of mercy, I hear there is
room,
O there may I feast with his children at
home:
Home, home, &c.

Farewell, vain amusements, my follies;
adieu
While Jesus, and heaven, and glory I view,
I'll feast on the pleasures that flow from his
throne,
The footstool of heaven, sweet heaven, my
home:
Home, home, &c.

The days of my exile are passing away,
The time is approaching when Jesus will
say,
Well done, faithful servant, sit down on my
throne;
And dwell in my presence, forever, at home:
Home, home, &c.

Affliction, and sorrow, and death shall be
o'er,
The saints shall unite to be parted no more;
There high hallelujahs all heaven's high
dome,
They'll dwell with their Savior forever at
home;
Home, home, sweet, sweet home,
They'll dwell with their Savior, forever
at home.

HARRIET RUCKER.

SINKING, YET TO SWIM.

Strong corruptions felt within,
And the hateful plague of sin;
These beset me day by day,
Can I, then, be in the way?

Could my thoughts be captive led,
Holiness from me be fled,
And at times be sunk so low
As to fear to God to go?

Yet to God again I flee,
Toss'd like Jonah in the sea,
If but mercy may appear
Me to save from black despair.

Lord, I beg, for Jesus' sake,
Ne'er from me thy mercy take;
Leave me not a prey to hell,
Nor let sin o'er me prevail.

Love divine, my soul restore,
Lest I wander more and more;
For I dare not trust my heart,
Lest I act the traitor's part.

Jesus, friend of sinners thou,
Let me at thy footstool bow;
Let that blood for sinners spilt,
Wash me from my sin and guilt.

Open'd then my lips shall tell,
Thou canst save a soul from hell.
Blood's a voice the soul to cheer,
When the spirit brings it near.

Lord, the saving balm supply;
Bring its healing virtue nigh;
Love and peace dwell in my breast,
Pledge of my eternal rest.

J. C.

CORRESPONDENCE.

WARWICK, N. Y., March 19, 1867.

BROTHER BEEBE:—That the scriptures of divine truth are given by inspiration is a glorious fact, not only clearly set forth and demonstrated by those who spoke and wrote as they were moved by the Holy Ghost, which is the spirit of truth, but the daily experience and observation of the children of grace verify their divine authenticity, so that God says, "ye are my witnesses." Their reliability is testified to by an inspired Apostle, himself one of the favored three who were witnesses of that wonderful and miraculous event, the transfiguration of our Lord Jesus Christ. Alluding to a scene that filled their minds with so much admiration and astonishment that they knew not what they said, Luke ix 33. The apostle emphatically declares, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honor and glory. This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount, 2 Pet. i. 16-18.

Here the Apostle explicitly declares that those organs of the body, the eye and the ear, upon which men generally rely as affording the most sure and satisfactory evidence of what is transpiring around them confirm the reality of what was then presented and enacted before them, so by no possibility could there be any mistake in the matter, when he affirmed "his power hath given us all things that pertain to life and godliness," and adds further, that it is by "the exceeding great and precious promises given unto us that we become partakers of the 'divine nature,' and one with the Son of God.

But the Apostle, as if to meet the suggestions of the adversary, or cavils of the skeptical, who might urge that even the senses might be imposed upon, and if the heart is deceitful above all things, the senses, through which impressions and evidence is conveyed to the heart, are themselves liable to be deceived, immediately adds, "We have also a more sure word of prophecy, whereunto ye do well to take heed as unto a light that shineth in a dark place." Blessed be the name of our God, this glorious light has never been extinguished, although devils and wicked men have done all in their power

to destroy it, or to prevent its refulgent rays from enlightening the pathway of the saints of God. It shone through all the dark ages when monkish superstitions sought to obliterate the scriptures; and fanatic zeal and cruel persecution to destroy the faith once delivered to the saints. But through all that long period there were those who took heed to this light which ever shineth amid surrounding darkness, in which the saints rejoice, but at the approach hypocrites tremble. "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John iii. 20, 21.

Truly has it been said, "The wicked flee when no man pursueth, the righteous are as bold as a lion."

And says the prophet of God, "The sinners in Zion are afraid, fearfulness has surprised the hypocrites, Isa. iii. 14.

That the church of Christ has been infested with characters in all ages who have been induced to join themselves professedly to the children of God, from selfish, mercenary, ambitious or some other motives, rather than love to God, to his cause, and to his people, is abundantly testified in the scriptures of truth, and must be apparent to all who are even superficially acquainted with the history, or who have been careful observers of the state of the church, especially when to walk in obedience to the commandments of the Lord Jesus will subject his disciples to more than ordinary opposition from a gain-saying world. The gracious promises of our God are not confined to what he will do for his church in providing her with pastors after his own heart who shall feed her with knowledge and understanding, in adding to her other necessary gifts, and to her members of those who are ordained unto eternal life; but also in protecting her from her adversaries, and causing those to leave who are not of her. That the Lord makes use of the ministry of the word to edify the church, and to comfort and encourage his people is an acknowledged truth, and it is equally true, that the same instrumentality when faithfully administered will tend to gether out of his kingdom all things that give offence.

Our Lord has said, "His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but will burn the chaff with fire which is unquenchable."

I remarked that the church had been in all ages infested with such characters as the prophet Isaiah alluded to. How frequently the Psalmist mourns with sad complaints the annoyance and affliction brought upon the church by the presence and conduct of such graceless hypocrites, who have intruded themselves within her borders. A few quotations from the Psalms will show how David regarded such characters.—"Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity, who whet their tongue like a sword, and bend their bows to shoot arrows: even bitter words. They encourage themselves in an evil matter; they commune of laying snares privily; they say, Who shall see them?" Ps. lxxiv. 2, 3, 5.

"Bid me and deliver me from strange children, whose mouth speaketh lies, and whose right hand is a right hand of falsehood. For they speak not peace, but they devise deceitful matters against them that are quiet in the land. Yea, they open their mouth wide against me, and said Aha! aha! our eye hath seen it." Ps. xxxv. 20, 21. "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He hath made a pit and digged it, and is fallen into the ditch which he made." Ps. vii. 14, 15, 16. And in speaking of the course pursued by such the Psalmist further says, "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O thou deceitful tongue! God shall also destroy thee forever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah. The righteous also shall see and fear, and shall laugh at him. Lo! this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness." Ps. lii. 2-7. From these and corresponding passages, we learn that after these characters have obtained a place in the church, they soon begin to put into effect their plan of operations. By assuming the garb and imitating as far as they can the language of the children of God, they succeed in ingratiating themselves amongst the saints and by their loving and honeyed words, and professed zeal for the cause of God, they frequently succeed in obtaining positions of great influence in the church, when they have much

to say of the sacrifices they have made and of their labors in the cause of truth, and complain much because their labors and sacrifices have not been duly appreciated, and charge the brethren with coldness, apathy, or indifference, and slanderously report that the church while professing to be sound in the faith have become corrupt in practice, and by using great swelling words, endeavor to intimidate those whom they cannot allure through the lust of the flesh, and thus carry their points in bringing their schemes to a successful consummation. Their adroitness and skill while thus employed is sometimes, truly surprising, and in the language of our Lord they will if possible deceive the very elect, and indeed for a time succeed in doing so. Like the aboriginal inhabitants of our country, they are remarkably skilled in covering up or erasing their footsteps, and though they may in some instances excite suspicion, they are prepared to go back, and remove or cover up all traces by which they might be detected, and by plausible excuses, or ingeniously contrived devices remove all suspicion, or at least persuade those who may have feared that something was wrong, that their fears were unfounded. "Why see" they say "what we have suffered by joining the Old School Baptists. Our relatives and friends are all among the arminian denominations, and if you only knew what efforts have been made to induce us to join them, and what flattering offers we have rejected, you could not for a moment doubt our honesty and sincerity. We have been told that our learning, talents, and influence, would be far better appreciated among the New School, than among those with whom we are associated, but we love you so well, that we cannot leave you," and perhaps at the very time when their plans are nearly ripe for execution, to allay all suspicion they will use the language of Ruth to Naomi, "Entreat me not to leave thee" &c., and almost overwhelm us with their protestations of love and affection. The last words of treason are "Hail Master, or brethren," and the last act a kiss. The language, of the prophet shows that detection of their hypocrisy never entered into their minds, but suddenly their fear taketh hold upon them. God in an unexpected manner has removed the mask, or stripped off the disguise, and the sinners in Zion are afraid, and fearfulness hath surprised the hypocrites. For the first time perhaps they are made to realize that there is danger that their real characters are to be disclosed, and the thought is almost agonizing. How earnestly they try to remove the suspicions which may have been excited; but the Lord has taken the matter in hand and He who watcheth over Zion both night and day lest any set upon her to mar her peace, has aroused attention, and every word and act are scrutinized by those whom the Lord has set as watchman upon the walls of Zion, and who are under the strongest obligations to give warning when they

see the sword coming. It is in vain then for the hypocrite to cry peace, his voice falters, and fearfulness has surprised him, in the midst of his schemes of hypocrisy, his detection is complete, and no further time is afforded him for further deception. The only course now to adopt is to throw off all restraint and join the open enemies of truth in reviling and calumniating those whom they once professed to love as brethren. For a time all seems well, and they go on apparently prospering. But the same God who exposed their hypocrisy, has his eye upon them and they cannot escape the penalty he has fixed as their doom. "Wo" says our Redeemer, to those who offend one of these little ones who believe in me. It were better for that man that a millstone were hanged about his neck, and he cast into the depths of the sea. Great is the security and exalted the privileges of Zion. "No weapon that is formed against her shall prosper, and every tongue which shall rise against her in judgment she shall condemn. This is the heritage of the servants of the Lord and their righteousness is of me saith the Lord."

Bunyan in his discourse on the Barren Figtree has drawn the true character of the "hypocrites in Zion." "Hypocrites with rotten hearts, are not afraid to come before God in Zion. This conduct of theirs suggests unto us a prodigious kind of boldness and hardened fearlessness, for what presumption higher, and what attempt more desperate, than for a man that wanteth grace, and a true knowledge of God, to crowd himself in that condition into the house or church of God? or to make profession of, and desire that the name of God shall be called upon him? Men merely natural, I mean men that have not got the devilish art of hypocrisy are afraid of doing thus. They have therefore learned this boldness of none in the visible world; they only took it of the devil, for he, and he only, with these his disciples attempt thus to present themselves in the church of God. "The tares are the children of the evil one." Matt. xiii. 38. "The tares, that is the hypocrites, that are Satan's;—the generation of vipers, that cannot escape the damnation of hell."

Yours in gospel bonds.

WM. L. BENEDICT.

SOME THOUGHTS ON THE ELEVENTH CHAPTER OF ROMANS.

This portion of the scriptures has been very dull to me. As is the case with many other declarations of the word, it has been easier for me to say what the inspired writer did not mean than to know certainly what he does mean. The natural mind always stumbles at the word,—striving to interpret literally and naturally that which has only a spiritual signification, and which can only be received in its true meaning by the spiritual mind, and therefore coming constantly at incongruities and contradictions. I regard all inspired

scriptures as spiritual, given for instruction to the church of God. The church is spiritual, founded on a spiritual Rock which cannot be seen by the natural man, built up of lively stones a spiritual house. Whatever, therefore, is addressed to the church must be spiritual. Again, the whole scriptures testify of Christ; he is the Word. We cannot always enter into an understanding of any portion of the word whenever in our vanity and natural curiosity we would, nor even when we think and feel that we are humbly and earnestly desirous of doing so; our God knows when to give us light and knowledge. But we may know of a certainty when the right understanding is ours; for though it be opposed by all the vain philosophy of the world,—which always troubles and perplexes us when we strive to keep with it—it will always be in perfect and sweet accord with the experience and the word of salvation by grace.

In looking at the apostle's meaning in this place, I shall not question as to when the literal destruction of Jerusalem took place, nor in regard to any other fact not recorded in the bible; for I do not think historical or scientific researches necessary in order to understand the word. The scriptures alone are sufficient thoroughly to furnish the man of God unto every good work. Not that learning both historical and scientific is of no benefit within the compass of its reach; but it is not necessary to a growth in the knowledge of our Lord and Savior Jesus Christ, nor can it avail to give or add to that spiritual knowledge and the wisdom which cometh from above. The words of wisdom "are all plain to him that understandeth," though he be ignorant of this world's learning. "The Son of God hath come, and hath given us understanding."

The apostle in the ninth and two following chapters in this epistle, and indeed in the whole epistle, seems to be intent upon expounding "the mystery which hath been hid from ages and from generations, and now is made manifest to his saints,"—(Col. i. 26.) "which from the beginning of the world hath been hid in God,"—(Eph. iii. 9.) "which was kept secret since the world began, but is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." (Rom. xvi. 26.) He unfolds in a wonderful manner "the riches of the glory of this mystery among the Gentiles," and "to make all men (the saints among both Jews and Gentiles) see what is the fellowship of the mystery." This mystery seems to have been hid in God, "to the intent that now unto the principalities and powers in heavenly places might be known by the church (the whole church—the bride of the Lamb) the manifold wisdom of God." The apostle's text might have been that declaration of our Savior, "And other sheep I have which are not of this

fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Or we might deem that he had particularly in view the prophecy of Hosea, and especially the first and second chapters, from which he quotes, showing the end of a fleshly people of God, and bringing to view the spiritual people, sons of the living God,—showing Judah and Israel no longer to exist as a typical people, and therefore standing no longer apart under different kings, but all that they prefigured and represented having met and been fulfilled in Christ, their children are now found together in the church of God, under one Head,—under him who said, "And I, if I be lifted up, will draw all men unto me." The apostle did not enter upon this glorious argument, and bring forth such an array of scripture for the purpose of proving that national Israel had some temporal benefit yet in store for some far distant future generation of them, when they should be brought back in temporal power to the land of Palestine. If this had been what he was teaching, it would have been no mystery to the natural mind. This was what all who had read the law and the prophets were looking for. Not looking to the end of that which was abolished, not being able to see the typical meaning, they supposed it was of a worldly nature, and of temporal things, that the prophets always spoke when they prophesied concerning Israel. As the apostle unfolds the doctrine of salvation by grace, and presents the glory of the church in this epistle, he bears particularly against the errors and difficulties to which the saints, and especially those among the Gentiles, are liable through leaning to their own natural understanding.

The Gentiles would be prone to think that the Jews were more highly favored of God than they, having a better place in his estimation and love, and nearer to salvation; and this idea the Jews could see to be wrong, only as they are brought up from the darkness of nature by the strong arm of the Lord in teaching, and "come up out of the land." (Hos. i. 11.) When the apostle shows that this is not so, that there is no respect of persons with God, that the having the law given to them, and having the privilege of hearing it often, made no essential difference with the fleshly descendants of Jacob—made them no better, and no nearer to justification than was he who had never heard the letter of the law, and could not claim his descent from Abraham; and when finally, at the close of the second chapter, he concludes that he is not a Jew, which is one outwardly; then the Gentile would say, what is the profit, then, of circumcision, and of all that belonged to the Jews? and are not we, who have obeyed the gospel as soon as we heard it, better than they who were so far from keeping the law which was given to them, and who rejected the Messiah that was promised them? These now are answered.

The Jews occupied the higher and more advantageous position among the nations that was given to them by God and acknowledged by all, not because they were better, but because, chiefly, unto them were committed the oracles of God; because they were chosen to typify the church, and to receive the commands, the messages, the teachings, through which God's people learn of his counsel and will.

But I cannot even touch upon what is contained in the earlier chapters bearing upon this subject, without being carried to too great a length. The ninth, tenth and eleventh chapters seem to be closely connected in one continued argument. After his powerful arguments and convincing proofs, to show that national Israel were not the children of Abraham, unto whom the promises were made, but that all, from among even the farthest nation, who believed and hoped stood in this near relation to him. Some would question whether Paul were not prejudiced by anger against the Jews who had used him so shamefully. This he assures them is not so. He has great sorrow and heaviness of heart on account of their unbelief. They are his kinsmen according to the flesh, and his natural feelings are in their favor. He speaks the truth about this feeling, as much as when he testified concerning the law of sin in his members, and his conscience bears him witness. He is to be believed as a Christian. If his death would save them, he would willingly die,—even an accursed death, after the manner of Christ,—he would submit to it for them. Thus he testifies of his natural feelings being in their favor. Not that his spiritual mind could desire anything to be done or any to be saved contrary to the will of God. That were impossible; for having the mind of Christ, his spiritual desires must be the same as Christ's, and in perfect accordance with all that he has done. So must the really spiritual desires and true prayers of all who have the spirit and mind of Christ. The apostle does not leave his brethren a chance to misunderstand him. True, "some did not believe,"—yea, many of the Jews rejected the word; while the word of prophecy testified that "all the seed of Israel should be justified in the Lord, and should glory," and the apostle has expressed such ardent feelings of desire and anxiety for them that the question would arise, does he not himself manifest a doubt that God is fulfilling his purpose? But he is engaged here in bringing to view a sublime mystery. "Not as though the word of God hath taken none effect." Why? If the word declares that all Israel shall be saved, and Paul shows that only the believers can be saved, and if the Jews reject the word and will not believe it, has it not become of none effect? No. "For they are not all Israel that are of Israel." Here then we have authority for saying that it is to spiritual Israel that all the promises of sovereign favor are

made, which are addressed literally to national Israel; and we are authorized to judge, by the connection of the subject and by the tenor of the scriptures and doctrine, whether the fleshly or spiritual people are intended in any place where the name Israel is used, in the New Testament; for in the law and the prophets the spiritual is always pointed to through the literal. In this place, for example, we know the apostle speaks of the fleshly and spiritual Israel, and we do not think it difficult to understand his meaning.

In the eleventh chapter the argument is concluded, and ends with a clear and beautiful figure, showing how the promises made to Abraham and to his seed are enjoyed by the Gentiles.

Did national Israel, or any of them, receive and obey the law, as a fleshly people? No, not one, else they would have been justified. Now if any could have been justified by the deeds of the law,—if there had been a law given which could have given life, and so righteousness should have been by the law, then righteousness and salvation must have been confined to national Israel. There could have been no hope for those to whom the promises and the law were not given. To national Israel "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." What depth of wisdom and goodness, then, was expressed in that truth spoken by Joshua, when he "said unto the people, ye cannot serve the Lord." Josh. xxiv. 19. How blessed are we Gentiles, yea, and the Jews also, that salvation could not come by keeping the law, but that "grace and truth came by Jesus Christ." What, then? "Hath God cast away his people?" No. "God hath not cast away his people which he foreknew." Yet he has cast away the fleshly people, as such, every one of them; for they are all gone out of the way, and become altogether unprofitable. Not one of them kept the law, and those who did not keep the law must be cast away. Yet God's answer to Elias shows that even among the Israelites there remained his people whom he foreknew, the remnant according to the election of grace, who were then, and who always are, "kept by the power of God, through faith, unto salvation." Those among that fleshly people who were saved, were not saved because they were the fleshly descendants of Abraham, nor through obedience to the law, but because God had chosen them in Christ before the world began, and in due time called and spiritually enlightened them; "Seeing it is our God which shall justify the circumcision by faith, and the uncircumcision through faith." "What then? Israel (the fleshly people) hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded unto this day." Israel

sought salvation by the works of the law, and so does the carnal mind always; but they do not obtain it. Yet this is according to the purpose of him who is "wonderful in counsel, and excellent in working;" for it was prophetically written, "God hath given them the spirit of slumber" &c. "Let their eyes be darkened, that they may not see, and bow down their backs away." "I say then, have they stumbled that they should fall? God forbid." Is it because that, while walking in the right way which would have led them to life, they have come short of it by stumbling, disobeying some precept, committing some transgression, and so have been cast away for the offence? No, it was according to the wise and beneficent purpose of God that the natural man should not receive the things of the spirit. They fell from that temporal position in which they were placed, because they were totally depraved, and could not serve the Lord, as Joshua said to them. But have we not already had a glimpse of how it is that "through their fall, salvation has come to the Gentiles, for to provoke them to jealousy." The covenants were made with them as the seed of Abraham. All the glorious blessings pronounced were theirs. Now if Abraham be ignorant of us, and Israel acknowledge us not, how can we hope to enjoy any of those blessings? But when we learn that "they which are the children of the flesh these are not the children of God; but the children of promise are counted for the seed;" when we learn that this people with all their ceremonial law, were but typical, and to last only till Christ should come, who is the seed; when we see them cast away because of disobedience, from their high place among the nations as the Lord's people, their pride broken down, and their glory taken away; and when we learn that this is according to the purpose of him who "keepeth truth forever," and that "among all nations he that feareth God and worketh righteousness, is accepted with him;"—are we not by all this wonderful display of wisdom and goodness, provoked to jealousy for our God. We were "aliens from the commonwealth of Israel, and strangers to the covenant of promise; without God, and without hope in the world." How wonderful to now find ourselves fellow citizens with the saints, and of the household of God. "Now if the fall of them be the riches of the world, and the diminishing (decay or loss, as it is in the margin) of them the riches of the Gentiles; how much more their fulness?" Though the majority, perhaps, of national Israel abide in unbelief, yet the fulness of Israel, must be preserved, for Israel, or the church, is the fulness of him who filleth all in all. There shall be no lack in that "holy nation." It will be complete. But its fulness is made up of both Gentiles and Jews.

The apostle dwells upon this bringing in of the Gentiles, and magnifies his office as the apostle to the Gentiles. But is not this just the doc-

trine for the Jews also? How else but through this truth which brings salvation to the Gentiles, can they be saved, who have broken the law and come short of the glory of God? It is their only hope, as it is the hope of all nations. So then, by this the apostle would provoke to emulation those of his own flesh, and save some from leaning to the law, and being entangled in the yoke of bondage. They are called upon to repent,—to turn from the ceremonies which have become vain and empty forms, since that which they prefigured has come. Since those ceremonies and ordinances have been abolished, taken out of the way and nailed to the cross, we may safely say that henceforth the Jews differ from other people only as other nations differ from each other in their habits and ceremonies, and that those who may keep themselves thus distinct, are no more regarded of God in that ceremonial distinction and peculiarity, than are they who worship idols of wood, or burn incense to the sun; for since the day of pentecost, the observance of these forms and ceremonies have ceased to be in obedience to the command of God. I have no doubt that the Lord has had, and still has a people among them, as among all other nations: but when they are called by grace they will not be allowed to "have their forms of service," but must walk in the ordinances and order of the church as established by our Savior. The apostle continues; "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." Now if the apostle had been teaching that those who should remain in the observance of the Jewish ceremonies at some distant age in the future were to be brought back to Jerusalem, I cannot think he would have used this expression. But when we see how it is that the casting away of them, as a fleshly people, is the reconciling of the world, bringing to view the election of grace, then we understand how the receiving of them is life from the dead. The whole spiritual house, those brought from among the Jews and those brought from among the Gentiles alike, are brought from death to life. The psalmist taught this in saying of Israel, "When he slew them they sought him." Psa. lxxviii. 34. It is wonderfully illustrated by the valley of dry bones which was shown to Ezekiel (37 chap.) The bones were very dry. But when the word, which never returns unto him void, had been sent forth unto them, "they lived and stood upon their feet an exceeding great army." "And he said, these bones are the whole house of Israel." Now a whole house must include every member. Therefore this could not have been intended to represent national Israel, and the bringing back of the lineal descendants to Palestine; for the whole of that fleshly house would not be there. They were not all subjects of grace. But we are shown here how God's people whom he foreknew, are all saved,—even the whole

house of Israel. Paul, and all quickened souls, have experienced it. They are slain by the law, and made alive by the quickening power of the spirit. "He killeth, and he maketh alive."

I must now very briefly allude to the figure of the olive tree, which the apostle here presents. This is not brought to illustrate our union with Christ, for the graft, however good the tree into which it is grafted, bears no better fruit than it did before. But the manner of our receiving the blessings given to Abraham and his seed, may be illustrated by this figure. And we must confine ourselves to the plainly stated uses of the figure, and shall be assisted by observing that the apostle appears to be presenting it as a basis upon which to found the warnings and exhortations which he gives in this and the following chapter.

In this figure, faithful Abraham appears to be the root of the good olive tree. "If the root be holy, so are the branches." "They which are of faith are blessed with faithful Abraham." None among his lineal descendants inherited these promises but those who, like him, stood by faith. Because of unbelief all others were broken off. But that spiritual tree is still perfect, as it must always be. Gentiles—branches from the wild olive tree—who, as such, had no interest in what was promised to him, and could receive no benefit from it, are grafted in among the branches. Now the blessings of that covenant flows to them. They partake of the root and fatness of the good olive tree. But be not high minded to boast against the branches; as though we were better, and added somewhat to the tree. No, in goodness and mercy we have been allowed to come into union with the root, which now bears us. But still it may be only a nominal and not a vital connection, and if we continue not in his goodness, we shall manifest it as such, and shall be cut off, while all, both Jews and Gentiles, who abide not in unbelief shall be grafted in. For that covenant made with Abraham is the one under which they stand, and through which the blessing comes; and we stand as partakers of them, by faith. "It is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Now, in this view, all Israel were not cast off, or blinded. There were children of God among them, and they were given eyes to see, and stood by faith. All that were not of the election were blinded. (7th verse) So blindness happened to Israel only in part, although as a fleshly people they were cast away, none of them receiving the promises and believing with the natural mind, but the elect receiving them by faith, and partaking of the fatness. When the fulness of the Gentiles be come in; that is, all the Gentiles necessary to complete the fulness of Israel, then I think the end will be. "And so all Israel shall be saved."

How clearly now it appears that, "as concerning the gospel th

enemies for your (the Gentiles) sakes;" the gospel of the grace of God is now glad tidings to the Gentiles. "But as touching the election, (the chosen people among them) they are beloved for the fathers' sakes." "For the gifts and callings of God are without repentance." He has not been disappointed by the disobedience of the descendants of Abraham. Through Abraham the promise comes to every one for whom it was intended, and through Christ, the love of God was unchangably fixed upon every one of the heirs of glory from everlasting.

"For as ye in times past have not believed God, yet now have obtained mercy through their unbelief: even so have these also now not believed, that through your mercy (through the same mercy shown to you) they also may obtain mercy." Here again are we shown that this truth concerning the unbelief of national Israel is as much for their benefit as for that of the Gentiles; for salvation could come to them in no other way than as it does to the Gentiles—through the sovereign grace and mercy of God. Therefore, and as a conclusion of all this, "God hath concluded them all in unbelief, that he might have mercy upon all." Here is the "fellowship of the mystery," the breaking down of the middle wall of partition, and of the twain making one new man, so making peace. Well may we exclaim with the apostle, after having contemplated this glorious mystery now made known. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Thus I have passed hastily through this chapter, pausing only at such points as seems necessary to show the direction of the argument. I would like to have dwelt longer upon the figure of the olive tree. Perhaps my form of assertion may appear too bold and confident, but I do not think it is through forgetfulness of my own unworthiness and darkness of mind, but rather because when a truth takes firm hold of my mind, it begets an interest, a love and joy which will allow no wavering or equivocal form of expression. I cannot stop to say that I may be in error, when I fully believe it is the truth. I desire to be bold only in the scriptures, and to make no assertion without presenting at the same time a scriptural foundation for it. I write the more freely than I would, knowing my liability to error, were I not addressing those who are themselves competent judges of the truth, having experienced its power, and who, I know, will try what I say by the word before they receive it.

Those who read this with reference to the letter of brother Burnham, published in the "Signs of the Times" Feb. 15, in regard to the literal return of the Jews to Jerusalem, will see how far the views presented here oppose those there advocated by him, and with what force. The reason of my not replying directly to the letter of that esteemed brother was, that

my mind was drawn so strongly to this portion of scripture, as being the only one that he called attention to which presented any real difficulty to my mind in regard to this subject, I felt it my duty to write upon it if I wrote at all, and I judged that it would be more profitable in bringing the truth to our view, and take up less space with the same argument. The scriptures plainly answer all that I desire to object to.

I do think that I love the doctrine of the scriptures and would constantly feed upon it, and present it with the ability that God gives me to feed the flock of God,—a spiritual people that can eat only spiritual food.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Feb. 13, 1867.

LAWRENCEBURG, Ky., March 12, 1867

DEAR BROTHER BEEBE AND READERS OF THE "SIGNS:"—Since brother Daniel Durand has seemed to think myself (with others) worth his enquiry, I have concluded once more to resume my pen, not thinking however, that the absence of my name has at all lessened the value or interest of the "Signs of the Times." And now, when I commence this communication, it is "with fear and trembling," from the fact that my views on the important subject contemplated, may not only be new to yourself and others, but the most important item is, *are they right?* If so, whether new or old, is a matter of but minor importance. The subject proposed, and upon which I design offering some remarks, is REGENERATION. What is regeneration? By reference to the root of this term, generate, we find it means "to beget, to produce, to procreate" &c. To regenerate then, would be to beget, to produce or procreate that which had been begotten &c., before. Jesus is called the first-begotten, Heb. i. 6. "When he bringeth in the first-begotten into the world." He is also said to be the first-begotten from the dead, Rev. i. 5. "And from Jesus Christ, who is the faithful witness, and the first-begotten from the dead." It appears from these texts that he was the first-begotten when he was brought into the world, and again, the first-begotten from the dead. This last, or second begetting, I consider "THE REGENERATION." Now, in commenting on this profound subject, I have the gratification to know that (provided you, brother Beebe, see proper to publish) "I speak as to wise men; judge ye what I say." My views for aught I know, are peculiar to myself, and for that very reason I wish them to come to the light, and pass the scrutiny of enlightened ones, that if evil, they may be reprov'd. I have often heard my brethren use the expression, "regeneration or the new birth," as though the words were identical. They are certainly words of different signification, and cannot mean the same thing. The word occurs twice in the New Testament, and not at all in the Old. Why is it that the word is not used in all the former dispensation? That the saints there constituted a part of the "generation

of Jesus Christ," (for I think that expression as used in the beginning of the New Testament, means more than merely his genealogy as an individual) and that they were born there, and born of God, I think is evident, and appears so from Ps. xvii. 30. and lxxxvii. 5, 6, with many other passages. Thus we have a generation and a birth spoken of in the Old Testament, but nothing is said of regeneration. If that birth and regeneration were one and the same thing, can it be possible that the holy writers would have failed to use the word in all their writings? Generation must precede a birth, and I suppose that the children of God were generated in "the first-begotten of the Father," before the world began, and they constituted "the holy seed, the substance," according to Isa. vi. 13, which substance is also spoken of in Ps. cxxxix. 16. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." It therefore appears to me, that the spiritual children of God were generated, produced, procreated before the world began, and regenerated, reproduced &c at the quickening and resurrection of the Savior, not before, nor after that period: hence, I am led to the conclusion, that there never was a case of regeneration before the crucifixion and resurrection of the Son of God, that there never has been since, and never will be hereafter. Don't be alarmed, brethren, await the passing of sentence until we shall have appealed "to the law and to the testimony." Now let us turn to the two texts where the term regeneration occurs, and examine in the light of revelation. Matt. xix. 28. "And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here is first brought to view "THE REGENERATION." Jesus and his members are one and indivisible, forever; he the head of the "train," accomplishing all, and they follow. But again, see Tit. iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." What washing and renewing can the apostle here allude to, except the washing us "from our sins in his own blood," according to Rev. i. 5, and Hos. vi. 2. "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." In Isa. xxvi. 19, it is said, "Thy dead men shall live, together with my dead body shall they arise" &c. See also 2 Cor. v. 14. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." Again, Paul says in Rom. vi. 9, "Now if we be dead with Christ, we believe we shall also live with him" &c. Then it is said in Eph. ii. 4-6, "But God who is rich in mercy, for

his great love wherewith he loved us, even when we were dead in sins, hath quickened us TOGETHER WITH CHRIST, (by grace ye are saved) and hath raised us up TOGETHER, and made us sit together in heavenly places in Christ Jesus." In this chain of testimony we are represented as being "dead" with Christ, and "washed from our sins," "revived" and "quickened together with him." Does not this look like a death and reproduction, or regeneration? And I do think that the whole work was completed by the same glorious personage at the time alluded to, for the whole family of the First-born, according to Isa. lxvi. 7-8. "Before she ('Zion which is above') travailed, she brought forth; before her pain came, she was delivered of a man child." "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children." Here we behold with pleasing wonder and profound admiration, the transcendently great and marvelous work of salvation, redemption and regeneration, all completed in Jesus when he "was delivered for our offences, and raised again for our justification." Not one particle of this momentous work left for poor imbecile man to perform, or to have any part or parcel of it to accomplish—all perfected and finished by the Son of God who "loved us and washed us from our sins in his own blood," "by the washing of regeneration," and "according to the purpose of him who worketh all things after the counsel of his own will."

I think it cannot be scripturally denied that the two texts under investigation, have reference to the time and circumstances that I have alluded to, and as I find no other regeneration spoken of in the scriptures, I can conceive of no necessity for another. Then, as we must be generated before born, and regenerated before "born again," and as the two foregoing texts on the subject show that this regeneration was accomplished in and by Christ Jesus, tell me in the light of revelation, where is the need of another? and if there is use for another, where is it referred to in the scriptures? and if this regeneration is going on in the children of God now, since the washing of regeneration effected by Christ when he saved us by it, in what condition is a child of God when regenerated and yet not "born"? for we again repeat, regeneration must precede "being born again." If this position be correct, all the canting and ridiculous pretensions of will-worshippers about "regenerating sinners"—"regenerating the world," is but a miserable vagary—a capricious whim without the slightest foundation in scripture to sustain it; and if we contend in the absence of scriptural evidence that regeneration is still going on in man since it was completed in Christ, are we not in a degree, partakers of their evil deeds?

I earnestly desire Old School Baptists to examine every item of their faith, and try themselves to see whether they be in the faith in all particulars—prove each article by the unerring testimony, and finding it sustained by the standard rule, earnestly to contend for it. And on the other hand, when we find that any one of those items after being weighed in the balance is found wanting, dispense with it immediately—the sooner the better. It is true, that replete as the few past years have been with misery and mischief, they have been as replete with incidents calculated to exhibit the distinction between the church of Christ, and the minions of antichrist; for circumstances have not been wanting to show that the former has presented a wall of truth that has proved invulnerable to the lashing of the waves of the waters of Babylon, while the same circumstances have exhibited on the part of the latter, a tissue of error, frail indeed, torn to tatters by the storm of their own raising, or dashed to pieces by the waters of Meribah, which is "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so that the line of demarkation between Christ and antichrist has been more clearly drawn and more visibly portrayed perhaps, than for centuries past; yet all this presents no good reason why we should in the smallest degree relax our energies in scrutinizing every point—proving all things—holding fast that which is good; and when we can present a breast-work of naked truth, we will be invincible indeed, and can bid defiance to all our foes.

For years past I have listened to the public remarks of my brethren on the subject of regeneration, and I am not able to-day to say what the prevailing opinion is, unless it be that it is identical with the new birth, and to make it so, appears to me at least, to be literally an abuse of language. I have heard the subject investigated in social circles, and different opinions advanced; but none of them satisfactory to myself—but perhaps that was in consequence of my dullness of apprehension. Some have concluded that it is when we first see ourselves sinners; but I am at a loss to know how a child could see before it was born. Others have thought that it was when we are first quickened; but that is not only not the case in ordinary generation, but it seems to me, that when we have life we have light also, and can see; "For in him was life, and the life was the light of men." In fact, I could arrive at no conclusion satisfactory to myself, except the one exhibited, or at least aimed to be exhibited in the foregoing remarks. But it will be understood that the preceding observations are simply the views of a very humble individual, and one who I know to be very liable to err; and although honestly entertained—the best I can glean from the scriptures, and satisfactory as they may be to myself, may be far otherwise to my dear brethren and sisters who may deem them worth their reading and

meditation. They are certainly entitled to no regard whatever, unless sustained by the scriptures; and I do hope that all who may think them worth their attention will carefully and critically compare them with that infallible standard; and should they be found wanting in measure and weight there, not only lay them aside as the production of a weak and erring brother, and therefore useless, but rest assured, the writer is open for conviction and anxious for correction if wrong, and earnestly desires that such as may confer upon him that favor, may not only receive the ample reward of him that "converteth a sinner from the error of his way," but aside from that, they shall have the sincere thanks, and I trust, the honest gratitude of their humble servant and brother in the best of bonds,

J. F. JOHNSON.

BURDETT, N. Y., March 25, 1867.

DEAR CHRISTIAN FRIENDS:—When I contemplate the goodness and mercy of God to those who put their trust in him, and acknowledge his sovereign power and eternal love in all their communications, saying, "Not I, but the grace of God which is with me," I feel to respond to the same, and testify that I am a witness of the Lord; who breathes even upon the dry bones and they live. I trust I have been animated with faith; surely I pant with ardent desire after heavenly things, and would gladly exercise myself in all the duties of godliness; but I realize that it is the inspiration of Christ alone that awakens tender emotions in the breast and binds up the sorrows of the heart, raises the thoughts higher in the elevation of hope; yet lays them low in the humiliation of inward abasement, steels the soul with impenetrable resolution, and persevering fortitude; at the same time softens it into a dove-like meekness, and melts it in penitential sorrow. My christian friends, it is by the grace of God that I have a hope in him, and his infinite and inexpressible love prompts me to write you. The love that Christ bears to his people is like the principle of attraction; that which he bears to his redeemed family, and the saints of God towards him, and to each other has its center in the kingdom of grace; sustained by the impression of divine power, and by grace through faith the children of God bask in the sunshine of this love—strong in his aid and in the power of his might. The saints of all times encountered and have triumphed over the devices of the wicked, and conversed in heaven while they dwelt on earth. By the same efficient succors, the whole church is still enlightened and governed. To be a recipient of this great love, to enjoy the smiles of our dear Redeemer, to be permitted to go to the house of God, to sit in his sanctuary and feast on the truth of the precious gospel, which is Christ and him crucified as the way the truth and the light, to feed on the precious promises and feel our strength

renewed day by day, and realize a hungering and thirsting after righteousness, and to worship him in spirit and in truth, is all the real enjoyment I have or crave in this life, which is but a wilderness at best. Yet amid all the ills and impediments in the way, the christian's path is made smooth by the spirit of Christ, which is his meat and drink; his clothing is a robe of His righteousness, and His right arm is his strength; the church his dwelling place with Jesus in the midst, a garden indeed, from whence the spices flow. Would that I could describe the privileges that are enjoyed by the followers of the Lamb, who walk in the footsteps of the Redeemer and obey his commandments by being buried in baptism, and strictly adhering to the ordinances of the Lord's house in a manner that might serve to convince those who have a hope that God, for Christ's sake has forgiven their sins, of the great leanness they suffer through persisting in disobeying the commands of the King of Zion. The word says, "Why tarriest thou? arise and be baptized." "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." To such, I would say, Come and go with us, and we will do you no harm. But I am aware what excuses will be made; one will say, I believe the doctrine, I feast and feed upon the preaching, but I am not worthy. Let me ask such an one, who told them so? Another says, my experience is strictly in accordance with the belief of the church, I love to hear the precious truth of the gospel, I would not be deprived of the reading of the "Signs of the Times," on any account; but such a man is a member of the church, and I don't like him; his ways are not such as they ought to be, and I could not fellowship him; or, the church is small, there is a lack of popularity. From whence comes all these suggestions? are they not from the enemy, through unbelief? Let us read with care the record of what the dear immaculate Lamb of God endured while here on earth; a man of sorrow and acquainted with grief; him whom the angels obey and all adore, was made flesh, and found in fashion as a man. Like us mortals, he was subject to every infirmity, sin only excepted; he was subject to hunger and thirst, endured the most trying temptations, was considered low and mean. The all glorious and ever blessed Savior's head was encircled with the thorny wreath, and his body bathed in a bloody sweat, that we might live and wear the crown of glory that fadeth not away. What wonderful condescension, what boundless love. His precious assurance to his redeemed family is, "Lo I am with you always, even to the end of the world." If he is our hope, the only source of all the blessings we receive, is it not strange inconsistency to be ashamed to walk in his footsteps, by obeying his commands and adhering strictly to the gospel rule, to renounce the vanities of this life by putting on the visible body of christianity. I do not address these thoughts to the world, broad cast, nor would I be found proselyting such as do not understand the dialect taught in the school of Christ, which is, "To God give all the glory."

"Of him I will sing, to him I will pray,
And thank Christ our King, for mercies
each day."

Yours most truly, weak in the flesh,
but I trust, strong in the Lord,
HULDAH ST. JOHN.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1867.

MELANCHOLY DEATH OF MISS
HATTIE M. BEEBE.

On Sunday, the 14th of April, our house was the scene of the most terrible calamity that has ever befallen our family. Miss Hattie M. Beebe, eldest daughter of G. J. Beebe, and grand-daughter of the Editor of this paper, came to her death by a pistol shot by her own hands, at about five o'clock in the afternoon. Aged 22 years and 4 months.

The circumstances relating to and resulting in this appalling calamity, so far as known to us, are briefly these: She had been laboring under a mental malady, producing frequent and excessive alternations of extreme hilarity and gloomy depression of mind, more or less marked at times for several years past, with intervals of apparent composure, at which no one unacquainted with her would suspect her of insanity.

In childhood she was uncommonly intelligent and promising, and her talents were cultivated by the most careful parental attention, at the best educational institutions in the country. Her progress and improvement was all that could be desired. After several years attendance at the excellent school of Mrs. Houston, in this village, and at our village Academy, she was sent to the celebrated institutions at Pittsfield, Massachusetts, and Washington, D. C. No pains nor expense were spared by her father, in furnishing the means for a thorough education.

At the outbreak of war, in 1861, she was brought home from Washington in the midst of a session of her school, but one day before the interruption of traveling communication by a riot at Baltimore. While at the latter place her mental malady began to assume an unmistakable form, so much so as to elicit remark, and during the year following while at home, its development continued, until in the spring of 1862, by advice of eminent physicians, she was taken to the Bloomingdale Asylum for treatment. While there, which was about six months, her improvement was not such as had been hoped for. At her own wish, her father removed her from Bloomingdale, N. Y., to the Asylum in Brattleboro, Vt., where she remained nearly a year, when it was thought she had so much improved that she could be safely discharged. She was then taken home in the fall of 1863, where she remained until the following Christmas, when she was taken to visit her aunt at Carmel, N. Y., and subsequently arrangements were made for her to remain and board there. She continued there until the following September, when she went to visit an other relative at Norwich Conn., and was boarded there by her father, until she left there of her own accord, with a view of endeavoring to support herself. Having engaged with some young ladies of her acquaint-

ance in some employment in Newark, N. J., a few weeks, her mind again yielding to mental depression, she left Newark and came to our house, where she received a cordial welcome to make it her home as long as she pleased. During that time she has been alternately subject to extravagant hilarity and most gloomy depression of mind, with lucid intervals of cheerfulness and seeming sanity. Her spells of depression sometimes came on suddenly, and at other times more gradually; but in all of them she invariably sought seclusion, especially when there was any company visiting the house; even her most cherished friends were avoided by her at such times, and it annoyed her to be urged to greater cheerfulness or sociability. Her temperament was naturally gentle and agreeable, and when relieved from her unbalanced state of mind, she seemed remarkably intelligent, chaste, and refined in her manners and deportment. Outbreaks of severe ravings were not frequent, but sometimes clearly demonstrative of serious alienation of reason. Such marked developments were carefully concealed as far as possible from the observation of all except those of our household, in the hope that she might ultimately overcome them, and to prevent any from alluding to them in her calmer moments, which to one of her sensitiveness was very annoying.

At about the first of March last, she made a visit to our daughter, Mrs F. C. Tuthill, in New York City, for whom she entertained a great partiality, and as Mrs. Beebe was going to visit our son, Eld. Wm. L. Beebe, in Georgia, for a few weeks, arrangements were made for her to remain with her aunt during the absence of her grandmother. During her stay in the city she continued as usual, and on Mrs. Beebe's return from Georgia she called for her, and brought her home with her; and they both arrived here on Friday evening, April 12. She was on her arrival apparently somewhat depressed in her mind. On Saturday the 13th her appearance was very sad, yet very gentle and affectionate. We observed an unusual melancholy expression in her countenance as she came to her meals, and we spoke of it to the family after she had retired to her room; but we observed no other mark of unusual agitation than that sad expression; her eyes looked as though she had been weeping. We all tried to cheer her, but as she often told us, she could not control or prevent those blues as she called them. On Sunday morning, and at dinner at noon, which was the last time we saw her alive, she seemed much improved in her appearance, inspiring the hope that her depression was abating. She had frequently said to her aunt, that she did not fear death as she had formerly. And on the fly-leaf of her bible, which she had with her on the fatal day, since her decease was found written in her hand writing, "God forgive me; I am sorely tempted." While ourself and some of the family were at meeting

in the Hall, our daughter, Mrs. Carmichael, who had remained at home, went into the room where Hattie was sitting on a chair and reclining on the bed, and urged her to come into the dining room and sit with her by the fire, as she was alone, but she replied, "O, I can't, I can't." This was at about 4 1-2 o'clock, p. m. This is the last time she was seen alive by any one. A few minutes later, as nearly as we can judge, our grand-son, Otis Carmichael, was in the wood house and heard something fall, and at the same time an exclamation, but not loud or startling, oh! Thinking that the noise proceeded from his mother's room, he ran up stairs to see if she was hurt; saw nothing wrong there, and listened a moment, and heard nothing more; concluded no one was hurt, and thought no more of the noise until the dreadful reality was realized.

Our meeting at the Hall was dismissed at 5 p. m., and some company came with us into the house, and we were engaged in conversation, until nearly seven o'clock, when the company retired and the family went down into the dining room to tea, which was in waiting for us. As we took our seats at the table, a messenger was sent by Mrs. Beebe, to call Hattie to her tea. The girl returned, and said Hattie was not there. She was immediately sent again, as we were sure she must be there. She then renewed her pursuit, and in a few moments reported, that Hattie, was on the floor in Benton L. Beebe's room, between the bed and the partition, and would not answer her. This report alarmed us all, and we left the table, Mrs. Carmichael being in advance as we approach, we heard her exclaim, "O God! she is dead." Immediately we were on the spot, and found it evidently true. Her body filling the whole space between the bed and partition, we tried to draw her body out, to examine whether there were any signs of life, her head being towards us, but failed, Dr. John Taylor, was called in, and was immediately on the spot, and with his assistance we removed her into an adjoining room. As we were doing this, Mrs. C. found the pistol on the side of the bed. We then examined, but could find no mark of violence, until her dress was opened, when the wound was discovered immediately over her heart, where the ball had entered. No noise like the report of a pistol had been heard, the pistol found by her was not more than four inches long, a mere toy, and it is presumed she deadened its sound by pressing its muzzle against her breast. She undoubtedly died instantly as the ball must have entered her heart. She had probably been dead about two hours when discovered. The overwhelming horror of the scene when the discovery was made, we cannot describe, nor will we attempt it. The whole community was startled, and the unrestrained sympathy of the whole village was most kindly expressed without distinction of party or sect. The coroners Inquest was held on Monday, and

the verdict was given; in substantially these words. That Hattie M. Beebe, came to her death by a pistol shot by her own hand, while laboring under great depression of mind.

The funeral took place on Tuesday, and although the day was very rainy, the assembly was very large, and as probably not a fourth part of them could be seated in our Hall, the trustees of the 2d Presbyterian church of this village kindly tendered the use of their House which was gratefully accepted, where Eld. Wm. L. Benedict of Warwick preached to us a comforting discourse from the words, "Be still, and know that I am God," after which the body was conveyed to the cemetery at New Vernon, and laid in a grave by the side of her deceased mother.

At some subsequent period, if spared, when our own mind shall more fully recover from the shock which has fallen so heavily upon us, we propose to give our views on the subject, of what this inscrutable providence suggests to our mind. We desire the prayers of our kindred in Christ, that God may sanctify this severe stroke to the stricken and afflicted parent, grand-parents and their families, sustain us in our deep affliction, and teach us by his spirit to "Be still and know that he is God."

ELDER BEEBE.—Will you or some of your able correspondents, give through the "Signs of the Times," a bible answer to the following question: Do the dead receive their reward at death, or at the resurrection? And oblige

A FRIEND TO TRUTH.

REPLY.—We would not anticipate what any of our correspondents may have to say in reply to "A friend to truth," for we are by no means sure that we understand the question. Death may be properly regarded as a reward; for the wages of sin is death. In this application of the term, the reward, so far as the dissolution of our mortal bodies is concerned, is received at death. But if our friend alludes to the joys of heaven, and the pains of hell; which are most commonly denominated by the arminians, rewards and punishments, we believe those who die enter immediately into that state of happiness or woe to which they are destined. But we do not regard the resurrection or everlasting happiness of the saints as a reward for anything they have ever done to merit the favor of God. It is true that God told Abraham, that He was his exceeding great reward; but the term thus used cannot mean a reward of merit, but rather an inheritance by vital union with Christ. And this was not said of something in anticipation, at death, or at the resurrection, for He said to him, "I am," not I will be. This is a gracious provision of the new covenant which God has made with the seed of Abraham. "I will be their God, and they shall be my people, and I will be merciful" (not to their righteousness, for if they were righteous they would not need mercy, but) "I will be merciful to their unrighteousness; and their sins and their iniquities will I remember no more." This new cov-

enant state, is not reckoned of debt, but of grace, and all the saints enter into it as soon as they are brought into manifestation by the new birth, as children of Abraham. They have not to wait for it until the death or resurrection of their mortal bodies. The very moment that a sinner is quickened by the spirit, he is a recipient of Eternal Life, and shall never perish nor be plucked out of the hand of Christ. John x. 28. His body must go down to the grave, according to the great decree, "Dust thou art, and unto dust thou shalt return." But that eternal life which is the gift (not reward) "of God through our Lord Jesus Christ," is immortal; it cannot die with the body, nor go down with it into the grave, for it is hid with Christ in God. The earthly bodies of the saints in which this immortal life is implanted, are to be put off. This mortal is to put on immortality, and death to the saints is to be swallowed up of life. This earthly house shall be dissolved and fall, and the saints shall be clothed with their house which is from heaven, which house is not made with hands, but is eternal in the heavens.

When men die they pass into a state of existence where time is unknown. Our association with time and things of time in this earthly state of our existence, disqualifies us for a just conception of an eternal state, or of eternal things. How hard for us now to comprehend that time is a creature brought into existence with all other created things, to continue for a limited duration and then cease to be. Beyond its limitation, where time is not, there is no difference between the twinkling of an eye, and all the years appointed for the duration of nature. As soon as we leave this world, we enter that world to which we are hastening, as soon as we leave these shores of time we launch into that boundless eternity which we are now so incompetent to comprehend. But however inconceivable the difference to our minds, we may rest assured that the very moment we pass from hence we enter upon our final destiny unmeasured by days, months or years; fixed in an eternal state.

The joys of the saints, of which we have but an earnest here, will be complete as soon as we leave this world; and the perdition of the ungodly will be equally consummate and instantaneous. Such are our views, and only as our views have we expressed them; believing they are sustained by the scriptures; if not so sustained they should be rejected as worthless; but if taught by the word and spirit, nothing can overthrow them.

Enquiries After Truth.

PROLMY, Texas, March 31, 1867.

ELDER G. BEEBE:—Will Elder S. H. Durand or yourself, please to give your views through the "Signs of the Times," on Mark i. 15, and oblige an inquirer after truth.

TIBITHA HART.

Special Notices.

BALTIMORE Co., Md., March 26, 1867.

BROTHER BEEBE:—Please invite the brethren generally, and ministers of our faith and order especially, to attend the Baltimore Association, which is to be held with the Warren Church, Baltimore Co., Md., beginning on May 15, 1867. Those coming through Baltimore City will take the 8-30 a. m. train to Cockeysville, where they will arrive at 9-30 a. m. Those coming Southward by the N. C. R. R. will take the York Accommodation arriving at Cockeysville at 9-15 a. m., where conveyances will be in waiting on Wednesday morning to convey them to the meeting.

Yours &c.

G. HARRYMAN.

NEAR NEW CASTLE, Del., April 16, 1867.

BROTHER BEEBE:—In behalf of the brethren of the Bryn Zion Church, I wish to say to brethren abroad, that arrangements will be made to meet those who may be disposed to attend the Delaware Association, meeting with this church, and take them to and from the association. The trains from Philadelphia and from Salisbury will both be met on Tuesday evening at Clayton, the evening before the meeting. The train from Philadelphia now leaves Baltimore Depot at 4 p. m. The time is liable to be changed somewhat. From Baltimore, passengers had better come on Tuesday morning, leaving Baltimore at 7.25 a. m. (if I understand the tables) which train connects with Delaware Railroad about one mile below Wilmington. I presume tickets can be obtained at Baltimore, or any where on the Baltimore road. They will then change cars at the junction of the Delaware road, at about half past ten a. m. Passengers from all directions take tickets for Clayton. (Not Smyrna, as formerly.) We hope to see a full attendance both of ministers and others, and though we are but few in number, we will do the best we can to entertain them and make them comfortable. We will endeavor to have the train leaving Philadelphia on Wednesday morning at nine o'clock met, although it will be too late for the forenoon meeting.

E. RITTENHOUSE.

Marriages.

March 19, 1867.—At the residence of the bride's father, in Hopewell, N. J., by Elder P. Hartwell, Mr. WM. D. CLARK, of Flemington, and Miss JEMIMA ANN EWING, daughter of James Ewing of Hopewell.

April 11.—By the same, at the parsonage, Mr. WM. G. BIGGS, of Reading, and Miss ANN A. QUICK of East Amwell, N. J.

April 13, 1867.—At the Barry House, Middletown, by Eld. G. Beebe, Mr. CHARLES C. FULLER, and Miss LOVINA BOWMAN, both of Port Jervis, N. Y.

April 17.—At the residence of the bride's father, near Middletown, by the same, Mr. BYRAM MILLER of Florida, and Miss MARY E. HULSE, daughter of Oliver Hulse Esq. of this town.

Obituary Notices.

BROTHER BEEBE:—Death is still doing its work around us.

DEED.—At North Berwick, Me., March 17, 1867, Miss Ruth Abbott, aged 69 years. She never united with the church, ever feeling that she was not fit to do so, but would talk well about what a sinner she was. We hope that she was a child of God.

ALSO.

At Wells, Me., March 31, 1867, Mr. Thomas Bennett, aged about 60 years. He had a stroke of the Palsy some more than two months before his death, which did not deprive him of his reason nor power of speech, but being helpless, his sufferings were beyond description. Some of his flesh dropped from his bones before he died. He was not a professor of religion, but he bore his sufferings patiently, and before he died he seemed well reconciled to his fate, and said he had a hope that he should be with Christ in the better world than this.

ALSO.

At North Berwick, Me., April 1, 1867, sister Sarah Earl, aged 71 years. Sister Earl has been a member of the North Berwick Church for years, and I feel safe in saying (having the church and others as witnesses) that she did bear as much of the marks of Christ seemingly, as any one could while in the flesh; but she has gone home, to be forever with her Lord.

ALSO.

At North Berwick, Me., April 8, 1867, Mary E. Hubbard, wife of Samuel A. Hubbard, aged most 30 years. She was not a member of any church, but gave evidence, years ago, that she was heaven born, but through fear of death was subjected to bondage. The last time that you were here, she was much interested in your preaching, spoke to me about it soon after. She was sick about three months and suffered greatly with bodily pain until death came to her relief. Before death the dark cloud passed away, and she had an evidence of her acceptance in the Beloved. She has left a kind husband, four children, and relatives to mourn.

ALSO.

At North Berwick, Me., April 12, 1867, Mr. Wm. H. Pray, aged almost 26 years.

WILLIAM QUINT.

NORTH BERWICK, Me., April 16, 1867.

MUCH RESPECTED ELDER BEEBE:—Please publish in the "Signs of the Times" the obituary of Dea. D. Lamont, of Lobo, C. W., who departed this life Feb. 22, aged 61 yrs. His disease was inflammation of the kidneys, which he bore with christian fortitude and resignation. His faith in the Lord Jesus Christ and the gospel which he preached, remained unshaken to the end. In his youth he was vain and thoughtless, as we all are by nature, and generally went before his companions in youthful folly. When Elder D. C. Campbell and others went to that place, the time appointed of the Lord in his eternal purpose, he, with many others, were taken in the gospel "net," out of which, neither he nor satan could extricate him. All his sins rose high before him; in his great distress of soul he solemnly vowed if God in mercy would pardon his sins, he would spend and be spent in His service, in preaching to saints and sinners the gospel of divine grace; which vows he fulfilled to his end, and was instrumental in doing much good. The general theme of his preaching was upon the experience of the saints, and their temptations. He was held in the highest estimation by all the church. But the tongue which was once ready for the glory of God, is now silent in sleep. The church and congregation for whom he ministered have lost a faithful shepherd, but their loss is his eternal gain. His corps was taken to the meeting house where he himself had preached, followed by a large concourse of mourners and sympathizing friends. A discourse was preached on the occasion by T. Collins, from 2 Tim. iv. 6-8, after which the body was consigned to the silent tomb, about three miles from the meeting house, where it shall remain till that great day, when at the sound of the

last trumpet it shall come forth a glorious body, when both soul and body shall be united, and so ever will be with the Lord.

Yours in the gospel,

THOMAS MCCOLL.

WALLACETOWN, C. W., April 8, 1867.

DEAR BROTHER BEEBE:—By sister Mary Hammond I am requested to send you the obituary notice of Dea. John Hammond, who died of typhoid fever, on Jan. 30, 1867.

The subject of this notice was born June 13, 1791; united with the Old School Baptists in 1820. Brother Beebe, you were well acquainted with our lamented brother, when he lived in New Jersey, for I have often heard him speak of your being at his house. (And we most all have our favorite preacher, and you was his.) I think it is about twenty years since he came from New Jersey to Ohio, and settled near Delaware Town, Delaware Co., and about eighteen years since I became acquainted with him, and from that time have been quite intimate till his death, and if I am any judge, brother Hammond was a firm, sound, and consistent Old School Baptist, lived in the faith and died in the faith. He was one of those members that stood against the conduct of the majority of the Old Marlboro Baptist Church, in their treatment toward me, and chose to be excluded rather than submit to so plain a violation of God's word: and when the church split, he traveled on with the minority as the church, and was a member in good standing in the First Marlboro Church when he died. For some time he had not met with the church very often, on account of infirmity and old age. In his death, the church has lost a good member, the neighborhood a good citizen, his children a good provident father, sister Hammond a good husband; but our loss we humbly hope is his eternal gain, and we desire to bow submissively to the will of God, knowing he is too wise to err, and too good to be unkind. May the Lord in this dispensation of his, bless our sister and family with much of his presence to sweeten their affliction. I have trespassed in length, pardon me. Your brother in tribulation,

JOHN H. BIGGS.

Subscription Receipts.

New York:—E. Uptegrove 2, Eld Wm L. Benedict 4, H P Roberts 2, Mrs Jacob Ball 2, A M Douglas 7, Samuel Conklin 2, \$18.25
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Kentucky:—Eld W A Bowdoin 12, B Farmer 2 25, Charles E Stewart 2, D P Lewis 3..... 19.25
Total..... \$166.75

Associational Meetings.

Baltimore Old School Baptist Association will meet with the Warren Church, in Baltimore Co., Md., a few miles from Baltimore City. On Wednesday before the third Sunday in May, (May 15, 1867) at 10 o'clock a. m., and be continued three days.

Delaware Association will meet with the church at Bryn Zion, near Smyrna, in Kent Co. Del., on Wednesday before the last Sunday in May (May 22 1867,) at 10 o'clock a. m.

Delaware River Association will meet with the Southampton Church, Bucks Co. Pa., about 17 miles north of Philadelphia, on Wednesday before the first Sunday in June, (May 29, 1867,) and be held three days.

Warwick Association will meet with the Warwick church, in Orange Co. N. Y., to begin at 10 o'clock a. m., on Wednesday after the first Sunday in June, (June 5 1867,) and continue until Friday evening of the same week.

Chemung Old School Baptist Association will meet with the Chemung church, at Waverly, Tioga Co. N. Y., on the Erie Railway, on Wednesday after the second Sunday in June, (June 12, 1867,) at 10 o'clock a. m.

Conference of Old School Baptists in Western New York, will meet with the Old School Baptist church at South Dansville, Steuben Co., N. Y., at 10 o'clock a. m., on the third Sunday in June, (June 16, 1867,) and continue until Monday evening the 17th.

These Meetings

are so arranged as to give ample time to get from each to the next, so that those who desire may attend the Baltimore, Delaware, Delaware River, Warwick, Chemung, and Western Conference of Western N. Y., beginning on the 16th of May, and occupying just one month.

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2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

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1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
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3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
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460 MILES WITHOUT CHANGE OF COACHES BETWEEN New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 19, 1866.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 30 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10:30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 30 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2:20 P. M., and arrives in New York at 7:00 A. M.

2. 20 P. M. Lightning Express, arrives in New York at 7:00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12:30 P. M. Connects at Elmira for Philadelphia and the South.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3:45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.

Only one train East on Sunday, leaving Buffalo at 6:10 P. M., and reaching New York at 12:30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

6. 00 A. M. New York Day Express, from Salamanca, Daily, (except Sundays.) Intersects at Hornellsville with the 5:30 A. M. Day Express from Buffalo, and arrives in New York at 10:30 P. M.

7. 10 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca (9:40 A. M.), and connects at Hornellsville and Corning with the 8:30 A. M. Express Mail from Buffalo, and arrives in New York at 7:00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6:55 P. M., and arrives in New York at 12:30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6. 40 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5:30 A. M. Day Express from Buffalo, and arrives in New York at 10:30 P. M.

10. 15 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8:30 A. M. Express Mail from Buffalo, and arrives in New York at 7:00 A. M.

7. 30 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6:10 P. M. Night Express from Buffalo, and arrives in New York at 12:30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through, without change of coaches, arriving in Buffalo 1:28 A. M., Rochester 11:28 P. M., Salamanca 12 (midnight) and Dunkirk 2:22 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8. 45 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6:18 A. M., Salamanca, 5:50 A. M., and Dunkirk 8:02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

4. 00 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 00 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 1:25 P. M., Buffalo 1:45 P. M., and Dunkirk 3:22 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

5. 30 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

6. 30 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 12:05 P. M., Buffalo 1:45 P. M., Salamanca 1:25 P. M., and Dunkirk 3:22 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

7. 50 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, IS PUBLISHED ON THE FIRST AND FIFTEENTH OF EACH MONTH, BY GILBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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A G E N T S.

Geo. W. Mathis, Masen, Effingham Co., Ill. John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas. DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

Panola, Woodford Co., Ill., } January 22, 1866. }

MRS. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague. S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK, Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure. A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

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REFERENCES:

Eld. G. Beebe, Middletown, N. Y. Eld. P. Hartwell, Hopewell, N. J. Eld. Wm. J. Farington, Washington, D. C. James Towles Esq., " " Eld. G. Conklin, Kingwood, N. J. Eld. E. Rittenhouse, Chippewa, Del. Thomas Fitzgerald Esq., Philadelphia, Pa. The Board of Education, Washington, D. C.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., MAY 15, 1867.

NO. 10.

SELECTED POETRY.

THE SOWER.

Jesus, thou teacher all divine,
In thee the brightest glories shine;
Thy name forever be adored
For all the blessings of thy word.

How condescending, and how kind,
To teach the ignorant and blind,
Truths so important and so dear,
In language easy, plain and clear.

Thy ministers the sowers are,
Thy word the seed, and souls their care;
How great the work; how vast the charge!
But thy supports are free and large.

Well may they tremble, when they see
What numbers way-side hearers be!
They hear the word from day to day,
But Satan takes the seed away.

How many hear on stony ground,
Where living fruit is never found;
Their hearts were never broke for sin,
Nor did the word take root within.

Others there are, who hear, indeed,
But thorns and briars choke the seed;
Riches and pleasures, cares and fears
Destroy it all,—no fruits appear.

A happy few, the word receive,
Its doctrine love, and truth believe;
Seal'd to their souls by power divine,
In all the fruits of grace they shine.

Dear Lord, in this important hour
Set home thy word with mighty power;
Make way-side hearers turn to thee,
And stony hearts their danger see.

LUTHER'S HYMN.

Out of the depths I cry to thee,
Lord God, O hear my wailing;
Thy gracious ear incline to me,
And make my prayer availing.
On my misdeeds in mercy look,
O deign to blot them from thy book,
Or who can stand before thee?

Thy sovereign grace and boundless love,
Make thee, O Lord, forgiving;
My purest thoughts and deeds but prove
Sin in my heart is living:
None guiltless in thy sight appear;
All who approach thy throne must fear,
And humbly trust thy mercy.

Thou canst be merciful while just;
This is my hope's foundation;
On thy redeeming grace I trust;
Grant me, then, thy salvation.
Shielded by thee, I stand secure;
Thy word is firm, thy promise sure,
And I rely upon thee.

Like those who watch from midnight's hour,
To hail the dawning morrow,
I wait for thee, I trust thy power,
Unmoved by doubt or sorrow.
So thus let Israel trust in thee,
And he shall find thy mercy free,
And thy redemption plenteous.

Where'er the greatest sins abound,
By grace they are exceeded;
Thy helping hand is always found
With aid, where aid is needed.
Thy hand, the only hand to save,
Will rescue Israel from the grave,
And pardon his transgression.

CORRESPONDENCE.

HOPEWELL, N. J., Feb. 25, 1867.

DEAR BROTHER BEEBE:—I have felt a desire for sometime to tell something of what I hope the Lord has done for me; and to bear my testimony to a dying world, of God's abounding grace and redeeming love to one who was conceived in sin, and shapen in iniquity. In doing this I must go back to my early childhood.

When I was about ten years of age, it pleased the Lord to give me a deep sense of my guiltiness before him who is too pure to look upon sin with allowance. I do not remember any outward circumstance at that time that was calculated to bring this subject home to my mind; but it seemed that my tender mind was gradually impressed with a deep sense of my guilt and condemnation which pressed heavily upon me; so much so, that I often wept on account of it, and would retire to some lonely place and try to pray for mercy; and that God would grant me true repentance for my sins. About this time I read a little book, of a religious character, which affected me very much, and caused my tears to flow freely. Being ashamed to be seen weeping, I left the room where my parents were and went round the house to the portico; but my father saw me shedding tears and came and sat down by me, and said, William, do you think what you have been reading is true? I replied that I supposed all that was published in books was true. My father, who was a Baptist, made no reply, but seemed to manifest much concern for me. I then resolved that I would try to sin no more. I meditated much, and continued my secret devotions, and encouraged myself with the thought that I would soon become a christian. But my expectation was soon disappointed. Sometime after this I was attending school where there were some larger boys who were in the habit of using profane language, which often made me tremble. But in an ungarded moment I also uttered an oath when playing with them. Then I felt miserable, and feared that God would not pardon so great a sinner as I was. About this time, or soon after, there were two ministers at my father's house, and one of them whose name was Leland had an appointment to preach at a school house near by. While on our way to the school house Mr. Leland walked up to me, and said, Well, my son, do you ever pray? No sir, was my reply, before I

had time to consider what I was going to say. This gave me fresh trouble. Now I thought I had added lying to swearing; and there was no use in trying to become a christian. I had read much about Christ, but had no consistent views of salvation through his death. I vainly thought it was to be secured by reforming my life and making amends for my past sins. Here I made a solemn promise, that if the Lord would forgive my numerous sins, I would try to live a life devoted to him. After this these words for a time seemed to be ringing in my ears, "Son, give me thy heart." This I tried to do, and to live as I had proposed to do, as a christian should live. But the Lord had not yet fully opened my eyes to see what deep depravity was within me. I now traveled on, as I thought, very well. But the Lord brought me down again from the mountain I had reared; for one night as I was carrying in my night wood, a stick full on my toe, and I immediately uttered an oath, this stung me to the heart. Then, like Peter, I went out and wept bitterly. I then concluded that all my efforts at reformation were vain; I found myself to be the same poor sinner still. After this my deep impressions gradually seemed to wear off, for a while, and I enjoyed the pleasures of the world, being led captive by the devil at his will. But Christ who came to deliver captives, again revived the work, which I trust he had begun. The eyes of my understanding were now turned within, and O, what a sink of iniquity was there! How I had violated all my promises which I had made upon my bended knees to God, were now plainly presented, before the Judgment seat. I saw that my heart was only evil continually. Those who are experimentally acquainted with the sinfulness of their own hearts, will better understand than I have language to express what were my feelings. I saw that the law of God was holy, just and good, and required that I should love the Lord with all my heart, mind and strength, and my neighbor as myself; and I saw myself a mass of sin and pollution, and felt that my just desert was hell. In this extremity I cried mightily to the Lord to grant me a new heart;—to pardon my sins; but the heavens seemed like brass, and my prayers were shut out. Justice loudly called for vengeance. With this burden of sin and guilt, I retired to a lonely place to pray. While I was praying, one of my sisters came where I was, not knowing I was there, but directly left me and went and told. This ad-

ded much to my grief, as I had to bear their ridicule for trying to pray. God only knew at that time the emotions of my soul. I thought of Christ when in the garden, what sufferings he endured for the redemption of his people; but I feared that God would never own me for one of them. While this work was going on in my soul, the adversary threw one of his fiery darts which seemed to find in me a lodging place for a time. Now, said he, you know that God will not hear your prayer nor have mercy on you. Consider how often you have besought him, and he has turned a deaf ear to you; now go to the barn and hang yourself, and find rest in death: for death is better than this distress. But I think God, he also was present; and this passage came, "No murderer hath eternal life abiding in him;" then I greatly feared the Lord. What I have related embraces about four years. When I was in my fourteenth year, my father moved to the village of Hamilton Square, where I enjoyed greater religious privileges. But the Baptist church at this place was destitute of regular preaching that year, and depended on supplies, which brought many ministers to my father's house, where they were made welcome. My privileges for young company also were much greater, and I became cheerful and seemed to enjoy their society until the fall of that year; than my burden returned, and I turned my attention to reading the scriptures. My eyes were opened and I saw my condemnation written on every page. Yet I saw that while the scriptures condemned the wicked, the righteous were blessed with all spiritual blessings in Christ Jesus. O how I longed for those blessings; but I could not claim them. Feeling thus one evening when there was a minister at our house, I went out and prayed that he might direct his conversation to me, and instruct me in the way or life. Although it did not please the Lord to grant my petition, yet I was profited by their conversation in declaring what the Lord had done for them; for I loved to hear christians talk, though careful to give them no opportunity to say any thing to me on the subject. The bible had now become my welcome companion in the evenings, and the more I read, the greater glory and wisdom seemed to gild every page. About this time as I was alone in the field husking corn, standing in the row, such a deep sense of my sinfulness before God, came over me, as I cannot describe. It seemed that all my sins, small and great opened to my view, and were open to the view of

my Eternal Judge. O, I thought, that I were a harmless bird, that I might fly away and be at rest. But, alas! if I should take the wings of the morning and fly to the utmost parts of the sea, still his all seeing eye would be upon me; and if I make my bed in hell I could not escape his omnipresence. I thought of him who by his almighty power cast out devils, raised the dead, and who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I looked all around to see if any one saw me, and thinking I could but perish in the attempt, I knelt down, and opened my whole heart to the Lord, confessed my sins, and acknowledged that—

"If my soul were sent to hell, The righteous law approved it well." I felt at that time that if I were in hell, I should wish to worship God even there. He seemed so glorious that I could not help praising him. Here I viewed the glory of God, and Jesus on his right hand making intercession for me; and saying, I feel all forgive. With Thomas, I could now exclaim, "My Lord, and my God?" How long I continued on my knees, I cannot tell; but when I found myself on my feet, I was praising the Lord. The heavens and the earth praised him, the birds joined me in singing praise to the Redeemer. The trees also joined in the praise; for it was adjoining the orchard at the Square, where this took place. O hallowed spot, when shall I forget thee? I think it will not be until this veil of flesh shall be removed; then all these bright spots shall be eclipsed by the glory and majesty of the divine presence. I resumed my labor with a joyful heart and cheerful countenance; and before I was aware of it I found myself at the other end of the row. Then I felt like spreading the heavenly news, and proclaiming the praise of my Redeemer; for he was to me the one altogether lovely, and the chiefest among ten thousand. In the evening I proposed to go over to my uncles, who lived across the way, and tell him what a glorious Savior I had found. Like the woman of Samaria, I could say, "Come see a man that told me all things that ever I did; is not this the Christ?" Feeling as though by my describing his glory others would embrace him too. I entered my uncle's house and commenced religious conversation, but found no genial spirit there; so they soon turned the conversation. Here I received a lesson of my inability, and came away convinced that, "Except a man be born again he cannot see the kingdom of God." I was carried as a lamb in his bosom, and dandled on the knee. I was lifted above the things of the world for a considerable time; but afterwards it pleased the Lord that I should be tried by temptations of the wicked one. He gradually withdrew from me his sensible presence; and I searched for him on my right hand, and looked for him on my left; but his presence was withdrawn. Here Satan suggested that it was all a delusion; and for proof, bid me look at my heart and

see what evils still remained there. This was a painful attack for I had supposed christians were free from evil thoughts; that the *old man* was born over again. This caused me many doubts and fears, respecting my interest in Christ. But it served to draw me to the throne of grace where, like Paul, I besought the Lord that this thorn might be removed. In this trouble, the Lord applied this scripture, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." And, "My grace is sufficient for thee." Then I again triumphed in my God, and had a new ear for hearing the preaching. One sermon especially, preached by Mr. Earl, who was afterwards pastor at Sonthampton, from the words, "Whereas I was once blind, now I see," gave me much assurance, and I thought I understood it. In the spring, Mr. Stites accepted a call from the church to become their pastor, and soon afterwards preached from the words, "Blessed are they that mourn; for they shall be comforted." I rejoiced in receiving the fulfillment of the promise, and I could testify, they shall be comforted. I now felt a desire to unite with the church, and a strong attachment for the minister and many of the old brethren; but there were obstacles in my way.—I was young, and I do not know that any one at that time knew the state of my mind; and there had been no additions to the church for some time. How I should proceed to make my mind known, occupied my mind: still I mingled with the brethren in their devotions, and my love to them increased, and it seemed as though I could stay away no longer. Feeling thus, I went to the village, thinking to call on the pastor. When I got to his house I could not summon resolution to go in, for fear others might guess my errand: so I passed by and returned. And on the next evening I passed again, and when near his house, I saw him, and he invited me in, I excused myself; but lingered opposite his house, talking with a neighbor. Again he came to the door and invited me in, and I excused myself; and he came the third time and said, William, you must come in, I want to see you, and I then went in, and I told him all how the Lord had been dealing with me. He seemed overjoyed, and asked if I desired to come before the church, and be baptized. I told him I did, if the church could receive me. On the next Saturday was church meeting; and meantime the news spread, it being told to my father; and Dea. John West came to see me, and to rejoice with me. At the church meeting I related a little of what the Lord had taught me, and was received for baptism, and was baptized on Sunday afternoon, in presence of a large and solemn audience; and then, like the Eunuch, I went on my way rejoicing. I was then in the sixteenth year of my age. After this there were frequent baptisms through the summer, and many of my friends professed a hope in

Christ, and were added to the church. At that time there were no anxious-benches used in the Square Church, although I believe they were introduced by a previous pastor. But God seemed to carry on this revival, without any such aid. Our meetings for prayer were solemn and impressive. In the meetings I took an active part and enjoyed them very much, and I delighted in the conversation of the brethren who were sound in the faith, and established in the truth. Thus six years of my youthful life were passed; with the exception of my follies, which were too frequently manifested, causing me many bitter tears. At the age of twenty-two I married my present wife, who was a member of the same church. During the next two years an effort was made by a number, to withdraw from the Central New Jersey Association, but they failed, there being a majority against it, many having become tainted with the *means doctrine*, which had been gradually creeping into the church. Although the truth had some able defenders there at that time, who labored to avert the vortex into which they were plunging. This led me to examine the scriptures, by which I became satisfied that there are no means of salvation except such as God uses himself, and these he always makes effectual; and that the means doctrine is a pernicious heresy, which brought into the churches many influences which are destructive to true piety. At about this time several prominent members left the church, among whom were, Deacons, T. Hooper and J. West, with others, because they could not walk in full fellowship with them. About this time I moved to Clarksville, near Penn's Neck Church, and took a letter from the Square Church where I had been a member eight years, and joined the Penn's Neck Church, hoping to find a more congenial home; but in this I was much disappointed, for they were much more corrupt than the church I had left. Here I felt like a pilgrim in a strange land; finding no traveler with whom I could agree. They all seemed to be joined to their idol, (means) and had forsaken the right way of the Lord. All expostulation against their course was vain. Here, however, I held my membership about four years, and then obtained a letter to any church of the same faith and order. Soon after this, I moved to Ewingtown, where I now reside, and attended the First Baptist Church in Trenton, N. J., not knowing that I was living within reach of an Old School Baptists meeting. We reluctantly presented our letters to that church, and were received. Here I found but very little gospel preaching, but much that was calculated to please the world. I heard but little preached of man's depravity, or of God's almighty power; or of the work of the Holy Spirit in quickening sinners. They seemed to preach as a Savior, one whom they represented as having actually accomplished nothing more than to make a way possible, leaving the sin-

ner to accept or reject. But such is not the Christ, who came to save the lost. I feel, and know by experience, that God has loved his people with an everlasting love, and therefore with loving bands hath drawn them. There were some members there who had formerly been members of the Square Church, with whom I had been intimate. I labored to convince them of the truth, but it was labor in vain. O how I longed for the company of brethren with whom I could agree, and walk in sweet fellowship with. I found great consolation in reading the "Signs of the Times," which I had been in the habit of reading from about the time I first made a profession of religion. At this time I read these papers with peculiar satisfaction; for I felt joined with them in spirit, and rejoiced that there was a people who knew and loved the truth. I had heard much said against the Old School Baptists, but learning that there was a church of that faith about eighteen miles from me, I determined to go and hear them for myself. I set out one Sunday morning, enquired the way, and arrived at the place after the preaching had commenced. I was glad to find the seats were free; and no distinction made between the poor and rich. I took a seat and listened attentively to the preaching, which was set forth in great faithfulness, and which was refreshing to me. After this I went a number of times to hear Elder P. Hartwell, and my soul was truly fed. I then felt to say to them as Ruth said to Naomi, "Entreat me not to leave thee," &c. I asked the church at Trenton, for a letter to the Hopwell Church, which they refused on the ground that that church was not of the same faith and order. After much persuasion by them to remain with them, which I could not do, I asked them to give me a letter recommending me as they might feel disposed; this they also declined. Then their minister, Mr. Dunbar, heaped loads of abuse on the Old School Baptists, whom I tried to defend as well as I could. This ended my membership with that church, where I had held my membership about two years. Soon after this I went to the Hopwell Church, and related my experience, and was received and baptized in the fellowship of that church, whose kindness and fellowship I have enjoyed until the present time, which is about fourteen years; and I still hope to enjoy it while it shall please the Lord to allow me to remain among them. "Behold how good and how pleasant it is for brethren to dwell together in unity." Being all of one mind, and one heart, keeping the unity of the spirit in the bond of peace. May this be long our happy lot, and may the Lord bless us abundantly with all his Israel, according to the riches of his grace in Christ Jesus our Lord, is the prayer of one who loves the truth.

Now, Brother Beebe, if you think this worth publishing, you can publish it, but do not crowd out better matter.

WM. C. TINDALL.

LOXA, Coles Co., Ill., Feb. 18, 1867.

BROTHER BEEBE:—Permit me once more through the columns of the "Signs of the Times," to address a few lines to the saints, and faithful in Christ Jesus, located in the different parts of the habitable domain, unto whom, together with yourself, be grace, mercy and truth, from God our heavenly Father, through Christ Jesus the Lord.

Dear brethren, it is with joy, thanksgiving and praise to God, who moves so mysteriously in the armies of heaven, while consummating the work that he hath ordained, that I embrace the present opportunity to say a few things which I hope through the grace of God that is in you, may redound to your comfort, encouragement, and strong consolation; that your joy may be full, your hopes revived, and your pure minds aroused to a faithful remembrance of those precious things which you have seen with your eyes, heard with your ears and handled with your hands, of the "Word of Life;" if so be, the light of heavenly wisdom be not entirely obscured from me; for in the absence of the true Light, or the unction of the Holy One, I am unknown to my brethren, and they to me, and cannot comprehend the promises of God, explain his ordinances, nor yet profitably discharge the various duties that devolve upon the servants of the Most High. But, dear brethren, kindred in Christ, who walk not after the flesh but after the spirit, if God has called me by his grace to preach the unsearchable riches of Christ, testify of his mercy and wisdom among the Gentiles, and declare his righteousness to a people that shall be born, I have the heavenly assurance that I shall lack for nothing to enable me to consummate the work assigned me in my Master's kingdom. False teachers may come up in every shape and form, the mystery of iniquity prosecute with astonishing fury its direful work; numberless prowling wolves, eager for prey force themselves into our midst, and the sullen enmity of all the hosts of the alienated foes of heaven excited to action against me as a faithful minister of the New Testament, if sustained by the power and grace of an omnipotent God, I have nothing to fear. None of the weapons raised against me shall prosper. Carnal weapons were not made for God's ministers; but with the shield of faith, the helmet of salvation and the sword of the spirit as his armor, he is invulnerable to all the evils that may come against him. The armor with which they are clad is from the rich and exhaustless stores of heaven. "Their righteousness is of me, saith the Lord." And while this is the case, they may well take courage from the language of the blessed Redeemer, which says, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you, *falsely*, for my sake." It is not always though, that they can grasp the promises and lay hold of the truth. What seems bright and full of meaning at one time, may, subsequently, under dif-

ferent circumstances, reveal little or nothing to our understanding. The truth of heaven, however does not thus change from time to time; it is poor, sinful and rebellious man that brings on the conflict, and then, perhaps, the promises are for a time hid from their view. I have sometimes when in deep distress, almost concluded that my case was an abandoned one, and that the ordinances, blessings and privileges of the Lord's house did not belong to me. Although I had indulged in the practice of them a little, and enjoyed some sweet communion and fellowship with the faithful disciples of Christ at sundry times, in the exercise of them. But perhaps I had mistaken the shadow for the substance, and after all had no just right to the ordinances of the kingdom. How long I should struggle with those doubtful disputations of mind, God only knows, did not the unerring spirit, occasionally, through the medium of Christ our Head, convey evidences of enduring mercy treasured in the vaults of heaven, where robbers dare not come, nor thieves break through and steal. Yea, evidences that God for Christ's sake hath pardoned my sins; that the Lord is my shield, my refuge and my strength. When God put his words into the mouths of his holy prophets, and commanded them to speak, at the same time he gave them ample assurance that of the wicked they should not be afraid, "for I will be with thee to deliver thee, saith the Lord." The terrors of the fiery furnace, the perils of the lion's den, the pains of incarceration, and the unutterable horrors of inquisition all disappear suddenly, when the light of heavenly wisdom reveals to us the fact, that Jesus is near, sweetly whispering, "My grace is sufficient for thee." That "as thy days, so shall thy strength be." These encouraging words sustained the people of God in olden time; even so will they comfort his saints, his chosen, *his servants*, in this day of darkness, delusion, and blind stupidity, when men, *ungodly men* with lofty pretensions to christianity, but having men's persons in admiration, and teaching for doctrine the commandments of men, oppose the legitimate truth of heaven, and who denounce the sovereignty of God as intolerable, unequal and unjust, are seen standing in the high places, leading astray the unwary, training the popular mind to receive their *spiritual gifts*, and would, if it were possible, deceive the very elect of God. Yea, they glory in their own achievements, rejoice in the works of their own polluted hands, and ignorantly worship their own self-constituted idols instead of the one only true and living God as did the prophets, apostles, and disciples of Christ, of old; and, dear brethren, as I hope we continue to worship to this day. These paragons of human perfection trust their own righteousness, carnal ordinances and worldly institutions to qualify them for the presence of God. Says one of them, a missionary sent out by the Board from Pennsylvania, a few days

since, to the writer, "Sir, you *presume entirely too much* upon the love of God to carry you through; it will not do, for we *must* be up with the times; your theory will not succeed in this enlightened age." Thus showing conclusively, that to preach the Word was not his business, and to stay upon God, he did not choose. This, however, only fulfills what the apostle said should be, viz: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

God is love. He has loved his people with an *everlasting* love, and with tender compassion he draws them by his loving kindness into his banqueting house, where his banner over them is love. While they were sinners he loved them and gave himself for them. Brethren, do you, *can* you *presume* too much upon the unspeakable love of God? Is not your hope, the anchor of your soul, which you would not exchange for worlds, suspended *entirely* upon that matchless love? Yes, you have learned in your experience that

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

Unlike your enemies, you have no confidence in the flesh, for your own righteousness is as filthy rags in the sight of God. Then methinks I hear it said from the least to the greatest, in my Father's kingdom, "Their rock is not as our Rock, even our enemies themselves being judges." "For their vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall; their wine is the poison of dragons, and the cruel venom of asps." Of the gall of bitterness and the bonds of iniquity, you have been made acquainted in your experience. You have also drank deeply of the wine of affliction, tried the crumbling rock of human perfection, and you have sadly realized the poisonous venom of asps that lurked under your lips. You carefully tried every refuge of lies to escape the demands of heaven against you; but in all your strange devices you were the subjects of disappointment; for you realized to your sorrow that "the bed was shorter than a man could stretch himself upon it, and the covering narrower than a man could wrap himself in it." That "by the deeds of the law no flesh should be justified," and that "you were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers, but by the precious blood of Christ," who entered into the holiest of the holy, *once for all*, having forever satisfied the demands of justice in behalf of his chosen bride. "By one offering he hath perfected *forever* them that are sanctified." The law of the spirit of life in Christ Jesus, makes them free from the law of sin and death; "for what the law could

not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh; and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit."

But, brethren, I have written thus far, whether for your comfort or not, God only knows; but of one thing I am certain, that is, "All things work together for good, to them that love God, to them who are the called according to his purpose." And that the spirit helpeth our infirmities, and maketh intercession for us according to the will of God. "If God be for us, who *can* be against us? who shall lay *anything* to the charge of God's elect? It is God that justifieth: who is he that condemneth? who shall separate us from the love of God? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in *all* these things, we are more than conquerors, through him that loved us. And I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God that is in Christ Jesus our Lord. Peace be to the brethren, and love, with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Yours, in the bonds of affliction,
JOHN G. SAWIN.

WILLIAMSTON, N. C., March 22, 1867.

DEAR BROTHER BEEBE:—I have felt for a long time a desire to write to you, and were I competent for the task, my pen would be that of a ready writer. I feel altogether disqualified to express the emotions of my heart. Trials and afflictions, many and various have encircled my pathway since I last wrote you. Our once peaceful and happy land has been rent from centre to circumference; war and bloodshed have desolated the fair South, and left thousands upon thousands homeless and friendless; the bleeding and aching hearts are remembered in heaven, the moans of the widows and orphans scattered throughout the whole land, are known only to God. Although the clouds of war which have darkened our political horizon have seemed to pass over for a little season, and the clash of arms are silent, yet clouds still more gloomy and perhaps more threatening are still lowering, and they may yet break forth with ten-fold more fury upon us. But he who holds the destinies of nations, in his own hand has said, "Vengeance is mine; I will repay saith the Lord." The wrath of man shall praise him, and the remainder he will restrain. When I reflect upon the past, and look forward at the prospects of the future, I cannot refrain from writing, notwithstanding my weakness and unworthiness, for the time may be near at hand when the privileges we now enjoy may be taken from us, and we may not be allowed to communi-

cate with our dear friends nor the dear people of God. My heart is full, and my eyes overflowing with tears while I now hold my pen. The deep emotions which filled my heart when first receiving a number of the "Signs of the Times" after being cut off from the privilege so long a time, cannot be told; every word as I read seemed as apples of gold in pictures of silver. How soul cheering have the communications of the dear brethren and sisters been to my disconsolate heart; they seemed ten-fold more precious than they ever did before. It seemed to me that I could discover such a growth in grace, so much brotherly kindness, so much affection and sympathy for their companions in tribulation, that it of a truth might be said, behold how these love one another. It really seems to me that when the brethren and sisters write, that their pens are dipped in the fountain of redeeming love, and they give evidence that they drink freely of the waters of salvation, and eat abundantly of the heavenly manna, so that they grow and thrive as the cedars of Lebanon. The graces of the Holy Spirit seem to abound, and may they increase more and more to the praise of the riches of his grace. Those heavenly principles which unite all the children of grace, shine more abundantly in the hours of deep trial and affliction. When I would turn over the pages of the "Signs of the Times" and read so many names of dear brethren and sisters with whom I have formerly met in sweet communion in days gone by, and many whom I have never seen, my soul has been ready to exclaim, "O give thanks unto the Lord, for he is good, for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." So many of the dear brethren and sisters still live to extol the wonders of redeeming love and the beneficent care of our heavenly Father amidst the gloom and thick darkness which has hovered over us for a long time, and which has shaken the world. But many of the faithful have found their long sought rest in the pure clime of unsullied day, where sickness and death will never be known, and where wars have passed away. They no longer sigh and wrestle hard as we do now with sins, and doubts, and fears, nor wet their weary couch with tears. Could we see those happy spirits as they are now basking in the sunshine of immortal glory, and casting their crowns at Immanuel's feet, and drinking at the fountain of eternal love; I say, could we behold them, the enraptured vision would be more than we could bear in this martial state. But we may rejoice if we behold that star which points to the far off land of rest. O, my brother, how blessed is the reflection to the child of God, that this world is not his home, but he is constantly looking forward to that rest which remains for the people of God. I feel to thank the Lord that brother Beebe is still spared as a faithful sentinel upon the walls of Zion, and

to cry, "Watchman, what of the night?" You have not yet had your discharge, although many of your faithful companions in tribulation have been called to lay off their armor and engage in higher and holier duties. Your toils and labors, my brother, have been unceasing, but the cause in which you are engaged is glorious, and may well demand an angel's tongue. Well may you rejoice in tribulation and persecution; all will be paid when you hear the welcome plaudit, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." If it were the will of the Lord, I would rejoice to hear you once more proclaim the blessed gospel of Jesus, and see your face again in the flesh, together with very many more of the faithful in Christ. I wish our brethren in the ministry could visit the churches in the South; we are weary and faint, we have felt affliction, and sorrow upon sorrow; yet have sweetly verified the words of the psalmist, "God is our refuge and strength, a very present help in trouble." If he be with us we need not to fear, "though the earth be removed, and though the mountains be carried into the midst of the sea." Yes, he has been with us when passing through the deep waters of affliction, when wave after wave has passed over us and we have felt to exclaim,

"I would not live always—I ask not to stay,
Where storm after storm, rises dard o'er the way."

But how blessed when we can feel to bow with humble submission to our heavenly Father's will.

My dear elder brother, as weak, helpless and unworthy as I feel, yet my hope though faint, rests on Jesus, he is the anchor of my soul.

"Other refuge have I none;
Hangs my helpless soul on thee."

Grace, Grace is a charming sound to me. My leanness is great, and my short-comings without number, and were it not for grace, free grace, I should be lost in the labyrinth of despair. Yet under the shadow of that Rock under which the weary pilgrim takes rest, does my weary, faint, sin-sick soul find shelter. If I had to look for help any where else but Jesus, I should give up all for lost; my case is too desperate for any other physician. We cannot think too much of our glorious High Priest. O for grace to love him more, and serve him better, and lie humbly at his feet and receive instruction from his lips. I feel to enquire, "Watchman, what of the night? do you think the time ominous to the church of God? do you think the set time to favor Zion is near at hand, when her waste places will be restored, when her converts shall be multiplied as the drops of the morning dew? tell us, O tell us what you think, and sound the alarm in God's holy mountain. It is indeed soul cheering to hear of the gathering in of the precious lambs of the fold, in many places. God will carry on his own work, and blessed be his most holy name. The man of sin has got to be destroyed by the brightness of his coming

and the glory of his power. Antichrist has yet to fall, and the glory of Christ's kingdom will appear as a city set upon a hill, which cannot be hid. The blessed Shiloh will gather in his elect from the four corners of the earth, and there will be one fold and one shepherd. "Glorious things of thee are spoken, Zion, city of our King."

Dear brother, will you please excuse my weakness, and remember me, although unworthy, to all the faithful in Christ, and at the throne of grace. Mr. Hassel has been absent North, over two weeks; he hoped to meet you before he returned. My love and kind regards to all your dear family.

Your unworthy sister in a faithful Redeemer,

M. M. HASSELL.

OWENSVILLE, Ia., Feb. 22, 1867.

VERY DEAR BROTHER BEEBE:—I saw an article in the sixth number of the present volume of the "Signs of the Times," written by our dear old brother, J. F. Johnson, in which he mentions my name, and in doing so, brother Johnson has certainly done me great injustice. I do not think that our dear old brother has any personal bad feelings towards me, that would lead him to misrepresent me, and therefore place me in a false light before the readers of your valuable paper. No, I do not think he has, nevertheless he has done so. Brother Johnson says, "Elder Strickland enquired through the "Signs of the Times" some time back, whether there was a church to be found in prosperity, where the doctrine of election and predestination was harped upon." From the quotation, the impression is made that I do not preach said doctrine, nor believe it, and moreover, that I believe that wherever they are preached, they tend to wither and blight the church. I say again, that I do not think that brother Johnson would do any thing to my prejudice, knowingly; but I must say, that if brother Johnson's word for truth and veracity were suspended on his showing where and when I ever made such an enquiry conveying any such an idea, it would hang trembling in the scale for a long time. Come, brother Johnson, you are getting old, and cannot see, probably as well as you used to. Put on your glasses, my brother, and take another look at my language. If you will, you will find that there is a little qualifying word in my enquiry, that changes the whole meaning of the sentence; and for the edification of brother J. and others, I would say, that the word "only" is by brother Johnson left out, and thereby I am placed in the light of denying the soul cheering doctrine of election and predestination. I have never denied those fundamental principles of truth, nor have I shunned to declare them from the stand, as all my brethren know, who have heard me try to preach, for the last fifteen or twenty years. Brother J. says his churches are prospering, and he preaches those doctrines. But does he preach

nothing else—"only" election and predestination? No, brother Johnson I imagine, does not stop here, but goes on to show how that in perfect harmony with those glorious doctrinal truths, grace reigns, in bringing sinners from darkness to light, and those who sometimes were afar off, nigh by the blood of Christ; and even here he does not stop, but exhorts his brethren to love and good works. My observation for a number of years has convinced me that the doctrine of election and predestination tend as much to the establishment, comfort, and edification of the church of God, as any one of the three grand divisions of the gospel system; but excuse me for saying that I never knew a church to prosper where doctrine, and doctrine "only" was preached; and this was my enquiry. If there is such an instance any where, it is only a proof of my ignorance, and not an evidence of my denial of those great and fundamental truths that I have been trying to set forth at times, for the last fifteen years. I have always thought that my gift (if I had one) was more experimental and practical, than otherwise; yet I never have evaded or shunned to preach the doctrine, as held by Old School Baptists, and preached by as able ministers as can be found in any part of our country. I have thought, and did at the time I wrote the article above alluded to, that there were some ministers that dwelt too much on doctrine; in this, however, I might have been mistaken. My zeal for the prosperity of the cause may have led me to say too much, and to lead some to think that I did not endorse the doctrine held by the Baptists with whom I stand connected; but I never have doubted the truth of their doctrine, nor shunned to declare it. If I thought it would be a matter of any interest to the brethren abroad, I would state in conclusion, that the good Lord has, and is still, I trust, visiting some of our churches with a refreshing from his presence. I am inclined to think if brother Johnson, or any other brother who may entertain any doubts as to how we stand, here in Southern Indiana, will come among us, all his doubts will be removed. Brother Johnson, come and see us; it shant cost you a dollar, we will defray expenses—and the same invitation is extended to you, brother Beebe, come and see us, we will pay your expenses. Brethren at a distance have become scared: I tell you brethren, there is no danger—positively no danger.

Your brother in Christ,

JAMES STRICKLAND.

MEMPHIS, TEN., April 5, 1867.

DEAR BROTHER BEEBE:—Yours came duly to hand; and it gave me much pleasure to learn that you and the brethren and sister generally remain steadfast, not only in faith and practice, but also in christian love and affection for your brethren in the South, who are of the same faith and order. Although in a different section of country, we have the demonstrative evidence that locality, cir-

circumstances, war, devastation of property, loss of friends, heights, depths, principalities, or powers, nor even death itself can separate the children of our God. Ye are complete in him, whether in this mortal state, in death, or in the haven of eternal felicity; there is but one law for the church in whatever country, climate or condition.

I believe that during the progress of the war, the old order of Baptists north and south were one. There was no difference. All other denominations north and south divided; but I thank God the old Baptists were one. One with him who is their Prince and Savior. Bone of his bones, and flesh of his flesh. He the Head, they the members. Born not of blood, nor of the flesh, nor of the will of man; but of God; therefore the children of God are not the children of the flesh, but of the spirit.

I wish to be remembered to the dear children of God in the churches of your vicinity, and to all who love our Lord Jesus in sincerity, every where. I desire to hear from you, and your family. Address your letters to me to the care of D. H. Townsend, 256 Front Row, Memphis.

Yours in christian ties.

E. A. MEADERS.

AN APPEAL TO OLD SCHOOL BAPTISTS.

WEST MILFORD, N. J. April 29, 1867.

ELDER G. BEEBE:—Dear brother, if one so unworthy may address you in such endearing terms.—On the 22, of April 1867, our section of country was visited by a most dreadful hurricane; sweeping up trees by the roots; breaking them in pieces; hurling rails up in the air out of sight, and coming in contact with my house, tore it to atoms; breaking my furniture to pieces, and blowing my clothing away, leaving me in very destitute circumstances. My wife and four children were all in the house, but God saved their lives. If you will publish my disaster in the "Signs of the Times," and request the people of God to help me a little, I shall be very thankful. If they feel to help me, let them contribute to you, and I will call and see you soon.

Yours in hope of a better country beyond the grave.

HIRAM J. PAYNE.

MINERAL SPRINGS, N. Y. April 9, 1867.

MESSRS. EDITOR OF TIMES. This is the 2d., & last time that I have, written to you or shall write, to you, not to keep sending me your paper you have sent it to me 2 yrs or more without any Pay and I guess you had better stop

J. S. MIERS

REPLY.—If Mr. J. S. Miers, had really desired to have his paper discontinued, it would have been an easy matter to inform us, that he was receiving it at Cobleskill Centre, N. Y., as we have no such post-office on our list as Mineral Springs, N. Y. Four dollars is justly due us; but we will not exact it from one of his amiability.

[Ed.]

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1867.

"BE STILL AND KNOW THAT I AM GOD."
Psalms xlv. 10.

In listening to the excellent discourse of brother William L. Benedict, preached at the funeral of our lamented grand-daughter, on the sixteenth ultimo, from the words at the head of this article, the subject was opened with more sublime beauty and awful grandeur than we had ever before discovered in it, although we had on several occasions used the same words as a text; and sometimes with considerable liberty. But when our esteemed brother was enabled to apply its salutary instruction, admonition and consolation, more directly to the grief-stricken circle of mourners, in which we were included, there seemed to be a power in the text as issuing from the mouth of God himself; perfectly irresistible, and full of divine majesty.

It is not our intention to repeat the discourse, for we feel incompetent to do so; but simply to record some of the leading presentations to our mind, at the time, and subsequently. Truly, to know God is eternal life; as our Savior has said, "And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." The admonition is therefore clearly addressed to such only as have received the gift of God, which is eternal life, through Jesus Christ our Lord. The apostle John gives us an infallible criterion, or test, by which every saint may discriminate between the spirit of truth, and the spirit of error.—"He that knoweth God, heareth us;" that is, all who know God recognize the high authority of the apostles who are divinely inspired by the Holy Ghost to rule in judgment, upon the twelve thrones of the house of Israel. "He that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error." Whatever a man's profession or his works may be, we have no lawful right to recognize him as a child of God, or to fellowship him as such, if he is not governed and controlled by the authoritative mandates and decisions of the apostles of our Lord Jesus Christ.

A saving knowledge of the true God cannot be attained by any study or application of the natural mind to the instruction of men. No man can teach his brother, his neighbor or his child, saying, "Know the Lord," for, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Mat. xi. 27.

When the apostle Peter, in behalf of the disciples, declared his and their knowledge of the Father and the Son, Jesus answered and said unto him, "Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Mat. xvi. 17. "For God, who commanded the light to shine out of darkness, has shined

in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. Christ is himself the brightness of his Father's glory, and the express image of his person. Heb. i. 3. "Who is the image of the invisible God, the first born of every creature." Col. i. 15.

The words of this text, imply that a knowledge of God will check and silence our murmurings, and cause his children, like the Psalmist to say, "I was dumb; I opened not my mouth, because thou didst it." Psa. xxxix. 9. Or, like Eli, "It is the Lord, let him do what seemeth him good." 1 Sam. iii. 18.

All who by experience and revelation know him who is "The true God and eternal life," 1 John v. 20, know he is too wise to err, and to holy and righteous to be unjust; and having this knowledge they can confide in him, and passively accept whatever of good or evil his hand deals out to them. Job ii. 10.

Let us consider the awful import of the words "I am God." A Spirit, infinite and eternal, Self Existent, Independent, the Creator and upholder of all things. Author and possessor of all conceivable and inconceivable perfections. High on his imperial throne; the "High and lofty One that inhabits eternity, whose name is Holy." Who has created all things for himself, and for whose pleasure alone all things are, and were, created. Who doeth his pleasure in the armies of heaven, and among the inhabitants of earth. The sceptre of whose authority he sways over all beings, all worlds, and all events, with irresistible power, and unerring wisdom and righteousness. Whose absolute providence and decrees embraces the very hairs of our heads, unalterably fixes the number of them, and makes it perfectly impossible that one of them can fall from our heads without an order from his throne.

"Life, death and hell, and worlds unknown, Hang on his firm decree."

Nothing exists independently of him, and all things that do exist in heaven earth or hell, he has caused to exist for his pleasure, and all by his power shall subserve the great purpose for which he has brought them into being. His hand garnished the skies, and laid the foundation of the universe. The sun, moon and stars, are the works of his fingers. The earth and seas are his, and he made them.

"God is a King of power unknown, Firm are the orders of his throne; If he resolves, who dare oppose, Or ask him why, or what he does?"

He wounds the heart, and he makes whole; He calms the tempest of the soul; When he shuts up in long despair, Who can remove the heavy bar?

He frowns, and darkness veils the moon, The fainting sun grows dim at noon; The pillars of heaven's starry roof Tremble and start at his reproof.

He gave the vaulted heaven its form, The crooked serpent and the worm; He breaks the billows with his breath, And smites the son of pride to death.

These are a portion of his ways, But who shall dare describe his face?

Who can endure his light? or stand To hear the thunders of his hand?"

"By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways, but how little a portion is heard of him? But the thunder of his power who can understand?" Job xxvi. 13, 14.

To know then that God is all this, and infinitely more; that inspired prophets and holy apostles have only been permitted to tell us of *parts of his ways*, while the thunder of his power is yet unexplained to mortals, is calculated to seal up our lips in silence, and fill our hearts with the most profound reverence in his awful presence.

"Earth from afar has heard his fame, And worms have learnt to hush his name; But, O the glories of his mind, Leave all our soaring thoughts behind."

To know that the Lord is God, is to know, not only in a general, but also in a particular sense, that he is the supreme Ruler of the Universe, that in all minute things, as well as in things of greater magnitude, he executes his sovereign will and pleasure, leaving nothing to chance, or uncertainty. The sparrow cleaves the air in the precise track marked by the counsel of God with no less certainty than the blazing sun fills his fixed orbit in the heavens. Poor blind mortals gaze, wonder and are confounded in the contemplation; but God declares the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure.

But we propose to contemplate this profound subject in the connection in which the inspired psalmist has presented it in the psalm in which the text occurs.

"God is our refuge and strength." Can any refuge be so secure, so safe, so perfectly reliable? God who is every where present, must surely be a very present help in all our troubles. Pursued by sin, by Satan, by doubts and fears, we find no efficient refuge short of God. He is our Rock, and his wings are spread for our defence, and however weak and trembling in our selves, God is our Strength. He is the Strength of our life, the Strength of Israel, and we are assured that "The Strength of Israel will not lie." He will not betray our confidence in him, for, "They that trust in him shall be as mount Zion which cannot be removed, but abideth forever." Psa. cxxv. 1. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psa. xci. 1. And the psalmist says, "Lord, thou hast been our dwelling place in all generations; even from everlasting to everlasting, thou God." Psa. xc. 1. This assurance of safety and protection is enough to banish our fear. Of what can we be afraid, if he who holds a perfect control of all powers, and influences, is our Refuge? A refugee cannot be unsafe if his refuge be invulnerable; for a refuge must first be stormed and captured before the refugee can be imperiled. And this hope have we, as an anchor of the soul, both sure and steadfast, who

have fled for refuge to lay hold on the hope set before us. Sin, death and hell, the world, flesh and devil, doubts, fears and temptations, losses, crosses and bereavements, all may assail the child of God; and yet he can be still, rest confidently, for he knows that his Rock and Refuge is God. "Therefore" says the psalmist, "will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." What odds, where the earth shall rest, or whether it be dissolved and cease to be? God, not earth, is our refuge and strength, and God cannot be moved nor overcome; and as he is not moved, so neither can his holy city, the holy place of the tabernacles of the Most High be moved by any or all of the commotions, or convulsions of the earth: for, "God is in the midst of her; she shall not be moved; God shall help her, and that right early." The wicked are like the troubled sea that cannot rest, or be still; because the earth does not know that he is God. Yet, though the waters of the sea roar and be troubled, and the mountains of the earth be shaken with the swellings thereof, the river which proceeds from the throne of God and the Lamb, whose waters of life are clear as crystal, are tranquil, in their channel; for, "There the glorious Lord shall be unto us: the place of broad rivers and streams;" subject to no such turbulence, its peaceful, placid streams make glad the city of God. The Lord their Shepherd leads them beside the still waters. "The heathen, (those who do not know that the Lord is God, and therefore cannot rest) raged; the kingdoms were moved." But, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves; and the rulers (of the earth) take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Yet, notwithstanding all their rage, their counsel, their resolutions, their kingly power, and lordly authority, and their united assault upon the bands and cords, by which the church of the living God is bound together and secured in her impregnable fortress, the government of Christ shall tower above their rage and violence; for, "Yet have I set my King upon my holy hill of Zion." The kings of the earth set themselves; but the government of God, in Christ his Anointed, God himself has set. And Christ shall rule them with a rod of iron, and dash them to pieces like a potter's vessel; so that they can never be reconstructed or put together again. The heathen raged, the kingdoms (or governments) of earth which set themselves against the Lord, and against his anointed, were moved. He who uproots the mountains and casts them into the midst of the sea, removes the established nations and

governments of the kings and judges of the earth; "the kingdoms were moved." How were they moved? We are told. "He uttered his voice, the earth melted." By the utterance of his voice, the world with all its kingdoms, nations, generations and powers were brought into being, and at the utterance of his voice they melt and pass away. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "The Lord of hosts is with us, the God of Jacob is our Refuge." With whom? With those who know that he is God, and who dwell in him: for he will never leave nor forsake them. God is in the midst of her; and she is safe. Do we ask for evidence that God who is our refuge is with us, and in our midst, and that he will help us right early? If so, "Come, behold the works of the Lord, what desolations he has made in the earth." Look at a deluged world in the days of Noah. Where now is Sodom and Gomorrah? What became of the Egyptian army that pursued Israel? Where are the Canaanites? Where is Moab, Babylon,—or any of the nations that opposed the armies of the living God? Can we review the desolations which our God has made in the earth, and doubt that he will, in due time, make wars to cease unto the ends of the earth? His word has gone forth in righteousness, and shall not be recalled; unto him every knee shall bow, and to him every tongue shall swear. All this will be accomplished without our aid: for what can we do to strengthen his hand, or subdue his foes? Yet, "The enemies of the Lord shall be broken to pieces; out of heaven will he thunder upon them." What had Israel to do when confronted by the Red Sea, hemmed in by insurmountable mountains on the right and left, and closely pursued by a mighty army in the rear? Stand still, was the command, and see the salvation of God. And even so, comes the command of God to his people. "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."

This whole psalm is replete with striking illustration of the power, wisdom and providence of God; giving testimony of what he is, and what he does in ordering and executing his government over all beings and all events. First his recognition of the exposure of his people to the violence of their adversaries, and the perfect security he has provided for them in himself as their refuge, and their strength. The faith and confidence he inspires them with, in him, to shield them from fear or dismay when his judgments walk the earth, remove the mountains, disturb the seas, and dissolve the world. Then the opening to his people the fountain of joy and salvation, whose overflowing supplies make glad the city of God, the holy place of his tabernacles. The assurance that God is never absent from Zion; God is in the midst of her, she shall not be moved; although the earth be re-

moved and the mountains deposited in midst of the sea. Her own inability to protect, or to avenge herself shall not imperil her safety; at any time, for God will help her, and that right early. In evidence of his power and faithfulness, "Behold what desolations he has made in the earth, and with what ease he can break the bow that is bent, or the spear that is aimed for her annoyance, and what peace he can command for her to the earth's most distant bounds."

Relying on God to do all this for her, she has no occasion to bestir herself, to bend a bow, or raise a spear in self defence; but, knowing that the battle is the Lord's, leave the whole result with him, and simply be still, be calm, be confident; for the race is not to the swift, nor the battle to the strong, therefore he that believeth shall not make haste.

We had designed in this article, to say something in regard to the manner in which the text was applied to our own mind, in relation to the melancholy death of our lamented granddaughter, at whose funeral it was used as a text. In addition to the appropriate application made by our beloved brother; a train of thoughts came forcible to our mind. In the knowledge that the Lord is God, and that we are to be still; to hush every murmuring thought, and leave all with him; we were led to contemplate his inscrutable providence in dealing with the children of men. Who hath made us to differ? Why are some more subject to diseases, physically and mentally, than others? "It was not because those Galileans, whose blood Pilate mingled with their sacrifices, were sinner above all the Galileans, that these things were suffered; or those eighteen on whom the tower of Siloam fell and slew them, were sinners above all men that dwelt in Jerusalem; that they were slain; nor was it either he that was born blind, or his parents that were sinners above others, that he was born blind, nor yet was it because the children of Rebecca had done any good or evil, that it was said of them, 'The elder shall serve the younger,'" as it is written, "Jacob have I loved, but Esau have I hated." "David speaks of the wicked who oppress and persecute God's children, as, 'God's hand and his sword.' What ever may be their malignant design; they can only go so far as wielded by the power and wisdom of God. They are used by him, as we use our hand, or sword, to execute our purpose. So are all the diseases, whether of body or mind, to which men are subject God's servants. They are employed by him to do his bidding. "Is there evil in the city, and the Lord hath done it?" "Shall we receive good from the hand of the Lord, and not evil?" The evils by him employed to chastise his children, or to scourge his enemies, embrace wars, pestilence and famines, together with all the evils that are brought upon us. Our troubles come not up unbidden out the earth, nor do our afflictions come on us by chance. Some

by physical disease are bowed down with pain and infirmity all their days, from the cradle to the tomb. Why is it? What is it? We call it a dispensation of divine providence, and however dark and mysterious to us, we dare not protest; for we know it is by the inscrutable judgment of God; therefore we feel admonished to "Be still and know that he is God." When others are diseased mentally, their reason dethroned, and in their irrational moments they do deeds of violence to themselves or to others, is it less providential? By no means. Insanity, or alienation of reason is as truly a malady, to which our nature is subject, and which comes as directly from the hand of God, as comes the Cholera, the Typhoid, or any other fever, or disease, and the consequences resulting are as fully appointed, as all other causes and results are. We cannot perceive that any of the human family ever came to their death by any other than the means appointed. A sparrow cannot fall, nor a hair from our head, without our Heavenly Father. God careth for sparrows as he cares for worlds. Our hairs are all numbered, as are the days of our pilgrimage on earth, so that we cannot pass our bounds. Nor can we by any possible care or foresight of ours add to our stature one cubit, make a hair black or white, or lengthen or diminish from the number of days which God has allotted us upon his footstool. When men die suddenly, human theology says they go unprepared to the bar of God; but divine revelation teaches us that "As many as were ordained to eternal life, believed." Jesus says "All that the Father giveth me, shall come to me, and he that cometh to me, I will in no wise cast out." No accident, casualty or fortuitous event, can interrupt the execution of the counsel of God; and he who falls in death by a thunderbolt; if an heir of salvation, will as certainly reign in glory with Christ, as though he were translated like Enoch or Elijah; and if not a subject of God's saving grace, would be no nearer to heaven, or likely to be saved if a thousand years were added to his days.

"Plagues and death around us fly,
Till He bids, we cannot die;
Not a single shaft can hit,
Till the God of grace sees fit."

God is immutable in his counsel, of one mind, and none can turn him; and it therefore becomes us to "Be still and know that he is God."

STOCK TO UNION Co., Ohio, April 1, 1867

ELDER BEEBE:—I desire your views on the election of God's children. Were they elected at the beginning, or not until they were converted to God? The doctrine here is that they are not elected until they are converted; but I cannot so understand it. I therefore ask for your views, or the views of some of your correspondents on the subject.

H. PHILLIPS.

REPLY.—It is well for the children of God, that their election does not rest on the views which may be entertained by uninspired men. Whatever men think or preach cannot change what God has spoken by his prophets and apostles on the subject. Holy

men have spoken as they were inspired by the Holy Ghost. Unholy men have contradicted the testimony of divine inspiration, and spoken against it as they are inspired by the devil. Our Lord Jesus Christ has informed us that the Spirit of Truth, which he would send them, is a spirit which the world cannot receive, because it seeth him not; neither knoweth him. John xiv. 17. Also he has said that when the devil "speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John viii. 44. And to the saints God has given a rule by which they know the spirit of truth and the spirit of error. It is this,—They that are of the world, speak of the world, and the world heareth them, "We" (the apostles) "are of God, he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the spirit of truth, and the spirit of error." 1 John iv. 5, 6. This rule is infallible, clear, plain and directly to the point: let us apply it. The apostle says "But we are bound to give thanks always to God, for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." 2 Thess. ii. 13. What he means by the beginning is explained Eph. i. 4-6: To the saints which are at Ephesus, and to the faithful in Christ Jesus." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

All who hear the apostles believe that God chose or elected his people in Christ before the foundation of the world, and these the apostle says know God. All who deny this doctrine, and who believe and advocate its opposite, are not of God, but are manifestly of the world, and are led by the spirit of error, which spirit of error is the devil, for he is, as we have proved, a liar and the father of lies.

No force of truth can convince them of the error they are in, for they are under chains of darkness, and the Savior says they cannot receive the Spirit of Truth, because they see him not, neither do they know him.

Those whom God has quickened by his spirit, and delivered from the power of darkness, and translated into the marvelous light of the Sun of Righteousness, and those only, are manifestly of the class whom God hath from the beginning chosen into salvation, through sanctification of the spirit and belief of the truth. All others are under "strong delusions that they should believe a lie; that they all might be damned, who believed not the truth but had pleasure

in unrighteousness.—2 Thess. ii. 11, 12. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her," (Rebecca,) "the elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated." So then it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy." Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" &c.—Rom. ix. 22.

Special Notices.

NEAR NEW CASTLE, Del., April 16, 1867.

BROTHER BEEBE:—In behalf of the brethren of the Bryn Zion Church, I wish to say to brethren abroad, that arrangements will be made to meet those who may be disposed to attend the Delaware Association, meeting with this church, and take them to and from the association. The trains from Philadelphia and from Salisbury will both be met on Tuesday evening at Clayton, the evening before the meeting. The train from Philadelphia now leaves Baltimore Depot at 4 p. m. The time is liable to be changed somewhat. From Baltimore, passengers had better come on Tuesday morning, leaving Baltimore at 7.25 a. m. (if I understand the tables) which train connects with Delaware Railroad about one mile below Wilmington. I presume tickets can be obtained at Baltimore, or any where on the Baltimore road. They will then change cars at the junction of the Delaware road, at about half past ten a. m. Passengers from all directions take tickets for Clayton. (Not Smyrna, as formerly.) We hope to see a full attendance both of ministers and others, and though we are but few in number, we will do the best we can to entertain them and make them comfortable. We will endeavor to have the train leaving Philadelphia on Wednesday morning at nine o'clock, met, although it will be too late for the forenoon meeting.

E. RITTENHOUSE.

BALTIMORE CO., Md., March 26, 1867.

BROTHER BEEBE:—Please invite the brethren generally, and ministers of our faith and order especially, to attend the Baltimore Association, which is to be held with the Warren Church, Baltimore Co., Md., beginning on May 15, 1867. Those coming through Baltimore City will take the 8-30 a. m. train to Cockeysville, where they will arrive at 9-30 a. m. Those coming Southward by the N. O. R. R. will take the York Accommodation arriving at Cockeysville at 9-15 a. m., where conveyances will be in waiting on Wednesday morning to convey them to the meeting.

Yours &c.

G. HARRYMAN.

Obituary Notices.

DIED.—At his residence, near Union, Boone Co., Ky., of pneumonia, April 8, 1867, our beloved brother, **JAMES C. WILSON**, in the 44th year of his age.

Brother Wilson was baptized by brother J. H. Walingsford, in January last; but, as I am informed, professed to have entertained a hope in the Lord Jesus, for near twenty years, and I think we may confidently say of our departed brother, that the "grace bestowed" on him was not in vain. It was exhibited in his pious, loving walk, and godly conversation. He was from the time of his baptism until stricken down by the disease which terminated in his death, permitted to enjoy much of the loving kindness of the Lord; and in death, resignation to the divine will. Sister Wilson and several interesting children are bereft of a devoted husband and kind father, and the church at Sandis a useful member. May God sustain our sister and her children under the deep affliction they are called to bear. Your brother in hope of life eternal,
J. M. THEOBALD.

DEAR BROTHER BEEBE:—Please publish the death of **Eld. Henry D. Banta**, who departed this life on the 21st day of January, 1867, aged 81 years, 11 months and 21 days.

He was an ordained preacher of the gospel of Jesus Christ for thirty-eight and a half years, and also a beloved and faithful pastor of the same church that ordained him, until his death. He was an affectionate husband of one wife, for sixty-three and a half years, who was a faithful help-meet to the last. He lived and died a firm Old School Baptist, trusting in the triumphs of the blood and righteousness of Jesus Christ; having no confidence in the flesh. He has left an aged companion, numerous offspring, many warm friends, and the church at Bethel to mourn their loss; but they are not left without some comfort, for they are fully persuaded that their loss is his eternal gain. If the limit of your paper would admit, I could relate many incidents of his life that would go to prove the nobleness of his character; but I forbear.

WILLIAM HOUSTEN.

CRAIG, Switzerland Co., Ia.

DEAR BROTHER BEEBE:—Please publish in the "Signs of the Times," the following:

DIED.—Dec. 31, 1866, **Walker T. Paxton**, aged eight years, nine months, and six days, ALSO, Jan'y 25, 1867, **Jim Eddie Paxton**, aged two years, three months, and fourteen days.

Both of whom were children of James E. and Mary E. Paxton. Their oldest and youngest child. Thus it was in the short space of twenty-five days, God in his providence saw fit to suddenly take from the embraces of the bereaved parents, two near and dear children. They were sprightly, promising children, and beloved by all who knew them. Especially were their parents devoted to them, for they were amiable, affectionate and obedient children; the eldest possessing more of man-like disposition, than that of a child; ever ready and willing to do his parents bidding, and often anticipating their wants and desires. He frequently talked to his parents about heaven, and wanting to go there when he died, with seriousness and sobermindedness uncommon for one of his age. Told his father a short time before he died, that he wanted to get a good education and be a preacher. It was a sad bereavement indeed; yet we should at all times cultivate a spirit of resignation to the will and dispensations of God. "Who declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure." And we should bear in mind that, "all things work together for good to them that love God." And in our tribulations, (for it is said that in the world ye shall have tribulations,) "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "For whom the Lord loveth he chasteneth,

and scourgeth every son whom he receiveth."

"Cease you mourners, cease to languish,
O'er the grave of those you love:
Pain and death, and night and anguish,
Enter not the world above.
While in darkness you are straying,
Lonely in the deepening shade,
Glory's brightest beams are playing
Round the ransomed spirit's head."

Your brother in tribulation,

J. W. PAXTON.

SALVISA, Ky., April 1, 1867.

BROTHER BEEBE:—I send you the obituary notice of brother **John Westin**, of Jay, Maine, who died March 27, at the good old age of 88 years. He was an Old School Baptist in his first experience, and never afterwards changed his sentiments. He was one of the doubting ones. It might be said of him, He was one of the poor in spirit most of the time. In his last time, he was calm and was not afraid to die. He could say, "Jesus can make a dying bed feel soft as downy pillows are." You know he has been a subscriber to the "Signs of the Times" many years. He was steadfast and immovable in the doctrine of grace, contending earnestly, that salvation is of the Lord. He had been infirm since twenty-one years of age; yet he has managed to secure a comfortable property. He is done with earthly associations, and gone to rest, we believe. Sister Westin still lives, but must soon follow; she suffers very much from a cancer on her face and on her hand. The Lord was pleased to give them one child—a daughter, who has devoted her life to the most tender and assiduous care of her parents; may God reward her for her labors of love, and sanctify this dispensation of his providence, to her good.

Brother Westin had not had the privilege of attending meetings with the church (by reason of having lost his hearing) for a number of years; but he was always glad to see the brethren, and to welcome them to his house and his heart. A good man has gone; a good townsman, a good neighbor, and a kind and affectionate husband and father. May the Lord sustain sister Westin, and carry her through safely, is the prayer of yours, as ever,

J. A. BADGER.

Subscription Receipts.

New York:—Mrs Thos M King 2, David G Clark 2, Wm S Colbert 2, H S Wilkison 2, Mrs Jane Purdy 2.....\$10 00
Maine:—D G Clark.....2 00
Pennsylvania:—S W Lindsley 2, M C Penney 2.....4 00
Delaware:—Calvin Jones.....5 00
Maryland:—Eld R C Leachman.....2 00
Virginia:—Eld Wm Carpenter.....8 00
Mississippi:—Hardy Stevens 4, Eld J J Halbert 2.....6 00
North Carolina:—B Bryan.....4 00
Georgia:—D G McCowan.....2 00
California:—Eld Thos H Owen.....4 00
Oregon:—Mary Phillips 2, Margaret Lewis 2.....4 00
Ohio:—Geo Brehm 2, John Barnd 24, J G Finley 1, Eld L B Sherwood 10, John L Graves 8, Jas Patterson 1.....46 00
Wisconsin:—Jas McFarland 2, Mrs M Dapp 2.....4 00
Indiana:—W H Beck 4, David Claypool 4, Joseph Billings 2, I P Jones 4, Wm A Smith 6.....20 00
Illinois:—S C Proctor 6, Wm H Corlew 2, D E Dodge 2, J H McGrew 2, S Neeham 2, S B Boggess 6, Wm Adkisson 2, A F Purvins 2, J P Lamb 5, 29 00
Missouri:—C M Freeman 4, A F Dudley 4, Chappell Gregory 2 50, Mary A Peel 70c.....11 20
Kentucky:—Eld J M Theobald 5, Eld T P Dudley 5, Wm Ashurst 2, Mrs M T Page 2, R W Howe 3.....17 00
Canada West:—John B Campbell.....2 00
Total.....\$180 20

Yearly Meetings.

A yearly meeting is appointed to be held three days with the Bethel Church, in Shelby Co., Ky., to commence on Friday before the first Sunday in June, 1867. Ministers and other brethren of our faith and order generally are invited to attend.

G. W. BROOKS.

Associational Meetings.

Baltimore Old School Baptist Association will meet with the Warren Church, in Baltimore Co., Md., a few miles from Baltimore City. On Wednesday before the third Sunday in May, (May 15, 1867) at 10 o'clock a. m., and be continued three days.

Delaware Association will meet with the church at Bryn Zion, near Smyrna, in Kent Co. Del., on Wednesday before the last Sunday in May (May 22 1867,) at 10 o'clock a. m.

Delaware River Association will meet with the Southampton Church, Bucks Co. Pa., about 17 miles north of Philadelphia, on Wednesday before the first Sunday in June, (May 29, 1867,) and be held three days.

Warwick Association will meet with the Warwick church, in Orange Co. N. Y., to begin at 10 o'clock a. m., on Wednesday after the first Sunday in June, (June 5 1867,) and continue until Friday evening of the same week.

Cheung Old School Baptist Association will meet with the Cheung church, at Waverly, Tioga Co. N. Y., on the Erie Railway, on Wednesday after the second Sunday in June, (June 12, 1867,) at 10 o'clock a. m.

Conference of Old School Baptists in Western New York, will meet with the Old School Baptist church at South Dansville, Steuben Co., N. Y., at 10 o'clock a. m., on the third Sunday in June, (June 16, 1867,) and continue until Monday evening the 17th.

Sandusky.—The Sandusky Old School Baptist Association, will meet with the Honey Creek Church, Seneca Co., Ohio, on Wednesday, after the first Sunday in June, 1867, and continue three days. Brethren coming on Tuesday, to Tiffin, Seneca Co., or to Bucyrus, Crawford Co., will be met with conveyance to places of entertainment, and to the meeting. LEWIS SEITZ.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

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Atlantic Cities and the West, Northwest, South and Southwest.
FOUR EXPRESS TRAINS DAILY!
460 MILES WITHOUT CHANGE OF COACHES BETWEEN
New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 19, 1866.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 30 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.
8. 30 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2 20 P. M., and arrives in New York 7 00 A. M.
2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.
6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M. Connects at Elmira for Philadelphia and the South.
11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12. 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

6. 00 A. M. New York Day Express, from Salamanca, Daily, (except Sundays.) Intersects at Hornellsville with the 5. 30 A. M. Day Express from Buffalo, and arrives in New York at 10. 30 P. M.
7. 10 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9. 40 A. M., and connects at Hornellsville and Corning with the 8. 30 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6. 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6. 40 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 30 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
10. 15 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 30 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
7. 30 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 1. 28 A. M., Rochester 11.28 P. M., Salamanca 12 (midnight) and Dunkirk 2. 22 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.
8. 45 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 18 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
4. 00 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5. 00 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 1. 25 P. M., Buffalo 1. 45 P. M., and Dunkirk 3. 22. P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.
5. 30 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
6. 30 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 12. 05 P. M., Buffalo 1. 45 P. M., Salamanca 1. 25 P. M., and Dunkirk 3. 22 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
7. 30 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Cure for Fever and Ague,
BILIOUS & LIVER COMPLAINTS.

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

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A G E N T S.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassas's Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.
Dr. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

Panola, Woodford Co., Ill.,
January 22, 1866.
MRS. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague. S. R. PATTON.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all. L. BRINK.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure. A. H. CORWIN.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since. JOSEPH KIRKPATRICK.

Hopewell Female Seminary

FOR YOUNG LADIES,
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Elizabeth H. Boggs, Principal.

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REFERENCES:

Eld. G. Beebe, Middletown, N. Y.
Eld. P. Hartwell, Hopewell, N. J.
Eld. Wm. J. Parington, Washington, D. C.
James Towles Esq.,
Eld. G. Conklin, Kingwood, N. J.
Eld. E. Rittenhouse, Chippewa, Del.
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., JUNE 1, 1867.

NO. 11.

SELECTED POETRY.

A BETHEL PRAYER.

Nearer, my God, to thee;
Nearer to thee!
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee.

Though, like a wanderer,
The sun goes down,
Darkness comes over me—
My rest, a stone;
Yet in my dreams I'd be
Nearer, my God, to thee.

Then let the way appear
Steps unto heaven;
All that thou sendest me,
In mercy given,
Angels to beckon me
Nearer, my God, to thee;
Nearer to thee.

Then with my waking thoughts,
Bright with thy praise,
Out of my stony griefs,
Bethels I'll raise;
So by my woes to be
Nearer, my God, to thee.

Or if on joyful wing,
Cleaving the sky,
Sun, moon and stars forgot,
Upwards I fly,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee.

LIGHT IN DARKNESS.

Teach me to trust thee when I cannot see
Nor realize, indeed, that thou art mine;
Teach me not only that thy blood can free
From sin's dark guilt, but from its reign
within.

As one awaking from a fitful sleep,
I suddenly perceive, by light of day,
Myself forsaken. O, dear Lord, I weep,
How bitterly, to find thee far away.

O condescend to teach me! Do not say,
"My wayward child, to idols join'd, I
leave."

No! Rather tear my idol gods away;
Heal my backslidings; graciously receive.

Yea, more. Teach me, O Christ, to fix on thee
My heart of hearts, my soul's most ardent
love;

The faint reflection of that love to me,
Which waters cannot quench, nor floods
remove.

Teach me by any means, how'er severe;
I would be grateful for thy sternest rod,—
For present pleasure more than pain I fear;
It lures my yielding heart from thee, O God.

O God, O could I always feel thee mine,
My life would be a "sacrifice of praise;"
A heavenly light around my path would
shine,
Irradiating e'en my darkest days.

But, if in darkness still I must pursue
My weary journey on life's devious way,
At eventide let there be light in view,
Shining more brightly to the "perfect day."

CORRESPONDENCE.

NEWARK, Del., Feb. 21, 1867.

BELOVED ELDER BEEBE:—By request of my dear father (Elder Thos. Barton) I enclose to you a letter from sister Mary S. Campbell, who, with her sister, Maggie Campbell, were baptized by him in the fellowship of the Welch Tract Church, on the first Sunday in August, 1866. The letter, as you will perceive by its date, was written previous to that time, and was, I am confident, designed alone for him, but having the privilege of reading it, and having received much comfort therefrom, I had a great desire that it should be published. I asked for consent; she replied, "I will leave it with your father to do as he thinks best." Hence this request for its publication. My mind was deeply exercised when I read it, and by it I was greatly encouraged to hope that I had been "led about and instructed" in the way of truth; and I feel that it may afford comfort also to some poor trembling souls.

"Whose hope still hovering round God's throne,
Would light on some sweet promise there;
Some sure support against despair."

Father continues quite feeble, but is able to fill his appointments. With christian love to yourself and family, and all the saints, your unworthy sister,

SUSAN A. ALEXANDER.

NEAR ELKTON, Md., July 26, 1866.

DEAR FATHER BARTON:—Feeling that I would like to tell you of some of my feelings and thoughts, but being very slow of speech, and feeling my littleness so very much when I am in your presence, I have concluded to speak to you through the medium of the pen.—At times I feel as if I had nothing to say, but at other times when I compare my feelings and desires with the teachings of the bible, I am constrained to hope that I have been taught of the Lord, still at times I feel that there is danger of being deceived by a false hope. Your conversation with my mother concerning her hope made me tremble, and think within myself.—Is my hope well established, or am I trusting on a false hope? My constant prayer is, O Lord, teach me thy way, and cause me to walk therein. I think my mind has been exercised for a long time. There are many things in my past life that I can call to mind, which seem to me to be the dealings of the Lord with me, but at the time of their occurrence I thought but little of them. I will not speak of anything farther back than the year 1804. At that

time the war was raging in our land, and it was deeply impressed on my mind that the Lord was about to destroy us as a people, and take his presence utterly away, and give us up to the evil one. I was deeply distressed, and I could see no hope for our escape. The prophets seemed to have spoken so much of our destruction. Often did I feel like putting on sack cloth, and sitting in ashes, and prostrating myself before the Lord. Indeed my feelings would sometimes so overcome me, that I would cast myself down on my face and cry, and ask that the Lord would not forsake us entirely; not to leave us to ourselves. I was speaking of my feelings to a friend once, that I thought I should die if I did not prostrate myself on my face, I had such humiliating feelings. She asked me what I did while in that position? Did I pray? O no, I did not pray; I could not pray; I could do nothing but cry and groan, and beg the Lord not to forsake us. I have since thought that was very much like the publican's prayer, "Lord be merciful to me, a sinner."

My mind was much distressed, I had such a heavy load; that my heart ached continually, and my life seemed a burden to me. How often have I repeated these words aloud to myself, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But where shall I find it? The bible says, there is no rest for the wicked;—rest is for the children of God, and I am not one of them. But stop and think, O thou evil one, and cry mightily to God. Who can tell if he will return and repent, and turn away from his fierce anger, that you perish not. Then would come these prostrating feelings. But I always felt that I could not pray; my words seemed not to rise higher than my head, my heart seemed to be like a stone; and the heavens like brass. My mind seemed deeply distressed, so that my bodily strength became impaired and I had a very severe spell of sickness, and was brought nigh unto death. Indeed I thought I was going to die; but I did not feel prepared to die, and it was a dreadful thought, for me to die in that state. I tried to pray, but my prayers were but mere words, and something seemed to say to me, The Lord will not hear your cry; he has hidden his face from you, and hardened his heart against you. The Lord has said he would not always strive with the children of men; and I felt that the Lord had entirely forsaken and cast me off to die as I was, in my sins. Oh, I had so many

frightful dreams of dying, and of going into the presence of God in another world; but I will not describe them here. Once I dreamed I was dead and laid in my coffin, at the foot of which stood a most beautiful angel looking at me. I raised up and said, O, have you come for me? am I worthy to go with you? The effect awoke me. That dream gave me some comfort, and seemed to calm me. Ever after that I felt that if I died, a good angel would come for me. But my mind was much disturbed, so much so that the doctor asked me if I had not something on my mind. But I was permitted to get well. How often I would pray that I might do that which was right and good in the sight of God. But it seemed at the very time when I would do good, evil was present, and that I could not even think a good thought. How often I would cry out, in the agony of my soul, Oh, why is it that I am so sinful and wicked? O Lord, teach me thy way; I would do good, but I cannot. O lead me in the path of uprightness that I may walk therein. Oh, how anxiously I have desired that I might have a praying heart, for I have always felt that I could not pray: my prayers seemed more like groanings, than words of prayer; I did not think them acceptable, as prayers to God. But I have since been led to think the Lord does not require of us long petitions of words, upon our bended knees. I believe as acceptable prayer as a poor child of God can offer, is when the spontaneous aspirations of the heart goes out after holiness, when for the expression of which adequate words cannot be found; the breathings of the heart, which are often indicated by groanings which cannot be uttered.

If you remember, I was at your house in the winter of 1865, helping to nurse mother Barton, how much I admired her christian faith, and confident trust in her Savior. O how I desired that I might feel such love and trust. But then would come the thought, She is one of God's children; why should she be afraid? But I alas! have no part or lot with them. The children of God do not commit sin, for the seed of God abideth in them; and they cannot sin because they are born of God. But ah, I do nothing but sin continually, and therefore I have no hope in God; I cannot love and trust him as she does. O, why has the Lord thus left me to myself? Often when you were closing your discourses, you would ask your hearers how it was with them; if they had any lot or part in these things. How often has my heart responded,

Oh, that I could feel assured that I have a part, or a hope in Christ; but alas! I have none: all these things belong to the children of God. There is not one word of encouragement for me.—It seemed so deeply impressed on my mind, that I belonged to Satan.

You always admonished your hearers to take the bible for their guide, to read and think upon it well, for it was worthy of serious consideration. There was seldom a day passed in which I did not read some portion of it; but I think it was as much from a sense of duty as any thing else; but I felt that it was left to us as a will and testament of our God, and we ought to make ourselves acquainted with what it contains; and for that reason I tried to find time to read some of it every day, mostly before going to bed. I kept my bible on my stand, and it has many pencil marks which I made in those dark days. Sometimes a passage seemed to give me a little hope, "The Lord is nigh unto all them that call upon him in truth; he will fulfil the desire of them that fear him. He also will hear their cry, and will save them. The Lord preserves all them that love him; but all the wicked will he destroy." Psa. cxlv. 18—20. "All the wicked will he destroy." I felt that I was one of them, and there was little comfort in life for me. Yet I found my bible marked full of such passages.

As we went down to attend the Salisbury Association, on the night we spent in Baltimore, I walked to meeting with Dr. Thorne, and he asked me if I were a church member; I told him I was not. You are not! said he, then why are you following this people? you certainly have some motive. Oh, I felt so condemned, and feared they would think that I thought I had a right to go with them. I felt that I had no right to be with them; and if they knew me they would think so too. I shall always feel grateful to Dr. Thorne for his conversation with me that evening. He showed a kind anxiety to know the state of my mind, and what I had to say. What he thought of me I do not know, for I made but little answer to his enquiries. I feel now that I would like to thank him for what he said to me; for I know it was said in the greatest kindness. But I felt very much condemned. How often during that association, did I find myself taking home to my heart some portions of the preaching; particularly Elder Hartwell's sermon, in which he described how the leaven works in the heart. Oh, I thought, might I not hope that the sacred leaven was working in my heart. How often would I detect myself in drinking in the cheering words which belonged only to the children; and how often did I feel like a thief taking that which did not belong to me; and had they rebuked me, when I was taking the children's bread, as the Lord did the Syrophenician woman, saying, "Let the children first be filled; for it is not meet to take the children's bread, and cast it unto the dogs." Mark vii. 27. Like

her, I would have been satisfied with the crumbs that fell from the master's table. How greatly I admired the love and unity of the dear people; they seemed bound together by the cords of love. Certainly, I thought, these are the children of God. Behold what manner of love the Father hath bestowed on them. For God is love; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. I can truly say, I loved this people; my heart went out in loving tenderness towards them. I loved them as I had never loved before—I thought they were my people, and their God was my God.

But O, when I would bring home my thoughts and ask myself why I love this people, what right I have to claim them as my people, my eyes would fill with tears, and I had to confess that I had no right, and I would feel guilty and condemned, and I would fain have hidden from their sight. When Elder Beebe bade me good bye, he said that he had neglected to say any thing to me about the state of my mind. He asked me if I had any exercise of mind, or if I had ever thought on such things. I replied, I had nothing to say. And indeed I felt that I had nothing to say. I stood condemned before God and man, and that my condemnation was just. I thought if dear Elder Beebe knew how I had been stealing the children's bread, and taking to myself some of the precious promises, which were intended only for the children, he would spurn me from him. But what answer did he make me when I told him I had nothing to say? He looked at me lovingly, and said, "You can feel." O, I thought, how deeply I have felt these few days past. The next day these words came forcibly to my mind. "And be always ready to give the reason of the hope that is within you." But I felt that I had no reason to hope, and I dared not say I had.

My mind was very much exercised, and I longed for something, I hungered and thirsted for something which I had not. And if any one had asked me what was the matter I could not have told them. When I read the bible, it seemed to condemn me more than ever; I could find no comfort in the sweet promises, which are spoken to the children of God. There seemed to be no words of comfort to the wicked and sinful. My mind was very much troubled all winter. I could receive no comfort or hope; every thing seemed dark and gloomy to me. You often seemed to pray for me, when you would say in your prayer, "If there be any who are enquiring the way to Zion, O wilt thou be found of them." How often have I wondered to myself, if I was a true seeker. Thou God, knowest my heart better than I can. If I am not truly convicted, Lord show me thy way. Eld. Leachman, at the London Tract, in his first sermon at the opening of the association, seemed to give me the

first ray of hope. "Fear not, ye weak and trembling ones; your Lord cometh with vengeance, and a recompence, and he will save you," seemed to preach my feelings, and describe my doubts, better than I could express them. He seemed to be preaching to me, as though every word was intended for me. He told me not to fear, your Lord cometh, and will save you. Indeed, all the preaching seemed to express my feelings, and encourage my heart to hope that I might be one of the Lord's chosen ones. If to love the brethren and household of God, the administrations of his word and the ordinances of the gospel are evidences that we have passed from death unto life, I felt that I might not be deceived; for God knows that my heart goes out to them in love and tenderness; and oh how I have desired to be counted worthy to stand with them in the house of God. My mind seemed to be comforted at the association at London Tract; there seemed to be a sweet calm settle down on my soul, like the gentle rain or dew of peace. My mind seemed to be so enlightened, that I saw and heard things in a different manner, and how differently the scriptures appeared to me. They seemed to be like a new book to me. Paul's epistles to the brethren seemed like so many words of comfort, as though they were written especially for my instruction and advice. But Oh! how often did they condemn me. I stood between hope and fear. I earnestly desired a clear evidence that I had passed from death unto life. One day in great trouble I opened my bible, and the first that met my eye were these words, "As new born babes, desire the sincere milk of the word, that ye may grow thereby, if so be that ye have tasted that the Lord is gracious." If any one had spoken these words aloud to me, I could not have felt their application more sensibly. I knew I did desire the sincere milk of the word, and I could not but exclaim aloud, Am I not a new born babe? And do I not desire the sincere milk of the word, that I may grow thereby? I was weak and feeble, and desired to be led into green pastures beside the still waters. O, how much I appreciated these words, "the sincere milk of the word." And how I desired to be fed as a new born babe, so that I might never doubt, or turn back. I felt a great hesitancy about letting any one know or think that I dared to claim any part in these things. I was ashamed to let any one see me read the bible, lest they should see that my mind was concerned. I opened the bible in great haste one day, and the first words I read were these, "For the scriptures saith, Whosoever believeth on him shall not be ashamed." And just above that it read, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. That if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt

be saved." It seemed to strike me with such force that it made me start and turn around. It seemed as though some one had spoken to me, in reproof for being ashamed, and telling me I did not believe aright, or I would not be ashamed. For the scriptures say, "Whosoever believeth on him shall not be ashamed." O, I thought, what have I to be ashamed of; I felt so condemned and guilty that I should dare to be ashamed that I had a hope that God had shed his love abroad in my heart, and had claimed me for one of his children. Then came the doubt. How did I know that I was one of God's children? If I were one of his children, would I be so tempted to do wrong, to please the flesh, and grieve the spirit? Or murmur, or fail to appreciate mercies of the Lord. I searched the scriptures to see if I could find any proof. Although the words of the Savior, and testimony of his disciples revealed to me my depravity and utter sinfulness, and want of holiness, and that without holiness none can please the Lord; yet it also revealed to me his great salvation,—that it was sinners that Christ came to save, and that his is a finished salvation. That he is the righteousness of all who are brought to see they have none of their own. That the light which makes our sins manifest to us, is the light which was in him. The light shineth in darkness and the darkness comprehendeth it not. Here seems to be a unity between my experience and the teaching of the word. Christ's body is the visible church. The church is composed of many members; all cannot be an eye, or hand, or foot; but there must be some little members to make the body perfect and complete. When I am led to hope that I am one of these members, I feel as though I were one of the very smallest, like the second joint of the little finger. And when I consider what it is to be a child of God, and a joint heir with Christ, who is the Prince of Peace, the great "I Am," the Eternal God, Ruler of heaven and earth, I feel so unworthy, that in astonishment I cry, Can it be for one so sinful and polluted? I would say with the psalmist, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Make me to hear joy and gladness, that the bones that thou has broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Thou desirest not sacrifices, or else would I give it thee; the sacrifices of God are a broken heart, a broken and a contrite spirit, O God, thou wilt not despise.

Dear father Barton, such are some of my thoughts and feelings. Can you fellowship one who is so doubting, and so sinful? Hoping at one minute, and doubting the next. Can you see any grounds for my hope, or have I built upon the sand where the first wave of adversity will sweep it all away. But let that be as it may, I feel assured that God who knoweth all things, knows my heart better than I can possibly know it my-

self, and he will do unto me as to him seemeth good, for all things were ordained from the beginning. He has not given me as bright an evidence of my acceptance with him, as some of his children speak of, or as I, when in my doubting hours, desire; but I feel thankful for the little experience and hope that I have. My constant prayer is, Teach me thy way, O Lord, and let me walk therein. Feed me on the sincere milk of of the word, that I may grow thereby; for I am very weak and feeble.

Pardon me, father Barton, for tiring you with so long a letter. I did not intend to write so much, but it is one of my faults,—the subject is so great and important, that I feel even yet, that I am not half done; but I will close. Your friend,

MARY J. CAMPBELL.

BERLIN, Md., March 27, 1867.

DEAR BROTHER BEEBE:—I have frequently thought of trying to give you and the readers of the "Signs of the Times", should you see fit to publish it, some of the exercises of my mind by which I was finally led to open my mouth and try to proclaim publicly the unsearchable riches of Christ. I have been led to this by two motives; first to lay before my brethren some of the evidences, if I have any, for they have never been very satisfactory to me; that I have been called of the Lord to the work of the ministry, and to have their judgment about this matter. And secondly, that this part of the experience of the Lord's servants may be brought into notice, and that others may be induced to give their exercises in regard to this important subject. There is much comfort, for us in every department of the "Signs of the Times", but that which is devoted to the experience of the Lord's people is perhaps more comforting to many of the weak lambs of the flock than the strong meat that appears in the editorials and the various expositions of scripture which from time to time is given us from other brethren. I would not undervalue any portion of the contents of this precious messenger of truth which comes to us twice a month with its precious treasure of gospel food; but that there are many of the Lord's little ones who have need of milk; poor trembling ones who are so often doubting whether they have any interest in that covenant well ordered in all things and sure. They are all the time looking for something in the experience of their brethren and sisters to correspond with their own, such is the writer; and next to this doubting and fearing lest I may have been mistaken in regard to having an interest in the precious blood of Christ, is the fear lest I have been deceived as to my ever having been called to the high and responsible position of a watchman on the walls of Zion, and the desire to hear from other brethren in the ministry as to how they were led; is the principle reason for writing this article. I believe it is admitted by all that there are some good brethren in whom the

church has the utmost confidence, who have been liberated by the church, and have occupied the position of preachers, who have never given any satisfactory evidence afterwards that they had been called to the ministry, and the fear that I am one of this number, has been, and still is a source of anxiety and trouble to me, so that it is often with a heavy heart I get up to try to preach. But I have occupied more space than I intended in these preliminary remarks.

I will now try to give some few thoughts of the early exercises of my mind, and hope it may have the desired effect of bringing out some of the brethren on this subject. As I stated in a former communication. I was baptized in the communion of the Old School Baptists in Oct. 1862. There were I think at that time only three preachers belonging to the Salisbury Association; during the following winter, two of them were called away by death, which left only one, and his labours were confined to very narrow limits; most of the meeting houses were closed, except when some brother from abroad came to visit us. My mind was drawn very much to the condition of the church, and comparing them with their prosperity in former years, when there were nearly or quite as many preachers as churches. It seemed to me the people I loved above all others had been forsaken of the Lord. I would call up my early recollections of the old preachers who I had seen at my father's house when I was a boy, and the time when one after another of them had been called home and I had often heard it predicted by their enemies, that the old baptists would soon become extinct. I wept as I thought how soon it might be verified at least among us; the thought was almost constantly on my mind, and I tried to pray to the Lord of the harvest, that he would send forth more labourers into his harvest. When I could hear of any preacher coming any where in reach, I would ride a long ways to hear preaching, but this was very seldom, living in a town where there were no Old School Baptists, I felt the need of that sympathy and intercourse which is so sweet to every child of grace, and had recourse to writing to the brethren, and in writing to one, a dear old father in Israel, I dwelt on our condition as an association, for this subject was ever uppermost in my mind; I looked over all the members I was acquainted with and sought to find one who I hoped the Lord would call out and cause to proclaim his truth; but I could not fix my mind on one who I thought likely to be brought out, there seemed to be so few gifts in the churches I was acquainted with. After remaining in this distressing condition for some time, for it was truly distressing to me, I felt myself almost audibly exclaiming, O that I had the gifts; O, that I could preach to these poor destitute churches. But I was almost frightened, and hated myself, that I had indulged such a thought. I was not worthy of the smallest and lowest place among them, besides I

had none of the gifts or qualifications necessary to such a calling, I was myself so ignorant, it would be unwarrantable presumption in me to think of trying to teach others. I mean, had I any talent for public speaking. I was tried and could not bear the idea of exposing my ignorance, besides all this, I was living in constant fear lest by some word or action I might, as a private member of the church, bring reproach on the cause of Christ; and I felt sure if I should occupy the position of a preacher, where the eyes of all would be turned upon me, my wicked corrupt heart would show itself in such a manner as to bring disgrace upon the church. These, with many other things which I cannot now name, would crowd themselves into my mind with such force that I would resolve to think no more about it. And that no one on earth should ever know such a thought had ever entered my breast, I was very careful and guarded in my conversation with the brethren, and in all my correspondence with them, lest they should discover my secret. I found however all my resolves to banish the subject from my own mind proved unavailing. It would haunt me like my shadow through the business of the day, at my meals, and in the silent hours of the night, and when I first awoke in the morning. At all times, and under all circumstances, this thought was uppermost in my mind, until it was really distressing. About this time I received a letter from a dear old brother, who, after speaking of the destitution of the churches said: "Brother Staton, I am persuaded you have this treasure in an earthen vessel; if so, open your mouth, and the Lord will fill it." I was startled when I read this, and asked myself if in some unguarded expression in my letter to him I had betrayed my secret; but I could think of none. I thought it very strange that such an idea should have even entered into his head. But the words, "Open your mouth and the Lord will fill it," kept ringing in my ears, and I cannot tell how many thousand times I mentally repeated the words. My mind was led to examine the scriptures, and I found that, "not many wise, not many prudent, had been called; but that the Lord had called most of his servants from among the poor and the ignorant, and that he had chosen the foolish things of this world to confound the wise; that no flesh should glory in his presence. I believed God was able to make a preacher of the unlearned and the ignorant; but still I had no reason to think he had called me. I could say with Moses, "O my Lord, I am not eloquent, neither heretofore nor now, but I am slow of speech, and of a slow tongue. But the answer of the Lord to him came also, "I will be with thy mouth, and teach thee what thou shalt say; still I thought all this applied to them who had been called, but I had not been called, and I would keep my own counsel, and no one should know anything of these exercises. When I received a letter

from a brother in the ministry, and in concluding his letter, he asked me if I had never been exercised in my mind in regard to the ministry. Here I was again thrown on my recollection for fear I had betrayed my secret to him in some way; but as I had been very guarded, both in my conversation and in writing, I could think of nothing I had said to induce him to think I ever had any such exercises. But this had become the constant theme of my thoughts, and, "Open your mouth, and the Lord will fill it," was constantly in my mind, and I felt as though these thoughts had become almost unbearable, and I would seek counsel of some of the brethren, and this afforded a favorable opportunity. So I would reply to this brother's letter, and open my mind to him, and ask his counsel, which I did. Shortly after this our Yearly Meeting came on, and the brother above alluded to was with us, and we had some conversation on the subject, which I requested he would not mention to any one; but I felt glad I had made one confident to whom I could tell my troubles; after the close of our meeting, two old sisters, one of whom has since been called home, from a neighboring church, came to me and said their meeting house had been closed for about a year, and they wished me to come up, and they would have a prayer meeting. One of the brethren standing by seconded their request. I could not refuse so reasonable a request, so an appointment was made, and when the time arrived I went, and after singing and engaging in prayer, I read a chapter in the bible and undertook to make some remarks from it, and notwithstanding my voice sounded very strangely to my own ears. I had some liberty, and after concluding, the brethren and sisters professed to be edified and comforted, and insisted I should make another appointment, which I did; and one of the brethren being present from a neighboring church, insisted I should make an appointment for a prayer meeting with them, which I could not refuse; and kept them up once a month during that year, meeting them and trying to speak, sometimes with considerable liberty, at other times I would be very much in darkness, and would be so cast down I would resolve when I had filled the appointments already made, I would make no more. On one occasion, being determined to carry out my resolve, at the close of the meeting I did not announce another, when several of the brethren came to me and reminded me that I had forgotten to announce the next meeting. I told them I could not come any more; they seemed very much hurt. I then told them they could have their meeting as usual, but I could not come. They said the meetings would soon go down unless I would attend as there was no one to say any thing unless I went. I was much affected by this, but still I thought I would not attend, that I had never been called of the Lord, or else I should have more liberty and gifts

in speaking; that when the Lord called one to the ministry, he always gave him the necessary gifts, and that as he had denied them to me, this was proof that I had not been called. When the time for the meeting came, however, I could not remain away. I have formed the same resolution many times since, but have never been able to keep it. I continued on in this way for several months, when the church voted me a licence; and five months afterwards, our association being about to convene, at a church meeting a resolution was offered, to request the ministering brethren at the association to ordain me to the work of the ministry. I opposed this sincerely, but all I could get was a modification of the resolution, to ask the brethren at the association to take the matter under consideration, and if thought advisable, to call a council for that purpose. I felt now to regret that I had not carried out my purpose months before; for though it seemed I was unable to do it then; it appeared to me now I might have done so; but one of the brethren put me to silence and shame, by asking me if I was not willing to submit to the judgment of my brethren. I now tried to be resigned to whatever might be the will of the Lord concerning me; feeling I had no right to oppose the church in any action they might take in the matter. I attended the association at Jones' Mills, and one day during the meeting, Elder Trott, who was moderator, told me he wished me to preach. I told him I could not think of doing so; that there were a number of ministering brethren from abroad, some of whom, had not had an opportunity to preach; and there were a number of brethren and sisters who had come from a distance to hear them, and it would not do under such circumstances to disappoint them. He said this was all true; but as there had been a request received from the church of which I was a member, for my ordination, and he desired the brethren in the ministry might have an opportunity of hearing me, so they might judge of my gifts. I could not object to this, as I felt anxious they all might have all the information possible; and I felt certain they would think best to postpone it, at least for the present; and I could not bear the idea of being placed in such a responsible position, unless all the brethren should approve the step. I however arranged the matter satisfactory, by promising them that I would try to preach at Fishing Creek, where all the brethren in the ministry, except those who had heard me, were going to hold a two days meeting. At the close of the meeting, on the last evening, I was told I must preach. With a heavy heart I read a text, blundered along for a few minutes, when the darkness seemed to close upon me, and I was compelled to sit down. At first I felt mortified, but in a few minutes I was reconciled, and thought it was the Lord's doings, and now the brethren were all satisfied that the ordination should be put off, at

least for the present; but to my astonishment the brethren all insisted the council should be called according to previous arrangement; and in the following month, November 1864, the council met, and I was set apart by the laying on of hands, to the work of the ministry. But my trials are not yet over; ever since then I have been trying to preach, and often thinking I would quit preaching, but have not yet been able to do either to my own satisfaction, and presume I never shall. In the following April I had a great trial. Soon after my ordination, I had been called by the church at Indiantown to act as their pastor; and in April, two candidates came before the church and were received for baptism. Anticipating this for some time before. I had used every means to try to get some preacher to come and administer the ordinance, and was not without hopes of succeeding until a few days previous to the meeting, when I found I should have no assistance. I almost gave up in despair. I thought I never should be able to get through the work—felt sure I should in some way bring reproach on the cause of my Master. I felt a desire to go away somewhere, where no one had ever heard I had ever tried to preach; and I verily believe, had it not been for my family ties, I should have attempted to do so. The time however, came, and I tried to preach. On Saturday the candidates came before the church and were received for baptism, which was appointed to take place on Sunday morning. I felt I was like the children of Israel at the Red Sea; I could not go forward, nor could I retreat backward, and the command of Moses to them, came into my mind. "Stand still, and see the salvation of the Lord." But this did not ease my mind; I knew if I was a servant of the Lord his strength would be made perfect in my weakness; but I feared I was not his servant, and should be left to myself. This state of mind continued with me until Sunday morning. When I arrived at the water the candidates were waiting, and a large concourse of people had assembled to witness the ordinance. I went down to the water's edge, tried to make a few remarks in regard to baptism; and if I have ever offered a sincere prayer to God, I think I did on that morning; and I believe he heard and answered me. The heavy cloud which had weighed upon me, seemed to be lifted; strength seemed to be given me just the very moment when I needed it. I went down into the water without trepidation; and think I have never had a more comfortable time since. I then went to the meeting house, had more than my usual liberty in preaching, and afterwards broke bread for the first time; and think I did realize the promise, My grace shall be sufficient for you. Since then I have continued to try to preach, and during that year the work of the Lord seemed to prosper, and quite a number were added to the church; and I had reason to believe the Lord was with me;

and I enjoyed many precious seasons with the brethren. But for the last year, the work of ingathering has seemed in a great measure to stop. The congregations are not so large as formerly, and I have felt quite discouraged, but still continue to labor as formerly, sometimes I feel considerable freedom and feel it a great privilege to be permitted to try to preach the unsearchable riches of Christ. At other times I feel it a task. Sometimes darkness seems to settle on my mind. Sometimes I feel to hope the Lord has called me to the work, and oftentimes I can see no evidence and am almost ready to give up in despair. What I may yet have to pass through, is known only to him who knows all things, whether my life is near its close, or whether I have many years yet to labor, I neither know nor desire to know. I wish to take this opportunity to make my grateful acknowledgements to the brethren in the ministry for the many manifestations of love and fellowship I have experienced at their hands; for their sympathy and forbearance with me in my humble efforts to preach the glorious gospel of our Lord Jesus Christ, and also the brethren and sisters who have so kindly borne with my infirmities and weakness and above all to that God who I trust has given me a good hope through grace of life and immortality beyond the grave, not for any thing which I have done or can do, but alone through the merits of our Lord Jesus Christ.

Now, Brother Beebe, I must draw this long letter to a close, and though I did commence it in the first place for publication, should you see fit to publish it, I now think it will perhaps serve no good purpose and displace better matter, and think the best disposition you can make of it will be to consign to the flames or to your waste paper box. May the Lord sustain you in your position on the walls of Zion, and in the publication of your little messenger of truth, is the prayer of your affectionate brother,

G. W. STATON.

HOPEWELL, N. J., April 26, 1867.

DEAR BROTHER BEEBE:—Having a small remittance to make to you, I feel inclined to put a few of my thoughts on paper and send to you, which, after you have read them, you may dispose of them as your judgment may direct.

In the first place I wish to express my sympathy with you, and with all those who are so deeply afflicted by the melancholy decease of your dear, but unfortunate grand-daughter, Miss Hattie M. Beebe. How mysterious are the ways of providence!

"God moves in a mysterious way
His wonders to perform."

His footsteps are in the great deep, and his ways are past finding out. Affliction cometh not forth out of the dust, neither doth trouble spring out of the ground; but we are informed that, Man is born to trouble. God doth not willingly afflict his children, but afflictions are needful; they are

for our good. God dealeth with us as with children. We often feel to ask, Why is it thus with us? But God knoweth what is best for us. And we know that what he doeth is best; for he cannot err. He worketh all things after the counsel of his own will. He is too wise to err, and too good to be unkind. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Although we walk in darkness, God seeth; for darkness and light are both alike to him. He seeth through the thickest darkness, and ordereth all our footsteps for us; and he upholds us by his almighty power, so that we cannot sink, for underneath us are his everlasting arms. They will sustain us under the heaviest loads, and our God

"Can from afflictions raise,
Matter eternity to fill
With evergrowing praise."

All power is given to Jesus; power over all flesh, that he should give eternal life to as many as the Father hath given him. Jesus saith, "All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out." The time, place, and manner of our death, are all fixed by our God; and death in no form can take from Jesus the purchase of his blood. Death cannot separate us from the love of God, which is in Christ Jesus our Lord. May our God who is rich in mercy, comfort you and yours under all your afflictions, and sanctify to you all his dealings with you. You have the sympathy and prayers of all your brethren. Yours in affliction,

P. HARTWELL.

APRIL 26, 1867.

DEAR BROTHER BEEBE:—I have just read brother J. F. Johnson's views on regeneration, as expressed in number nine, of the present volume of the "Signs of the Times." Yourself and others of the brethren are aware that these views are not new to me, as you know I have held and contended for the same doctrine for years. In fact I can see no other consistent way to understand the scriptures on this subject. I have often heard my dear brethren speak of regeneration, when it was evident they meant the New Birth: but understanding what they meant, I did not feel to find fault with them. I feel glad that brother Johnson has been led to this subject, and that he has expressed his views through the "Signs," and I do hope we shall be enabled to search the scriptures on this important subject.

P. HARTWELL.

APRIL 30, 1867.

DEAR AND HIGHLY ESTEEMED BROTHER BEEBE:—My mind has been somewhat led, of late, to the words of Paul to Timothy i. 13.—"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." I do not understand that ignorance or unbelief in Paul, or any one else, is the cause of their obtaining mercy. In the fifteenth

verse he says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." This does not look as though he thought his sins were small, or that mercy was extended to him because his sins were less, or that there were extenuating circumstances connected therewith, that formed this ground for his obtaining mercy, for he expressly declares himself the chief of sinners. If then he obtained mercy on account of ignorance and unbelief, must not all others obtain mercy being less sinners, or at least no greater sinners than he was? He does not seem to even try to make it appear that he was a less sinner than others. In fact it would seem as though his object was to show the power of grace to save the vilest sinners; and that, for Jesus there never was a case too hard; that he is able to save the most hardened, obdurate sinner: that none were excluded because their sins were too great for mercy to reach them savingly.

But while Paul would extol the sovereign grace of God, he knew there were, or had been some who could not obtain mercy, or be forgiven, neither in this world nor in the world to come. Those who blasphemed against the Holy Ghost could not obtain mercy, because they had blasphemed against the Holy Ghost. This was a peculiar sin. Paul had not committed it; therefore he obtained mercy, or forgiveness. To have committed that sin, a person must have witnessed the power of God as displayed by Jesus when he raised the dead, healed the sick, cast out devils &c. In these miracles there was something tangible that man in nature could see, and no man in his right mind could fail to be convinced that it was the power of God that was displayed. When they saw the dead raised up, one who had been dead four days; and when they saw the eyes of him that was born blind, opened, &c., could they disbelieve. If they blasphemed, could they do it ignorantly in unbelief? I think not. In Mark, we read; "Verily I say unto you, All sins shall be forgiven unto the sons of men: and all blasphemies wherewithsoever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit." They sinned as none could who did not see the miracles which evinced the power of God in a tangible manner, so they could not disbelieve in the power displayed. Yet they said, maliciously, He hath an unclean spirit. They manifested enmity against God, and the power and spirit by which these things were done. Paul had blasphemed as well as they; he had persecuted the disciples, but he did it ignorantly in unbelief. So he could obtain mercy without tarnishing justice, or trampling on Jesus' word. He verily thought he must do many things contrary to the name of Jesus. He, no doubt, thought he was doing God service in blaspheming and per-

secuting, so mercy could reach him. So he said, "But I obtained mercy because I did it ignorantly in unbelief." (speaking after the manner of men) was what prevented him from blaspheming against the Holy Ghost: that appears to be the reason why he says, "But I obtained mercy because I did it ignorantly in unbelief." Not that his ignorance and unbelief was the cause of mercy's being obtained, or mercy being received, but had rather kept him from committing that blasphemy that shall not be forgiven unto the sons of men. He had spoken against the Son; but that could be forgiven him; he had persecuted the saints compelling them to blaspheme; he was mad, exceedingly mad against the saints; he had thought to put them to death. He had persecuted Jesus, none had gone farther than he; but he did it ignorantly in unbelief, therefore he could receive mercy and forgiveness. We are informed that he was brought up at the feet of Gamaliel, a sort of Sabbath School training, or theological drill, I suppose: he was taught the letter of the law; and was zealous for God, but knew not the power until the light shined round him, and he heard a voice saying unto him, Saul, Saul, why persecutest thou me? But from that time he became a follower of Jesus. I have written in haste, and am aware of the imperfection of what I have written; but if you find anything in it that you think will not harm, but be of service to any of the feeble of the flock, you are at liberty to publish it, or any part of it, that you may think will be of service to the household of faith. May God open up the scriptures to our understanding. Your brother and fellow-laborer in gospel bonds.

P. HARTWELL.

Special Notices.

NEAR IOWA CITY, Iowa, May 6, 1867.

FRIEND BEEBE:—You will oblige many besides myself, if you will inform the ministers of your faith and order, that we would be glad if they will visit and preach for us, as we have heard no preaching that we can entirely sanction for six years. We live eight miles North West of Iowa City. Enquire for (my son) Morris Brown Esq. as he is well known in this part of the country. Ministers will please send us an appointment, or let us know where to address a letter to them,

ANN BROWN.

BROTHER BEEBE:—Please inform the brethren and friends who are coming to the Conference of Old School Baptists of Western New York, which is to be held at South Dansville, Steuben Co., N. Y., June 16 and 17th, that they will find teams in waiting, on their arrival at Wayland Station, (on the Rochester Branch of Erie Railway,) on the 15th, to convey them to the meeting. Also there will be teams at Hornellsville, at the same time, and for the same purpose.

C. MORRELL, Church Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1867.

BOWDOINHAM, Me., Dec. 12, 1866.

DEAR ELDER BEEBE:—If it is not taxing your time and patience too much, you will confer a favor on me by giving your views on 1 Cor., v., 4-8.

Yours in hope of eternal life,

MARY J. DINSLOW.

REPLY.—The text submitted is lengthy, and presents a vast field of weighty considerations, involving the order and discipline of a gospel church.

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passeever, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

In the preceding verses of this chapter, the apostle calls the attention of the church to a case of disorder, involving not only the guilty party in a wicked course of so great notoriety as to be a common report, but of a magnitude which even the Gentiles would consider degrading and insufferable; but involving, also, gross disorder in the church in neglecting the laws of Christ which he has given for the discipline of the church, by which the offender should have been put away from fellowship. In reproving the delinquency of the church, the apostle points out the course which the order of the house of God demands, and these special instructions are to be strictly adhered to and complied with in all the churches, and throughout all time. In complying with the request of sister Dinslow, we will briefly notice the indispensable rules for the organization of the church for the transaction of church business.

First. The convocation and all her action should be in the name of our Lord Jesus Christ.

Secondly. The church should be convened, every member, if possible, in his place.

Thirdly. The church has no authority to transact any business relating to the order of the house of God, unless the spirit of Paul pervades the church; and,

Fourthly. The power of our Lord Jesus Christ.

In the absence of any of these four requisites, no church can be duly organized for administering the laws of the kingdom of Christ.

1. In the name of our Lord Jesus Christ, is summed up all the right or authority that any assembly or community can possibly have for assuming to be a gospel church. His name is the strong tower of his flock, and the righteous can find safety there,

but nowhere else. In his name they have a vital interest. Only in his name can they approach unto God. In his name they are baptized into the one body over which he in all things presides as their head, and on which body and head alone his name is called. And it is in his name, as their Lord, their rightful proprietor, their blessed and only potentate, having a full and unreserved dominion over them, they are authorized to assemble and transact the business of his house. Their convocation, and all their actions should be in his name, as signifying that all is done by, and in obedience to his special and supreme commands. No other authority is sufficient. No king or potentate of earth; no pontiff, cardinal, priest or bishop, can be admitted in his place. Nothing short of "Thus saith the Lord" will be allowed by this apostolic rule. His name alone gives validity to his laws and ordinances, rules and instructions; they are all binding on his disciples, simply because they bear his name, as being enacted by him, and in his name enjoined upon his church. This was the highest, and, indeed, the only authority ever claimed by the apostles of the Lamb. In his name they preached, baptized, wrought miracles, and set all things in order in all the churches. For his name they suffered persecutions and reproaches, and rejoiced that they were counted worthy to suffer for his name. What authority has any church to labor to reclaim delinquents, or to exclude the incorrigible, aside from that authority which bears his name?

2. "When ye be gathered together."

When the laws of Christ require to be executed in the church, it is required of his disciples to come together for that purpose. No member of the church, unless providentially hindered, has a right to be absent. They are forbidden to forsake the assembling of themselves. The church is required to be gathered together, in the name of Jesus Christ, their Lord, whenever the order of the house of God calls for the assembling of the saints.

Several good reasons may be urged why the church should be convened for the transaction of whatever business Christ has, by his apostles enjoined. One reason is, because all are alike interested, and equally responsible, according to their ability, for the faithful observance of the laws of Christ, and they cannot shift off their responsibility on others. Much trouble and disorder has been painfully felt, when members, instead of assembling with the church for business, have shown a readiness to do their full share in whispering or openly talking over the affairs of the church, in private interviews with one or more of the members; and, in such a clandestine manner, are sometimes very free to give their judgment or decisions in regard to difficulties which concern the church or involve any of her members; and thus bias the minds of others, by expressing opinions or convictions in private, which if expressed before the whole church, could, if wrong, be easily cor-

rected. The whole wisdom of the church and all her gifts, helps and governments are required, and to secure them all the church must be gathered together. No rule is given by the apostle for the church to act, in such cases as he has named, without coming together. Nor is it enough that the church be assembled, but being gathered, it is important.

3. To have an evidence that the spirit of Paul is there. "When ye are gathered together, and my spirit." By the spirit of Paul, we understand the spirit which God gave to Paul, and to all the other apostles when they were endued with power from on high, as apostles of Christ, to sit on the twelve thrones, judging the twelve tribes of Israel. The apostles were inspired by the Holy Ghost, to set all things in order in, and to teach us to observe all things whatsoever Christ has commanded them. But with all their inspiration, they were barbarians to all who were not quickened and led by the same spirit by which they were inspired. The same spirit by which they were inspired to rule in judgment, is required to be in us, that we may be profited by their instructions and decisions. Jesus said to them, "When the Son of man shall sit upon his throne, then shall ye also sit upon twelve thrones, judging the twelve tribes of Israel." Our Lord now sits in his throne, and so do also all of his apostles on their thrones of judgment. But the apostles are not now present with us in body, neither is the Son of man any more in the flesh. But as Christ, by his spirit, is with his church and dwells in every heart, so the apostles are in the spirit of their apostleship seated in judgment in every apostolic church, where Jesus is honored as King in Zion, filling the throne of his glory. Hence the apostle says, in the third verse of this chapter, "For I verily, as absent in body, but present in spirit, have judged already." There can no case come up before the church of God which the apostles have not officially already judged, and their decisions could be no more weighty or decisive if they were with us in body. It was not their bodily presence that gave validity to their decisions; but it was the spirit of inspiration which they possessed; and in that spirit they are still in, and compose an important part of the church of God, the ground and pillar of the truth. A church, therefore, where the spirit of the apostles is not, cannot be an apostolic church, and consequently has no authority to execute any of the laws of the kingdom of our Redeemer.

4. "With the power of our Lord Jesus Christ." By the power, in this, as in many other scriptures, is intended the authoritative power, which embraces all power in heaven and in earth. Having supreme and universal authority in his kingdom, no church which disputes the supreme power and unrestricted authority of our Lord Jesus Christ, can be competent to transact any of the business of his kingdom. If any man have not his spirit, he is none of his; and

all who have his spirit recognize in him all the power and glory of the Father, and by that spirit they will humbly adopt the language taught by him to his disciples, and with them freely acknowledge to him, "For thine is the kingdom, and the power and the glory, forever, and ever. Amen."

A church thus organized is invested to act in the name, and by the authority of our Lord Jesus Christ, and her acts being performed in his name, in his spirit, and by his authority, are recognized by him as his acts, and therefore most solemnly binding. But mere decisions by a professed church, carried by a majority, where this order is not preserved, cannot be so regarded.

Having thus shown, in the case of the Corinthians, what should be the order of the church for the transaction of her legitimate business, the apostle proceeds to instruct them how to proceed, and what to do in the case which was before them. "To deliver such a one unto Satan; for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Satan is the prince of the power of the air; the spirit that now worketh in the children of disobedience. He is the opposite of the spirit of truth and holiness, in which all who are born of God are called to walk. As many as are led by the spirit of God, are to be recognized in the church as the sons of God, and as long as they manifest that spirit they are entitled to the fellowship of the church; but when they depart from the faith by giving heed to seducing spirits, and by adhering to doctrines of devils, that fellowship is to be withdrawn from them. The withdrawing of the fellowship from those who walk disorderly, is to deliver them over to the spirit by which they are led. As it was said of Ephraim, when he was joined to idols, "Let him alone," that he might be filled with his own way. When the church by an act of exclusion relinquishes her authority and watch care of one who has had a standing with her, she formally delivers that person to that society and company of the spirit to which he is inclined. As when the Lord withdraws from us his presence, we are for the time left to the buffetings of Satan. It was thus when Peter required to be sifted as wheat; he was for a time delivered over to Satan, to the tempter, and for the same purpose, for the destruction of the flesh: that is of his fleshy propensity to save the things which were of men. But the intercession of Christ in his behalf, secured for him deliverance, and made his severe trial and sifting in the end a benefit to his brethren. To deliver a refractory or disorderly member unto Satan, is simply to give them up to their evil passions, or to the spirit by which they are led. It is not to cherish bitter or malignant feelings against them, or to indulge in imprecations or maledictions against them, but the ultimate good of the offender is held in view. If he be indeed a child of God, when cast out of the fellowship and communion

of the saints, he will soon, like the poor prodigal, be reduced to severe poverty, and find himself a companion of swine, and in a starving condition. All his substance being wasted, his fleshy confidence destroyed, and his fleshy temper checked and subdued, he will remember his father's house, where there is bread enough and to spare. This result will be in the day of the Lord Jesus. That is when the Lord Jesus shall heal his backslidings, and restore to him the joys of his salvation.

"Your glorying is not good." The manner and circumstances of the glorying of the Corinthians, in the case under consideration, are not stated, only, that they were puffed up, and had not rather mourned, that the discipline had not taken its course in putting the offender away from them. And their glorying was not good. Know ye not that a little leaven leaveneth the whole lump. This figure of the nature and effects of leaven is very appropriate, and full of instruction, and had a powerful bearing on their case. As the nature of leaven is to ferment, expand, and puff up the lump in which it is hidden, so the old leaven of their fleshy nature, which is the leaven of malice and wickedness, is active and operative in fomenting discord, disorder and confusion when allowed to remain in the church. It should therefore be purged out.

The leaven of the Scribes and Pharisees, which, our Lord said, was hypocrisy, and of which he bade them beware, had the effect to puff them up, to inflate them with pride, and cause them to expand themselves with the most extravagant notions of their own self-importance. If Christians were not liable to this kind of inflation, they would not have been warned to beware of it. Leaven is secret in its workings, but certain in its operations, and diffusive in its nature; and where it has its course, it will ultimately conform the whole lump to its own nature and quality, so that the whole lump that is leavened, itself becomes leaven of the same kind and quality of that by which it has been leavened.

A Christian, who in his fleshy nature is subject to this fermentation when malice or wickedness is hidden in his mind, comes to think more highly of himself than he ought, and holds depreciating views of others. So also when the leaven of pride, malice or heresy is concealed in a church, its nature is to spread its poison through all the members, and it is certain to do so, unless it be thoroughly purged out. Thus if a wicked or malicious person be allowed to remain in the church without reproof, like the one in the Corinthian church, the effect must be like allowing a piece of leaven in a lump of dough, as exemplified in their case, until all the members become "puffed up," as they were.

Now, as the church of Christ is redeemed from the world, and washed, purged and purified, she is to be a new lump, "Laying aside all malice, and all guile, and hypocrasies, and

envies, and all evil speakings, as newborn babes desire the sincere milk of the word, that they may grow thereby." Dead to the law by the body of Christ, and married to him that is risen from the dead. Crucified with him, and now quickened and living by the faith of the Son of God. Put off the old man with his affections and lusts, and put on the new man, which, after God, is created in righteousness and true holiness. With the old leaven purged out, "ye are now unleavened." And here the apostle reminds us that, "Even Christ our passover is sacrificed for us," and urges from that consideration that we shall keep the feast, not with old leaven," &c. The feast of the passover was kept by the Hebrews, as God himself ordained, throughout their generations, in commemoration of their redemption from bondage, and deliverance from Egypt, by the uplifted arm of the Lord, by which he broke their yoke and led them forth in triumph. On that memorable night when God smote the first born of every family of the Egyptians, the passover was instituted, and special instruction was given that a lamb of the first year, without blemish, should be slain on the evening of the night of their redemption, its blood sprinkled on the door posts of the dwellings of the Hebrews, and the flesh prepared by fire for the feast, according to the families of the Hebrews. And it was the command of God to them that they should eat the flesh of it on that night, roast with fire, and with unleavened bread, and with bitter herbs they should eat it. See Ex. xii. And forever, throughout their generations, they should perpetuate the celebration of that passover feast, annually, in the precise manner and form in which it was instituted. This very expressive ceremony was enjoined, not only as a memorial of their temporal deliverance from the house of bondage, and God's judgments executed upon the pride of Egypt, but as typical of Christ our passover, which was to be sacrificed for us, and our deliverance from the wrath and dominion of the law, and from the guilt and penalty of our transgressions, and also to signify the feast which God has prepared in the gospel for his redeemed. While eating of the gospel feast, God has ordained that his people shall taste the bitter herbs, or the trials and afflictions which, like bitter herbs, are needful to correct and sharpen our appetites for the provisions of his table; that we, on whom the blood of our Passover has been applied as a peaceful sign, shall relish the food, and eat the flesh and drink the blood of him who as our Passover was sacrificed for us.

In eating this passover, it is most expressly commanded that no leaven shall be allowed even in our dwellings during the seven days of the feast. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel."

Having thus briefly examined the figure referred to by the apostle, let us observe his application of it in admonition to the Corinthians and to the saints in all subsequent ages of the church. "Christ our Passover is sacrificed for us, therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with unleavened bread of sincerity and truth." Christ, the unblemished Lamb of God, the firstling of his flock, the first-born among many brethren, first begotten from the dead, and in all things having the pre-eminence, is the Passover of the spiritual Israel. The consecrated Lamb, whose blood was shed for the remission of our sins, and is applied as a sure token and certain pledge that the angel of divine wrath which shall find out and crush all the adversaries of the Lord, shall pass over us, and shield and protect us from all condemnation. We are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot, (everyway answering to the figure of the paschal lamb of the Hebrews). Who verily was foreordained before the foundation of the world, but manifested in these last days for you who by him do believe in God that raised him up from the dead and gave him glory," &c. "Christ our Passover was sacrificed," according to the import of the type. And for us, for his church, his spiritual Israel, and he the real, and not the lamb in the type, is our Passover, and as such was sacrificed for us. We are therefore to relinquish the type and accept the antitype, and in coming to the feast which our antitypical Lamb supplies, purge out the old leaven of Judaism, abandon the types and shadows, and worship God, not in the oldness of the letter, but in the newness of the spirit. Purging out the old legal leaven we become a new lump, though we were leavened, yet now the old leaven being purged out, "Ye are unleavened," and "Therefore let us keep the feast," the gospel, which is our passover feast, at which the saints eat abundantly, and drink as Christ's beloved, and live by faith upon the Son of God.

Old things are now passed away; all things are become new. We are no more under the law, but under grace. The old leaven is purged out. Those who retain the old Jewish, or legal leaven, are cut off from Israel; for they cannot live on their own works and at the same time live by faith upon the Son of God. If it be of works, it is no more of grace; and if of grace, it is no more of works. We have an altar, whereof they have no right to eat which serve the tabernacle." Heb. xiii., 10. Banish, then, all workmongral leaven from your houses, ye blood-sprinkled tribes who come to the gospel feast. Grace, free, sovereign, saving, almighty grace, be your theme, and Christ your passover be your song.

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness." Can a Christian feed on Jesus, as the

bread of life, digest the heavenly food, and enjoy its life-inspiring and heart-cheering power, while cherishing malice and wickedness in his heart? Let Christians answer. The apostle Peter also admonishes the saints to lay aside all malice, and all guile, and hypocrisies and envies, and all evil speaking. As it requires but little leaven to leaven a whole lump, so a little malice, or envy, or guile, hypocrisy, or evil speaking, will be sufficient, if allowed to be entertained in a church to diffuse itself until a whole church may be thrown into a state of fermentation and disorder. What can be more unbecoming in the children of God, coming to the Passover feast, to feed upon the provisions of the house of God, than to harbor in their breasts a sullen, morose, and malicious feeling towards a brother or sister of the same household, or even towards an alien, or an enemy. Can we ask our Father in heaven to forgive us our trespasses, while we hold a brother who has trespassed against us, by the throat, and refuse from our heart to forgive him? We are perfectly certain that with the leaven of malice or wickedness concealed in us, we cannot eat this passover. Nothing can be more directly calculated to provoke a similar feeling of bitterness in our brethren, than for us to indulge in ill feeling towards them, for it works like leaven, secretly producing its malignant effects on those around us. God commands that all this pernicious leaven shall be banished from our dwellings, or the offender who retains it shall be cut off from Israel; he shall not eat the passover, or feast upon Christ our passover, or enjoy the melting power of his love in our hearts, unless all this unholy leaven be purged out of us. The love of God shed abroad in us will make us love our brethren and esteem them better than ourselves. Instead of feeling maliciously inclined to injure any one of them, or to speak evil or disparagingly of any one of them, we are amazed at the greatness of the grace of God which has given us the privilege to occupy a humble place among those who seem to us so far superior to us in all christian gifts and virtues.

To enjoy the gospel feast, let us eat it with the unleavened bread of sincerity and truth. May the God of all grace thoroughly purge out from us all unholy influences, and evermore give us the unleavened bread of sincerity and truth, and may we eat and drink abundantly in his kingdom, and go forth and grow up as the calves of the stall.

Yearly Meetings.

A yearly meeting is appointed to be held three days with the Bethel Church, in Shelby Co., Ky., to commence on Friday before the first Sunday in June, 1867. Ministers and other brethren of our faith and order generally are invited to attend.

G. W. BROOKS.

Marriages.

At the parsonage, at Hopewell, N. J., May 1, 1867, by Eld. P. Hartwell, MR. JOHN W. BENNETT, of Millstone, and Miss ELLA A. QUICK, of East Amwell, N. J.

Obituary Notices.

BROTHER BEEBE:—You, and the readers of the "Signs of the Times," will perceive that I am of late often called upon to attend funerals in this section.

DIED—At Wells, Maine, April 30, 1867, Mrs. Phoebe Littlefield, aged 83 years. I was not acquainted with her, but was informed that in early life she entertained a hope in Christ, and believed in the Old School Baptist preaching, and that she lived a worthy life until God took her home.

ALSO,

DIED—May 2, 1867, at North Berwick, Maine, Mr. Levi Abbott, aged about 70 years. He never professed to have a hope in Christ, but told me before he died that he could not do any thing to better his case, and that all he could do was to trust in God. He has left a kind wife and children to mourn.

WILLIAM QUINT.

DEAR BROTHER BEEBE:—Please publish in the "Signs of the Times," the obituary of my mother-in-law, Elizabeth Newhouse, wife of James Newhouse, who departed this life January 22, 1867, aged 53 years, 2 mos. and 18 days. Her disease was typhoid fever, which she bore with christian fortitude and humility. She was received into the Old School Baptist Church, in February 1829, and was led down into the baptismal water by Eld. James Newhouse. Her life was one marked with christian fortitude and humility; ever remaining unshaken in the faith of salvation by grace. She was beloved by all who knew her, and her loss is deeply felt in the church at Little Blue River, in which she was a member. She leaves a husband and family to mourn her loss, to whom she had endeared herself by all the maternal affection that a mother could command. O how hard to give up such a mother and companion; yet we are assured that our loss is her great gain.—"The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

In Jesus' arms our mother rests,
Secure from earth's tempestuous toils.
Her spirit reigning with the blest,
Where all is love, and all is joy.

ALSO,

The death of Mary E. Saunders, daughter of James and Elizabeth Newhouse, died December 24, 1866, of typhoid fever, aged 25 years, 8 months and 24 days. She joined the Little Blue River Church, in 1857, and lived a quiet and chaste life; and we have every reason to believe that she has gone from this vale of tears, to bask in the sunshine of God's unchanging love.

ALSO,

Died of the same disease, in the 13 year of his age, John Q. Newhouse, son of James and Elizabeth Newhouse, February 8, 1867.

Ah! John, on earth no more we'll meet
Thy blooming, loving face:
Yet may we all in heaven greet
Thee, in God's loving grace.

D. H. GOBLE.

Bush Co., Ia., May 5, 1867.

DEAR BROTHER BEEBE:—By request of the children of the deceased, I forward you the following for publication.

Jada Swartout was born Dec. 15, 1795, died April 23, 1867, aged 71 years, 4 months and 8 days. Was baptized by Eld. Wm. Warren, and received into the fellowship of the Old School Baptist Church in Olive, Ulster Co., N. Y., about forty years ago. Moved into Jackson Co., Mich., thirty years ago, where she and her husband united with a Baptist church called Somerset, but they soon found they had joined a New School Church, and made known their disappointment; the church thereupon gave them their letters which they had brought from the Olive Church; and some time afterwards, with a number of others, they were constituted a church, called Columbia, in Jackson Co., Mich., of which she continued a worthy member until her death. Her disease was cancer on the lower part of the abdomen, with which she was afflicted thirty-three years, though only the last three years, seriously. Her sufferings were very

great; her pains were sometimes almost beyond endurance. About eighteen months ago, when at her house, she said to me "I cannot live long; and when I die, I want you to come and preach my funeral." I replied, "If they send a dispatch by telegraph, I will then comply with your request. But in the order of God's providence, I was at her house when in three days after she closed her eyes on all things here below, at which time I was present. One hour before she breathed her last, one of her daughters pointed to me and said, "Mother, do you know who that is?" She replied, "Why! it is Elder Seitz." Her daughter-in-law said, "Mother, would you like to have the Elder to pray?" to which she said, "Yes," which was complied with; and never before did I ever feel to pray to the Lord to take one of Adam's race from pain and suffering, till then. The next day her mortal remains were brought to the meeting house in the neighborhood, where I tried to deliver a discourse to a large and solemn assembly, from 1 Thes. iv. 13-18; after which the corpse was conveyed to the grave, where it will rest until Christ will come the second time without sin unto salvation. The deceased leaves a number of children to mourn their loss. Truly, a mother in Israel is gone from this world of sorrow, to joys which are above.

I am as ever, your brother as I trust, in christian love,

LEWIS SEITZ.

Bloomville, Seneca Co., Ohio, May 1, 1867.

DIED—At the residence of her son Jacob I. Brown, in Charleston, Ill., about six o'clock p. m., on April 24, 1867, Mrs. Rachel Brown, aged 88 years, 3 months and 27 days. The deceased was born in South Carolina, Dec. 28, 1779; and at the age of twenty-five years moved to Jonesboro, East Tennessee, where she was married, August 7, 1804. In 1822 she moved to Centerville, Ia., where she was left a widow in September of the same year—burying six of her family inside of one month—two lying a corpse in the house at the same time. Thus left to the cold charities of the world, with four small children, she has passed through innumerable hardships, and years of toil and trouble, and now leaves but two out of twelve, behind. She accompanied the escort of General Jackson when he left Tennessee to take command of the U. S. forces, in 1812, and also witnessed his return from that memorable and triumphant campaign, after the battle of New Orleans. The deceased professed a hope in her Savior, over sixty-five years ago, uniting herself at the same time with the Old School Baptist Church, in Washington Co., Tenn. She lived a faithful and consistent christian, and I have often heard her, after she had become afflicted with inflammatory rheumatism so that she could not walk about, and life seemed a burden to her, express a desire for the hour to come when her soul could shake off the coil of dull mortality, and soar away to that heavenly clime where the wicked cease from troubling, and the weary are forever at rest. Her suffering was intense for about three days before her death; but she met the messenger calmly and willingly, and appeared to be perfectly reconciled to the will of her Master. Approaching her a very short time before she died, and putting my hand on her forehead, asked her if she knew me. She raised her eyes and looked me steadily in the face and replied, "Yes, yes, I know you now," I again said, Mother, you are dying; you are almost gone; are you not afraid to die? "No, no," she replied. Do you want to die and go home to heaven? A smile came over her countenance, and she whispered, "Yes, yes, Jesus—" but was too weak to finish the sentence; and expired with the sweet accents of Jesus name lingering on her lips. Such is the christian's hope. Her absence has left a vacancy around our little family circle, which cannot be filled. Who can estimate the loss of an earthly parent, until they experience it? But while our sainted mother sleeps quietly beneath the cold damp clay of earth, we do not mourn as those who have no hope, for what is our loss is her eternal gain.

"The christian's life—a shining arch,
That riseth from its native skies,
Spans this dark world with jeweled march,
And rests at last in Paradise."

J. I. BROWN.

CHARLESTON, Ill., April 30, 1867.

Subscription Receipts.

New York: —Matilda Hilliker 1, John G Weckel 2, Miss M J Rhodes 2, J T Bouton 2, Miss A J Hutchinson 50c, Elizabeth Brice 2, Lemuel Carll 2.....\$11 50	
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Total\$149 20	

Associational Meetings.

Delaware Association will meet with the church at Bryn Zion, near Smyrna, in Kent Co. Del., on Wednesday before the last Sunday in May (May 22 1867,) at 10 o'clock a. m.

Delaware River Association will meet with the Southampton Church, Bucks Co. Pa., about 17 miles north of Philadelphia, on Wednesday before the first Sunday in June (May 29, 1867,) and be held three days.

Warwick Association will meet with the Warwick church, in Orange Co N. Y., to begin at 10 o'clock a. m., on Wednesday after the first Sunday in June, (June 5 1867,) and continue until Friday evening of the same week.

Chemung Old School Baptist Association will meet with the Chemung church, at Waverly, Tioga Co. N. Y., on the Erie Railway, on Wednesday after the second Sunday in June, (June 12, 1867,) at 10 o'clock a. m.

Conference of Old School Baptists in Western New York, will meet with the Old School Baptist church at South Dansville, Steuben Co., N. Y., at 10 o'clock a. m., on the third Sunday in June, (June 16, 1867,) and continue until Monday evening the 17th.

Sandusky.—The Sandusky Old School Baptist Association, will meet with the Honey Creek Church, Seneca Co., Ohio, on Wednesday, after the first Sunday in June, 1867, and continue three days. Brethren coming on Tuesday, to Tiffin, Seneca Co., or to Bucyrus, Crawford Co., will be met with conveyance to places of entertainment, and to the meeting.

LEWIS SEITZ.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

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ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1866.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily, (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.

8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.

4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South.

6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

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A G E N T S .

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

Dr. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Panola, Woodford Co., Ill., }
January 22, 1866. }

MRS. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

Mrs. P. A. BEEBE—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

Mrs. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

Hopewell Female Seminary

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REFERENCES:

Eld. G. Beebe, Middletown, N. Y.
Eld. P. Hartwell, Hopewell, N. J.
Eld. Wm. J. Purington, Washington, D. C.
James Towles Esq., "
Eld. G. Conklin, Kingwood, N. J.
Eld. E. Rittenhouse, Chippewa, Del.
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., JUNE 15, 1867.

NO. 12.

SELECTED POETRY.

IS THY HEART AS MY HEART?

Answer to Enquiry in "Gospel Standard."

Dear brother, is it so?
Hast thou a wicked heart?
'Tis grace alone can show
Its filth, and plague, and smart.
And has a storm just beat on thee?
Ah! thus it often is with me.

Do waves of sorrow roll,
And gloomy clouds surround,
With heavy sighs of soul,
When sin doth thee confound,
With no bright light to shine on thee?
Ah! it is often so with me.

Then dost thou bow thy head,
And sink in a low place?
Do joy and peace seem fled,
And swarms of doubts thee chase?
No truth inside nor out can see?
Just so it often is with me.

Then art thou brought to fall
At Jesus' sacred feet,
And on him try to call,
Thy only safe retreat?
Does Satan shoot when on thy knee?
Ah! it is often so with me.

Now all is dark within,
The serpent tries his art,
And stirring up our sin,
He hurls his fiery dart.
No truth, no heaven, no God, says he.
Ah! this is fearful work with me.

But though he hath such power
To lead our thoughts astray,
The covenant standeth sure,
And will through endless day:
And when by faith these things I see,
It soon is break of day with me.

But O, these fogs and mists,
That here do me surround!
Whilst Satan still insists
That I shall wrong be found.
All things against me then I see;
And thus it often is with me.

I have such wars without,
And worse by far within;
My foes I cannot rout,—
Pride, unbelief and sin.
No peace, no rest, till Christ appears;
Thus it has been with me for years.

How long the war will last,
I'm sure I cannot tell;
But hope 'twill soon be past,
And I with Christ shall dwell:
There with him evermore to be,
Then 'twill be well indeed with me.

Death's vale I soon must tread;
Dear Lord, thy smile I crave,
To save me from the dread
Of death and of the grave.
Let me by faith thy glory see,
In death 'twill then be well with me.

When we our Savior meet,
And on the throne sit down,
We'll bow at his dear feet,
And there we'll cast our crown.
Him, eye to eye we then shall see,
And 'twill be well with you and me.

CORRESPONDENCE.

SULPHUR SPRING, Ia., Feb. 1, 1867.

BROTHER BEEBE:—Sometime during the year 1865, if not mistaken, sister Sarah Turner, of Missouri, requested us to write on Luke xiii. 6, 7; but owing to several causes—the principal one being our inability to do justice to the subject—we have delayed an answer to the request until now; and even now we assure you and her, that it is very reluctantly that we attempt to comply, fearing that we may darken counsel, instead of giving any light on the subject; for we confess, that to us, many of the parables are dark sayings. Some of the parables which Christ uttered to the world, were at the time mysterious to his disciples, and they were under the necessity of interrogating the Savior privately, in order to ascertain their true import. Nevertheless, such views as we have upon the text proposed, we feel a willingness to give, claiming no infallibility. It reads as follows:

"He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground?"

In order to a proper understanding of the parable, it occurs to our mind that it is highly essential that we consider the foregoing connection. The Savior had just been showing the necessity of repentance, by referring to the Galileans whose blood Pilate mingled with their sacrifices, and others upon whom the tower of Siloam fell, and slew them, and then asks the question, "Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish." Then to the same characters, which we infer were unbelieving Jews, he addressed the parable. Now those Jews as a nation, had rejected him, and were disposed to put him to death. Not only so, but they had rebelled against him in a national point of view when he had given them the law from Mount Sinai by his servant Moses. The same subject is alluded to under the parable of a vineyard, by the prophet Isa. v., where the whole vineyard was to be laid waste and trodden down; and it was said that briars and thorns should come up, and a command that the clouds rain no rain upon it, because it brought forth wild grapes. Then it is said, "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Ju-

dah his pleasant plant: and he looked for judgment, and beheld oppression; for righteousness, but beheld a cry."

But to avoid being tedious, we will say, that we understand national Israel to be typical of the church of Christ; and that the vineyard is a type of the same. Christ says, John xv. 1, 2, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "They are not all Israel, which are of Israel." So also the apostle says, Rom. xi. 17-21 inclusive. "And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he spare not thee."

These declarations of holy writ, as well as some others, are often quoted by the advocates of falling from grace, in support of their fallacy. But if that doctrine be taught by these scriptures, then the bible is a bundle of contradictions, and infidelity is true. But fortunately such is not the case. In the language of the Savior as cited in John xv. 1, 2, he had in the preceding chapters, been speaking frequently of Judas who should betray him; and had said to his disciples, "Have I not chosen you twelve, and one of you is a devil?" By all such expressions, therefore, Christ and his apostles must have alluded to the unbelieving Jews, or those who were mere nominal professors. In the case of Judas, he, though nominally an apostle, was a devil from the beginning; and was, therefore lost, that the scripture might be fulfilled. For no matter how much numbers may be augmented by mere nominal professors, it does not multiply one true believer. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Though false teachers and professors may practice deception upon the churches, and doubtless often times do, yet, they cannot deceive the God of Israel. Though we may not have that far seeing wisdom, which will enable us at all times to detect the base hypocrite, or wolf in sheep's clothing,

yet Jehovah knows them with his all scrutinizing eye, even before they enter the fold. The question would probably be asked, Why then does he suffer them to enter the fold? We answer, for the good of his people—for the trial of their faith, &c. Though we may not be able to see what good can result from it, yet we know that such intruders were permitted to enter, in Christ's and the apostles' day. And we are assured that "All things work together for good to them that love God." Why was Judas numbered with the apostles? Because he must betray the Savior, and that betrayal must be by one that seemed to be his. We can only judge as the fruits are manifested. The Savior said of such false prophets, "Ye shall know them by their fruits." They may even appear, for a time, to manifest the fruits; but when trials and persecutions come upon the church, they will desert their post and go to their own company, manifesting that they are not of the Lord's people.

But perhaps sister Turner is like many others of the poor, doubting and tried lambs of the fold of Christ, ready to conclude that she is like the fruitless fig-tree, only a cumberer of the ground. But I have observed, that those who feel the most unworthy, and are the most fearful of bringing reproach upon the cause, are generally regarded by the church, as the most worthy and profitable members. And while they mourn over their leanness, their brethren see a most abundant yield of precious fruit, and therefore repose the utmost confidence in them. If we have a living identity with the true vine, the fruit will manifest itself; and without that we cannot bear fruit. If, connected with Christ, and controlled by his spirit, we will abide in his love, and the holy sacred flame, infusing its genial influence into our souls, will animate us to obedience to his laws, and an admiration of his holy precepts. It will also enkindle within us a desire for holiness, a hungering and thirsting after righteousness, and a panting for the living God. There is a desire to cease from sin and do good; and were it not for the weakness of the flesh, and our carnal nature, this would be the constant employment of christians. In consequence of our imperfections and wanderings, we need the constant care of our Shepherd, and his sustaining grace, to keep us from straying from the fold. But if we are his, he has promised to lead us in the paths of righteousness for his name's sake.

Dear sister, let us look to him as

our polar star, and humbly pray for his protecting and guardian care to guide us through the stormy wilderness, and at last bring us to reign with him in his triumphant kingdom, where all will be peace and joy; and love eternal will feast our eternal existence.

But sometimes even christians may wander so far from the path of rectitude, that it becomes necessary to enforce the discipline of the church, and deliver such an one over to Satan, for the destruction of the flesh. But, if a child of God, he shall not suffer real loss, but will finally come forth purified from the fiery ordeal. But from what is said in the connection following the text, we may, in our judgment, learn a highly instructive and useful lesson concerning the enforcement of the discipline of the church. While it is imperatively necessary to maintain the order of God's house, yet, in our judgment we should be very careful lest we should manifest rash or imprudent haste in dealing with a disaffected and refractory member, and err in the opposite extreme. Let every lawful effort be exhausted first to reclaim him in the spirit of the gospel in order to convert him and "save a soul from death." Manifesting none of that domineering and hateful disposition which is so prolific of evil consequences. Let the discipline be enforced solely for the good of the cause, and not from any selfish motive, or self-aggrandizement. Let nothing be done through strife or vain glory.

Brother Beebe, the foregoing thoughts have been penned hastily, and it may be that I have wholly misunderstood the meaning of the parable. If so, I hope some of the brethren will correct me. I am aware that much more might be written upon the subject, for I have only just hinted at it.

In conclusion, I would say to sister Turner and all the dear brethren and sisters in Missouri, that I feel to deeply sympathize with them in their privations and persecutions. I have also a peculiar desire to visit them, and I hope that providence may open the way soon, that I may enjoy the privilege of seeing them face to face. I have traveled nearly four thousand miles since the first of September last, and have been permitted to meet with many very precious brethren and sisters, and baptized several willing subjects.

I have recently received a letter from a very highly esteemed brother in the ministry, in which, he insists upon my writing oftener, in the "Signs of the Times," and suggests that my companion issue a command, if I will not write without; but the foregoing has been written without the command.

May grace, mercy and peace abound to all the faithful in Christ Jesus.

Yours, in hope of eternal life,

J. A. JOHNSON.

OAKFIELD, Mich. Feb. 10, 1867.

DEAR BROTHER BEEBE:—I have been a constant reader of the "Signs of the Times" since its commencement, save the five years and a half I spent in a lunatic asylum, where I was taken by my friends, to ease them of the partnership of horrors so dreadfully heavy upon me. I have often been exceedingly interested and gratified in the perusal of experiences written by the brethren and sisters; but I have never been impressed to relate mine. There are, however, some incidents and peculiarities in my own case, that are seldom, if ever found in others; and I propose, as briefly as may be, to notice some of them. I cannot go into detail to narrate minute events,—no, nor to be particular about prominent ones; for language was made for quite another purpose than the bringing to view of the labyrinth of woe through which my soul has waded. I have had two dreadful scenes of horror since I was received into the fellowship of the church in Wallkill, Orange Co., N. Y. The first one, in 1832, lasted but a few days, and did not involve my body with much derangement. Of this, brother Beebe was cognizant at the time, or soon after. The second one was in 1856, and lasted about two years and ten months, and, soon involved my body in the ruin which seemed to have overwhelmed my soul. After something more than three months, I was placed in the asylum, where I remained, as stated above, about a week in excess of five years and a half; but, the last three of them, in a state of perfect peace and contentment—till God's providence brought me out, in spite of the seeming determination of the superintendent to hold me there till I would acknowledge his deliverance instead of God's. He, being a stranger to the latter, kept writing to my friends (then settled in Wisconsin) that I was better, but still a proper subject for treatment, as a lunatic. But I cannot be minute in this, as it would take more than one number of your paper, all filled with the detail, and yet leave the greater share untold. Suffice it to say, my ability to eat and sleep, soon greatly improved, on entering into the asylum; but I had not the smallest gleam of hope, for fully two years and a half after I entered it. For more than a year after—yes, more than two years after I entered the asylum, the thought even of reading the bible, but increased my horrors; and the attempt to do so, seemed to hurl me down the precipice always yawning before. I am quite certain I never read as much as a chapter in the bible for about three years. But about a year and a half after I entered the asylum, my reasoning, as Milton has it

Of God, of providence, of will, and fate,
Fixed fate, free will, foreknowledge absolute,

ran into a kind of poetic vein, and all my reasoning was measured in numbers, and generally in rhyme. This seemed a new phase in my habit of thinking; for I had seldom courted

the muse, (to use a common expression,) and thought I would be cautious in laying myself open to the charge of a "miserable poet." But the thing was involuntary with me, and followed me for weeks and months together. Sometimes I penciled some of my rhymes upon paper, picked up, or otherwise obtained; and sometimes I slowly collected them into form, in the mind alone, and conned them over in my thoughts till they were remembered. But in whatever way they were brought into shape, they all had one tendency, in showing the impossibility of the being of a God, in any other shape than that of the I AM of Hosts, that made heaven and earth, all worlds and creatures, just as they are, to fill up the measure of a perfect work, and no other way possible to be filled. I question whether the reading of what I then wrote on that subject, would not make some of those believing themselves to be strong predestinarians, wince, and demur. But, believing it to be fit, in the very nature of things, that God should be the I AM, (that is, always alike in knowledge, will and power, with every other attribute alike unalterable,) I could not doubt that he had prepared my woe, from before the foundation of the world, just as he had "saved, and called with a holy calling" the people of God, "according to his (holy) purpose, which he purposed in Christ Jesus before the world began." Here was the infinite task before me; to reconcile myself to God. This way was God's purpose, involving my destruction, and that one, a howling chaos, drawing all created things into its vortex, and more to be dreaded than even the burning fire of hell, provided only for the wicked. In either case I was lost, and, upon the whole, thought God's plan of my destruction superior to that of the Arminians, which could save nobody, but was certain to lose everybody. Still, I rebelled, and still I reasoned against rebellion; and I here found my sin of rebellion against the truth so great that I was sure I sinned ten times more than enough every day, to damn every son and daughter of Adam ever born, or to be born into the world. Here, then, I was treasuring up wrath against the day of wrath—now even at the door. What could I do? I could not shut out the light from my mind, a whit more than I could blot out my knowledge of the sun by shutting my eyes. It may seem strange to those, who only perceived Christ's relationship to his sons and daughters in Zion, with, and through the enravishment of his love. But I saw it, I think, never so clearly, as, at the distance—shall I say, of hell, and heaven? I thought it was so; and how meet it seemed, too, to save a remnant in this way, while all would be lost without it.

But I find I am enlarging more than I had limited myself to when I began. To proceed, and I will return to the subject of my reasoning by measured numbers, many of which I still retain, and if it shall be God's

pleasure, he will call them out of their hiding place, hereafter.

I give the following first three or four stanzas as having been composed, as stated above; and those which follow, as the recurrence of thoughts years afterwards, somewhat explanatory, also.

If one hung on a precipice,
Just ready, down to fall
Into a fathomless abyss,
'Twould dreadfully appal.

And, if just then, some kindly hand,
A rescue should bestow,
How would the heart with joy expand,
So lately shrunk with woe.

'Twould rise, and rise, with throbbing joy,
And soar with gladdened wing;
And, would each faculty employ,
The great release to sing.

If such is feeling, I have felt—
Or, rather seemed to feel;
For, something, once, deliverance dealt,
When horror made me reel.

What was it? Still, it real seems,
As when the day it came;
Yet, sure it came of empty dreams,
Else, why is now my shame?

How did I make the sad mistake?
I try, but cannot tell:
I only know my present state,—
A subject fit for hell.

Here, I am grown as hard as steel,
Through thoughts of certain woe:
And, sin each day, enough to deal
A doom on all below.

These were my thoughts, and such my state,
And thus my reasoning ran:
With me, I thought, 'twere erst too late
Before the world began.

As God to prophets, grace gave more,
So, opposites must be:
And, I, from light dispensed before,
Made one, to so agree.

No ray of hope, no gleam of light
Relieved the dreadful hours;
Days, months and years rolled by, yet night
Shut from God's gracious powers.

But in the fulness of HIS time,
He softly life breathed in;
His breathings gave a heavenly clime
That buried all my sin.

By little, and by little grew
His glory, through his power:
The hairbreadth order worlds pursue,
Asked—bade me to adore.

Here saw I full perfection run
From worlds to atoms down:
As perfect in a mote, as sun;
And, gemmed as well his crown.

The speck that danced upon the wind,
Had no uncertain flight;
He moved it by his present mind,
As worlds he wheeled through might.

The Infinite, through nature talked
In challenges to man,
To say in what his power is balked,
And tell where man's began.

Here, I seemed saying, "By the ear
Have I thy glory heard:"
But now my sight perceives thee clear,
And I withhold a word.

I only seek the dust, to bow
And own thy sovereign sway:
Thou mark'st the steps I did not know,
To lead me in thy way.

Let me henceforth, to move, or stand,
Be guided by thy will;
And wait, and wait till thy command
Unites the power and skill.

With affectionate regards to the household of faith, I am your brother in the Lord,

WM. B. SLAWSON.

DEAR BROTHER BEEBE.—With your permission I will give the readers of the "Signs of the Times," my views of the subject of the resurrection of the dead.

1st. I shall endeavor to show the credibility of the resurrection.

2d. The certainty of it.

3d. I shall endeavor to show what it is, that is raised.

4th. I shall endeavor to show the importance of the doctrine.

1st. The credibility of the resurrection. The light of nature never taught the doctrine of resurrection, so it is not surprising that the great and the learned of various ages of the world, who were governed alone by light of nature, considered the doctrine of the resurrection of the dead not only incredible, but a monstrous absurdity.

In the days of the Apostles, the city of Athens, in Greece, surpassed any other portion of the habitable world, for literature and worldly knowledge, yet when the Apostle Paul was preaching there, and spoke of the resurrection, some mocked, and others called him a babbler, and treated him with contempt. The Jewish nation, notwithstanding to them was delivered the oracles of God, yet a majority of them considered the doctrine of the resurrection incredible. A considerable portion of the church at Corinth, denied the resurrection, and we find that a number of the professed followers of Jesus Christ in various ages of the christian era have considered it incredible, that the various particles composing the human body, should after decomposition had taken place, be again gathered together and constitute the same body that lived in this world. But may we not ask such nonresurrectionists, Who art thou that questions the power of God? Shall a poor, weak, and imperfect worm of the dust, deny that the power of the Almighty God that spoke the worlds into existence by the word of his mighty power, can at the resurrection day command the turfy graveyards to rend asunder, and the seas also, to render up their dead, and the various particles once composing the human bodies, notwithstanding they may have been scattered to the uttermost bounds of the earth, will be gathered together and form the identical bodies that lived here in the flesh? The human body was the only portion of all the creation that was made in the image of God; and we consider it unreasonable to suppose that that body, like the brute creation would fall to rise no more. Divine revelation as contained in holy writ, abundantly proves the doctrine; so it is certainly not incredible to believe that God will raise the dead.

2nd. The certainty of the resurrection.

God's holy word abounds with testimony that he will raise the dead; so we may consider the result certain. Job says, (xix. 26-28.) "For I know that my Redeemer lives, and that he shall stand at the latter day upon the earth; and though after my skin

worms destroy this body; yet in my flesh I shall see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Some suppose that Job here alludes to a hope of a future restoration of his former state of health; but this is certainly a mistake, for Job plainly lets us know that he had no reason to hope for life, and that he should be quickly gone, &c. It is evident that Job has reference to the general resurrection at the last day; and his language is positive—"I know," &c. The prophet Daniel says, (xii. 2.) "And many of them which sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Our Savior declares, "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

We might produce a great cloud of witnesses from God's holy word, showing most unequivocally that all the dead will be raised at the resurrection at the last day; but we deem it unnecessary. We shall now proceed to show,

3d. What it is to be raised from the dead.

It surely is not the soul, as some suppose, because, at death the soul leaves the body, and it never ceases to exist. The word resurrection, signifies raising up that which has fallen; so it is evident that the identical body which dies is raised again. If this is not so, and some other body is raised, it is no resurrection at all. The apostle Paul says, 1 Cor. xv. 27, 28, "That which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bear grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him; and to every seed his own body." Some suppose that the divine writer here denies the identity of the body in the resurrection; but we think most assuredly not; he here uses a figure—of grain being cast into the ground, and the same grain springing up. Our Savior uses the same figure—John xii. 24, relative to his own death, burial and resurrection; and we all admit that our Savior arose from the dead with the identical body that hung on the Roman cross, and was laid in the tomb. The apostle Paul declares, 1 Cor. xv. 50, that Flesh and blood cannot inherit the kingdom of God. This passage is used by nonresurrectionists, to prove that it is not the same body that is laid in the tomb that rises again, inasmuch as our mortal bodies are composed of flesh, blood and bones; but it is evident from the general scope of the apostle's argument, that he does not here design the human body simply considered, but alludes to it in its corrupt and sinful state as being unfit for the disk of immortal glory; hence he lets us know in the following verses, that this mortal

must put on immortality. The language does not imply that the mortal bodies of the children of God will be destroyed, or annihilated, but that their identical mortal bodies will put on immortality. So we find in 1 Cor. xv. 42, 43, 44, this declaration, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Now we find the very same IT that is sown in corruption, is raised in incorruption; and the identical IT that is sown a natural body, is raised a spiritual body; and we find not only here, but throughout the scriptures of divine truth, the identity of the body in the resurrection is recognized; which would not be so if the mortal bodies of the children of God were destroyed or annihilated in the tomb, and some kind of aerial bodies or spirits were raised in their stead. We admit that the bodies of the saints of God after the resurrection in their glorified state, will be different from what they are in their corruptible state; but the difference will be in quality and not in substance. In 1 John iii. 2, it is declared, "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." The apostle in this declaration does not allude to the form or substance of the body; but has reference to its glorified state as far surpassing our knowledge or comprehension. Enoch, and Elijah, evidently ascended to heaven in the identical bodies that they were in possession of in this world. Our Savior certainly arose from the dead with the same body that was nailed to the cross; and as his resurrection is the exemplar of ours, it is evident that we shall arise with the same bodies that are laid in the tomb. The covenant of grace includes both soul and body of the children of God: consequently, if the body loses its identity in the resurrection, a portion of the covenant is rendered void. The children of God both soul and body, were chosen in Christ before the world began, and they were redeemed by the precious blood of their great covenant Head. And if their bodies while sleeping, or lying in the grave, lose their identity, and do not arise and ascend to glory, the election of God fails; and a portion of the blood of Christ was shed in vain. We must leave this portion of our subject, and proceed to show,

4th, The importance of the doctrine of the resurrection.

The entire gospel plan of salvation through Jesus Christ stands or falls with this doctrine. Hence the apostle Paul declares, 1 Cor. xv. 13-18, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; then they also which are fallen asleep in Christ are perished." The resurrection is called, (Heb. vi. 1; 2,) one of the first principles of the doctrine of Christ. A denial of the resurrec-

tion is a denial of the plan of salvation through our Lord Jesus Christ, and is also a denial of the eternal felicity of his children. If the dead rise not, we may well say, Let us eat, drink, and be merry, for tomorrow we die. "But now is Christ risen from the dead and become the first fruits of them that slept." Glorious news indeed; the first ripe fruit secures the entire crop. So we may well say, that just as sure as Jesus Christ was raised from the dead, just so sure his children will be raised in like manner. "For the Lord himself will descend from heaven with a shout, with the voice of the Arch Angel, and with the trump of God: and the dead in Christ shall rise first." The elect of God that dwell in dust at that great day shall "awake and sing," "and the earth shall cast out her dead." The elect of God will be gathered from the uttermost parts of the earth, and their bodies will be fashioned like the glorious body of their great covenant Head, and they will be caught up ever to be with the Lord. Amen.

ISOM CRANFILL.

SUMMIT, Ia., Jan. 9, 1867.

DEAR ELDER JOHNSON—I will now try to write in compliance with the promise made you before you left home. I am so keenly alive to a sense of my unworthiness and inability to write, that I feel quite a reluctance in approaching the subject; and were it not for the confidence that has been placed in me in respect to the high privilege I am permitted to enjoy in the fellowship of the church, I would abandon the task entirely; but that thought makes the desire stronger to give a reason of the hope that is in me; imperfectly as I may describe the wanderings of my mind.

But a very small portion of my early life was spent in thinking of the great future that awaits us all—I seemed to have no share in such things; but ever wheeling in the rounds of worldly pleasure; indeed, that idea was so prevalent with me, that I indulged in it almost to the exclusion of all else; nothing had ever occurred in our happy family to mar my peace or to cause me to grieve. I could not contemplate death to the young. When I would read in the "Signs of the Times" the exercises of those, descriptive of the manner in which they were brought so low under a conviction of their sins, I thought they must be the most miserable people in the world; and I had no desire to ever possess such religion. I do not remember of ever having been seriously concerned about myself, until during my father's last illness, in the fall of 1863. He manifested such apparent resignation to the will of Providence; and the hope that is such a stay in the hour of death, never seemed to desert him. O, I thought, if I could only be like him; and it created in my mind a strong desire to be a christian. I was impressed with the resolution to do something—for I thought the individual must begin the work; but

the more I strove the farther I seemed to be from the object of my search. I will not weary you with a recital of my many trials in the year and a half which followed, for I look back through the intervening space as being more like a long, troubled dream, than a reality. The event of brother Dick's death, resulting from a wound in battle, was indeed a sore trial; and the truth forcibly rushed upon my mind of the vanity of all earthly things, and the frailty of man, who is brought forth as a flower and is cut down. My mind never seemed at peace, and even my genial home, which in the past had been such a pleasure to me, no longer possessed its wonted charms. I was often overcome by a power I could not repel; but the wretchedness I then felt, together with my sad forebodings, may have been but a natural sorrow consequent upon the circumstances by which I was surrounded. But I will refer more particularly to the following spring, when I was afflicted with erysipelas, which had a hold on me for one year, during which time I often endured the most intense suffering. It was when thus afflicted that I came to view myself a condemned sinner in the sight of God, with no power to do any thing to save myself. I felt that affliction was sent upon me for the multitude of my sins. How unworthy I felt to receive the affection and care from my mother which she never tired of lavishing upon me. When such were the feelings engendered toward her, judge my shame and sorrow at the awakening that I had all my life lived in utter ignorance and disregard of my heavenly Parent. That in times past when I had sought him, it was with an "evil heart of unbelief." My bodily suffering was intensified by the state of my mind. What a long, dark season it was to me, without strength to read. I groped my way, sometimes wishing I could read the bible, at the same time regarding that sacred volume with a secret dread. I often thought I would like to pray, but the thought would occur, that the prayer of the wicked availeth not; but my heart sent up many an humble petition to the throne of mercy. I could see how God could cast me off entirely from his peaceful presence and still be just. I became more desirous to attend Baptist meetings. I did not weary of the long sermons so much complained of before. Now every word seemed to impart new life into my understanding. Although it seemed a hard, selfish doctrine, I knew it was the only kind that could reach my case, as I stood alienated from God. But I had no hope for such mercy being extended to me, for I felt too great a sense of my guilt. When the Word was preached in my hearing, I would become so deeply affected as to lose my self control, despite all my opposing efforts brought to bear; and how miserable that I should attract such attention! There was no body like me, and that precluded the idea of giving expression to my feelings to make myself an object of derision. I atten-

ded the Lebanon Association in August, and I must mention your kindness to us there; for I think I shall never forget it. You preached the first evening, and every word seemed so forcible and full of meaning the effect of which, was too much for me. I began to think I would never see the light of another day. Mother became seriously alarmed about me; but I could not tell her the real cause of my prostration: but my distress of mind wore away, and at the close of the meeting I returned home feeling refreshed. I had learned to look forward to a time of deliverance, and to Christ as my Mediator. But I continued in the same way at intervals until late in the fall, when one day feeling unusually deeply depressed—almost ready to sink under my load of guilt, and my sins rising up like mountains before me; every ray of hope seemed to be gone;—while thus bent imploring for mercy, the Lord was pleased to reveal himself to me a precious Savior. I was filled with that love and gratitude to him that I never felt before; and when I looked out upon the creation of his hands, every object impressed me with a strange kind of delight as possessing new beauty; then I thought, truly "salvation is of the Lord." The sufferings of the Savior caused me to weep; for the purpose for which he died was plain to my mind. But I soon found myself doubting, and would reproach myself with the thought that I was feeding upon false hope when I had such poor evidence of the thing hoped for. But I have found that in moments of despondency I have ever looked back to that period with some degree of comfort; although my sins were plainly seen, yet their weight was gone.

This last summer my health having been restored, I tried to seek pleasure in the world; but I found there was an aching void the world could not fill, and my anticipations were not realized. I could not but feel at times that some awful doom awaited me, for I had such a hard, deceitful heart, that I was ashamed to look a christian in the face; feeling that the impress of a wicked heart was stamped upon my countenance. I was feeling very much in this condition when your letter came directed to Lizzie; she not being at home I took the liberty to open it, and was so surprised at the nature of its contents that I actually looked back after having first read it, to see if there was not some mistake and that it was meant for me. But no, I mused, I am not worthy to be the recipient of such words of encouragement. I could then see my own self debasement in contrast with to her genuine, true worthiness. Thoughts of my neglect were banished when you came a few days afterwards. Your fatherly conversation made a deep impression on my feelings. I then tried to consider my true condition—Where was my hope? I feared I had none; but soon my doubts and fears were gone, and I was filled with praise and thanksgiving; and why it was I could not tell. Then my duty seemed clear.

Notwithstanding all my unworthiness, nothingness and imperfections, I could not rid myself of the desire to go forward when the opportunity was presented, which I did, and to my great surprise was admitted; and it does seem to me that the evidence of my being a child of grace is poor indeed. But I do feel thankful that "Whereas I was once blind, I now see." And that "old things have passed away and all things have become new." And I know if I have been brought from death unto life, it is through the power of his quickening spirit—not of anything which I have done, it is the gift of God.

I subscribe myself your unworthy sister if one at all,

R. Y. ICE.

SULPHUR SPRING, Ia., Feb. 4, 1867.

BROTHER BEEBE:—The foregoing letter was written by a young sister whom, together with her younger sister, I baptized in December. They are daughters of sister Ice who is, and has been for a long time, a subscriber and reader of the "Signs of the Times," and is truly a mother in Israel. These are the first of her children that have made a public profession of religion. The youngest of these is her youngest child. I have the consent of the writer of this, and therefore send it to you for publication. Yours in Christ Jesus,

J. A. JOHNSON.

SALVISA, Ky., Dec. 23, 1866.

BROTHER BEEBE:—Although a stranger to you in the flesh, I hope we are together in the kingdom of Christ. By request, I will endeavor in my poor way, to give you a short sketch of the way in which I hope the Lord has led me.

I was born in Kerry County, Ireland, and brought up, under the Roman Catholic Church, with strictly moral discipline, until the age of fifteen; and at this age, I came to the conclusion that Roman Catholicism would never save my soul; and left my father, and began to attend other churches. I had been taught that the priests had power to forgive sins; but never that power was ascribed to our Lord and Savior. And, as I felt deeply interested in my welfare in the world to come, this doctrine rested upon me with considerable weight. I began to read the bible to see if these things were so; and found them fully established. After living this way for about fifteen years, I became greatly troubled about what I should do to be saved. I became very fond of attending Protestant meetings, and formed an attachment for the Methodist Episcopal Church; attended their meetings regularly, until they got up what they called a revival of religion; and then it was I heard works preached to its full extent; that Jesus Christ had, and would do his part; if sinners would do theirs, they certainly would be saved. And, as I did not want to be lost, I was willing to do all in my power, in order to receive forgiveness of sins; so I went with several others

to the mourner's bench, and thought I was good enough, if I would only continue to perform the good work that they told me was required of the children of God. So I continued, to do all I could to please my Savior, as I thought; attended preaching and prayer meetings regularly; and would sometimes get up and relate some of my feelings. Our pastor would tell us, No cross, no crown. I thought I was willing to bear the cross, for the sake of getting a crown of everlasting life. I attended Sunday school until I became a Sunday school teacher. I thought it was my duty to teach children in Sabbath school, the way to get to heaven, and to spare no pains whatever, in warning sinners to flee from the wrath to come. I continued to live, as I thought, a christian; trying to make my calling and election sure; until about thirty years old, when I did what they call backsliding, or, falling from grace—returned to my evil doings. And I am now satisfied that I was deceived—that I had not passed from death unto life, for I did not love the brethren as I should. I hated the Old School Baptists, (or hard shells, as they were called) and the doctrine they advocated, which I am now made to believe, is the only way under heaven given among men whereby we must be saved. I moved, last February, on brother R. H. Paxton's farm, near Goshen meeting house, and worked for him the following year. As it was convenient, though very wicked, I went frequently to hear brother J. F. Johnson preach, which was the first Old School Baptist preaching I had ever heard; and, as is natural, of all the doctrine I ever heard, I abhorred the doctrine he preached, the most; and said all manner of evil against the doctrine and the church.

I was at work, one day last May, when something seemed to trouble me so much, that I could scarcely do anything; and I continued in that state of feeling for several days, trying to wear it off, until at last, when going home one evening, I said, If it was the spirit of the Lord dealing with me, I would yield. And if I have ever tasted that the Lord is gracious, that was the first time in my life. And I can only thank the Lord; for it was not by any works of righteousness that I had done; for in me (that is in my flesh) dwelleth no good thing. Then it was, if ever, old things passed away, and all things became new; for certainly, things I once loved, I now hated; and things I once hated, now I loved. I then loved the Old School Baptists, and desired to ask them all to forgive me for the abuse I had given them. I joined the Old School Baptist Church at Goshen, Anderson Co., Ky., last August, and was baptized by brother J. F. Johnson. I love the Old School Baptists now, because I believe they love and preach the doctrine of our Lord and Savior. "By grace ye are saved." "Salvation is of the Lord."

When an individual here, who is dead in trespasses and in sins, is

quickened and made alive by the spirit of God, he will implore God to have mercy on him, a sinner; then he is dead to sin, and alive to God. And the works of man can never effect this—nothing but the spirit of Christ—no, nothing but the blood of Christ can cure a sin-sick soul. Yes, it is God's free grace that will save his children. I like a free and full salvation; not such an one as this, I have done my part, and upon certain conditions sinners may be saved, if they will only perform such as I require of them.

I feel at times, that I am a sinner yet; but we have the blessed assurance, that the blood of Christ cleanseth us from all sin. And if I know my own heart, I desire to obey, love and worship him in spirit and in truth. I love him because he first loved me, and called me when I was deep in sin. I love him because he has promised his children eternal life through our Lord Jesus Christ. I love him because he will save his children by his grace, and not on conditions. I love to worship God, for I find a great difference in worshipping him, and a Roman Catholic priest. Yes, I find more comfort, peace and satisfaction, and I trust, in the end I shall find a greater reward; for the apostle says, At the end there is a crown of life, which never fades away. I feel unworthy of any of God's mercies; yet I have fled for refuge, to lay hold upon the hope set before us, which is as an anchor of the soul, both sure and steadfast. And I do not believe this is any work of my own, for it is a gift of God. And if I do any good whatever, it is not in order to be saved, but because I love to obey my God, and cannot serve him as I desire to. Yet, I believe he works in me to will and to do of his good pleasure. If I have received the Lord Jesus, I want so to walk in him. All my dependence is upon God, for he says, My grace is sufficient for thee. O may I trust in my Savior, for he saves to the uttermost, all who come unto God by him. When I go upon my knees in prayer, I do not go to be seen of men, but of my heavenly Father; for he has said to his children, Come unto me and make known your wants, and they shall be supplied.

Brother Beebe, If you think any thing I have written would be of any interest to the readers of the "Signs of the Times," you can publish it; if not, cast it aside, and all will be right with me; it is at your disposal.

What I have written, is poorly done; yet I am not ashamed of what I hope to be the teachings of God our Savior. I wish I could know more of my God and heaven; but I am satisfied to know just so much as God wills I should know, and no more.

My dear brother, my prayer is, that God may keep you by his grace while you live in this world, and in heaven save you.

Your unworthy brother, if one at all,
JAMES HANDY.

ELDER G. BEEBE:—Dear sir; Enclosed, please find two dollars, for the present volume of the "Signs of the Times." I had thought that circumstances did not justify me in taking a paper of any kind; and when the last volume closed, I thought I would not renew my subscription, owing to my necessities in other directions; but having received the first number for January, I thought the communication from S. H. Durand worth the entire subscription; and only regret that it has not been forwarded sooner. I am not a member of the Baptist Church, nor any other; but I some way or other, feel very much attached to the "Signs of the Times," and a strange feeling of affection toward your correspondents. I have watched with much anxiety and interest, the course of that church in this section of country, and through the columns of your paper, during this awful conflict, that we, as a nation, have been called to pass through. The idea had suggested itself to my mind at the beginning, that this war, more than other circumstances known to modern times, was calculated to distinguish the *true christian*, from the hollow pretender. And knowing that the scriptures say, "By their fruits ye shall know them," I understand, according to the measure of my ability, and the extent of my charity, to watch for the "fruits." I much regret, that I have been unable to view these things from the stand point of a *christian*, fearing that my censure or approval may not be just. However, I have with honesty of purpose, arrived at certain conclusions, which I cannot, nor indeed do I try to eradicate from my mind. Among these, are the following:

I cannot bring my mind to believe that *true christians* will divide, and traduce each other, and desire to imbrue their hands in each others' blood for mere partisan and political considerations.

I cannot think that true christians can harbor feelings of animosity and lasting revenge towards any of their fellow men.

I cannot think that true christians can, or will desire to cancel, or wipe out the well marked, and unmistakable distinctions which the wisdom and goodness of God have made in any of his creation.

I cannot but regard with suspicion, those churches which essay to do, and bring about, things and results, that I believe the Deity has reserved especially to himself.

I cannot coincide with those who believe, or profess to believe, or act as though they believe, that the purposes or providences of God can be changed or modified, by any act of man.

I cannot fancy to myself a belief more consonant with our frailty and God's dignity, than that God is the great Author and preserver of all things, and consequently the sole disposer, or sovereign, over all the works of his hands.

I cannot, from the standpoint of a carnal mind, fancy to myself, a relig-

ion which is so fascinating, so much to be desired, as that which proposes to "keep us"—as that which by contrast, is far more precious and delightful than any thing that sin or the devices of the world can present to its possessor's mind, and which bears the marks of an irrevocable title—or sealed covenant, to an inheritance "Which is incorruptible, undefiled, and fadeth not away." A calm, composed, confident, earnest hoping for the promised rest, knowing he is faithful, who has promised.

I felt like saying this much: I leave you to judge of its fitness and propriety. You are, no doubt, overwhelmed with the correspondence of your many readers, and the onerous duties of your ministry and editorial labors. I ask pardon for writing so much and saying so little. I cannot close this part of my letter however, without expressing the great desire I have to see you, and to hear you preach. I do think, that though I can see nothing in myself that gives reason for a hope, I should be benefited. I desire to express my earnest wish for the success of your paper, and for the preservation of your health, and continuance of your usefulness in the ministry.

Very truly, your friend,

R. W. MONROE.

BURDETT, N. Y., March 17, 1867.

BROTHER BEEBE:—I have long been impressed to write a few lines for your paper, but always came to the conclusion that I would not expose my inability. But to day while reading the "Signs of the Times," my mind seemed filled with such inexpressible joy, I thought it might be my duty to cast in my testimony. My mind or heart is often filled with a deep sense of my own unworthiness, but I know that Christ is worthy, and through his merits I am enabled to hope. I have no confidence in myself. "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." The bible is full of promises to the meek followers of Christ. Could I but feel at all times, to cast my care upon him, knowing that he cares for his little ones. There are times when I feel as though, if all should forsake Christ, yet would I not. But Peter, when left to himself, denied him; would I not do the same? I feel the need every day I live, of calling upon my Savior to keep me; and I know he will, for he says, None shall be able to pluck his children out of his hands. I know that his children are secure, whether I am one or not. Have I not sufficient reasons to know that I am one of his? Christ's spirit bears witness with our spirit that we are born of God; and if so, we are joint heirs with Christ, to that heavenly inheritance which is incorruptible, and which fadeth not away. Therefore, have I not reason to hope and take courage, that I shall one day be freed from this cumbersome clay, to unite with those above, in singing

the song of redeeming grace and undying love, throughout an endless eternity? O, brethren and sisters, scattered abroad throughout the land, take courage and stand firm in the truth as presented in the gospel. The Son of God came into the world to suffer and die for his children; and he will bring them off conquerors, and more than conquerors through him that has loved us.

Brother Beebe, and all who have been washed in the blood of Christ, remember me at the throne of grace.

Yours, in hope of eternal life,

HIRAM B. ELLIOTT.

WARWICK, N. Y., May 20, 1867.

DEAR BROTHER BEEBE:—As is well known to many brethren, difficulties of a painful character, have existed in the Warwick Church for some years, and finally resulted in an open division of the church, which in the language of a resolution adopted October 25, 1862, "all lovers of truth should deplore, and feeling that it should be otherwise with the children of one family," various efforts have been made to effect a reconciliation, but without success, until we were made to cry out, "Help, Lord, for vain is the help of man." At last, we trust, God put it in the hearts of the brethren to appoint a special church-meeting, to which all who were members when these difficulties broke out, were invited. A large number of the brethren met at the meeting house, on Saturday, May 11, when after a full interchange of opinion, marked by a kind conciliatory spirit, the following resolutions were adopted, the first by the minority, and the second by the majority of the church, and then both, by a concurrent vote, unanimously

Resolved.—That as the minority, we do retract, and rescind, our action which resulted in our being received "as that portion of the church which was recognized by the council held November 19, 1862, as walking in, and desiring to maintain the order of the gospel," and that we rescind all action in the exclusion of any member, or members, who now desire to walk with the church in the order and fellowship of the gospel.

Resolved.—That as the majority, we lay aside all advantage, so far as numbers are concerned, and that upon the adoption of the resolution passed by the minority, we now bury the past in oblivion, and mutually travel together as a church, in the order and fellowship of the gospel of Christ.

Brethren! You who have been pained at our divisions, rejoice with us in what we hope and believe God has wrought; and may it be our united prayer, that he will heal the hurt of the daughter of Zion; "Make glad according to the days in which he has afflicted us, and the years in which we have seen evil," and "for his servants' sake restore the tribes of his inheritance." Yours in the bonds of the everlasting gospel.

WM. L. BENEDICT.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1867.

REMARKS ON ZECHARIAH III. 3.

"Now Joshua was clothed with filthy garments, and stood before the angel."

Cotemporary with Nehemiah and Zerubbabel, at the time of the building of the second temple in Jerusalem, Joshua presided as the High Priest of Israel, and as such a type of the great High Priest of our profession who is brought to view in the gospel, as presiding over the building of the spiritual and antitypical temple, which of lively stones is built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. Christ as the builder of his church was prophesied of by this same prophet (in vi. 12, 13,) saying, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." The priesthood of Aaron and his sons, claimed no regal power, no right to reign or rule, but was confined to the service of the altar, and continually engaged in offering sacrifices for the sins of the people; but in the figure of the man whose name is The Branch, is presented a regal or royal priesthood, not after the order of Aaron, but after the order of Melchisedec, and in it is presented the King and the priest in one man, whose name is The Branch, and the Counsel of Peace, between them both, that is between the King and the priest. As all the approved kings of Israel counseled with the priests, and through them received counsel from the Lord; they in their communion and consultation, pointed to him, who should sum up all that was set forth by prophets, priests and kings, in the person of him who is our Prophet, Priest and King; the King of Righteousness and Priest unto the Most High God, and all the counsel of peace involving and embracing the eternal salvation of his church and kingdom is embraced in the official characters which are embodied in, and sustained by, our Lord Jesus Christ. Men sometimes volunteer their counsels, professedly for peace; and which they seem to flatter themselves will be an improvement on God's counsel; but the counsels of men invariably conflict with the counsel of the Lord which alone shall stand.

In offering a few remarks on the text which we have placed at the head of this article, we propose to notice Joshua in his typical relation to Christ, and of Christ in his vital relation to his church.

The person, priesthood and official service of Joshua differed in nothing essential from that of other priests of the same order; but in his name, and connection with the building of the

temple, as also in his presentation in the subject under consideration, are found some expressive peculiarities in which he prefigures our Lord Jesus Christ.

His name Joshua, is in signification the same as Jesus, which signifies a Savior, and as such was given to our Lord, to assure us that he should save his people from their sins. And Joshua's connection with the building of the temple, gives additional significance to him as a type of our great High Priest.

But the position occupied by him in our text and its surroundings, demands our special attention. The prophet says, "And he shewed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him." Here, if we comprehend the figure, our Lord Jesus Christ is brought to view in his Mediatorial work in his priestly habiliments, as bearing all the tribes of his redeemed Israel, and stands for them, before the angel of the divine presence, in his holy law. The angel, or spirit of the holy law of God, is the angel of the Lord. God's presence is called his angel; and God appears in his law demanding satisfaction for the sins, which Christ, in his priesthood came to expiate, and make atonement for. No priest or offering under the old dispensation could meet the demands of the law and justice of God, but our spiritual Joshua was able to stand before the angel; and although there resisted in his mediatorial work, by Satan, sin, death, hell, and the grave, he occupies the place. As one arraigned before the angel, to bear the judgment, and meet the awakened sword which God had commanded to smite the Shepherd. In his description of this dreadful conflict, Jude says, "Michael the arch angel, when contending with the devil, he disputed about the body of Moses, said, The Lord rebuke thee." From this declaration of Jude, we learn what was the ground of contention. By the body of Moses, which God buried in the wilderness, and whose sepulchre could never afterwards be found, we understand is signified, the power and dominion of the law, as administered by Moses over God's people, Israel, whose demands were met and canceled by our Redeemer, and which in its dominion became dead to them, and they to it, by the body of Christ. In this conflict an effectual appeal was made to God, to rebuke the disputing adversary. "The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem;" the very God of election, whose sovereign choice of Jerusalem is in the eternal and immutable election of grace, rebuke thee. "Is not this a brand plucked out of the fire?"

Observe the figure. After a seventy years captivity of the children of Israel in Babylon, in which the city had been nearly demolished, the old temple destroyed, its consecrated furniture desecrated and carried away, and few of the citizens permitted to

return, what more appropriate figure could represent this preserved remnant according to the election of grace, than is here used, a brand plucked out of the fire? Nearly consumed, but a brand remains, which must inevitably have been consumed, but for the election of grace. Now in the great redemption and deliverance of this chosen remnant, our High Priest appears before the angel of the Lord, clothed with filthy garments. His work is to purge and cleanse Jerusalem from all her uncleanness, and to do this, as her High Priest he must represent her as she truly is, by an assumption of all her sins and pollutions. And the Lord hath laid on him the iniquities of us all. Bearing all the sins of his people, he stands before the angel of the divine presence. The flaming eye of the law and justice of the pure and holy God is upon him, and yet he stands clothed in filthy garments, before whose searching gaze no unclean or unholy thing can be tolerated, or allowed to live.

No greater affront could be offered to the law than for the priests to appear before the Lord except in consecrated priestly garments perfectly pure and clean. But, wonder ye heavens, and be astonished O earth, the High Priest of our profession before the presence of the angel of the Lord in filthy garments; behold he comes from Edom, with dyed garments from Bozrah; and he will stain all his raiment. He is made sin for us, who knew no sin, that we might be made the righteousness of God in him. He is numbered with the transgressors, and bears the sins of many. He is holy, harmless, separate from sinners, and higher than the heavens,—he who is the righteousness of God, is clothed in filthy garments and stands before the angel. How could this be? The Word which was with God, even the Word which was God, is made flesh. He has taken on him the seed of Abraham, is made of a woman, made under the law, to redeem them that are under the law; and in the assumption of the seed of Abraham, all the transgressions of that seed are laid on him; and bearing them in his own body on the tree, he stood before the angel; with full ability to put away sin by the sacrifice of himself, and to finish transgressions and make an end of sin, and to bring in everlasting righteousness. Having as our High Priest, made an offering for sin, he has by one offering perfected forever them that are sanctified. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. Through the efficient Priesthood of our spiritual Joshua, a fountain is opened for the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. For he has himself borne our griefs, carried our sorrows, and endured the chastisement of our peace, and with his stripes we are healed. Truly such an High Priest became us. No other priest could, with our sins upon him, have

stood before the angel. He only was able to bear the storm of wrath which was due to our transgressions; as none but Jesus was able to lay down his life, and then to take it up again. Not all the blood that flowed from Hebrew altars, nor all the sacrificial offerings made by Aaron and his sons, could have purged our hearts from an evil conscience, or qualified us to serve the true God acceptably. But he was delivered up for our offenses, and raised again for our justification; and so we are freely justified, through the redemption that is in him.

The brand is rescued from the burning. The fire of righteous indignation and wrath is quenched by the one offering which Jesus Christ, through the eternal spirit made, of himself unto God; and by the which he has obtained eternal redemption for us. Can we contemplate the subject without feeling emotions of love and gratitude to him who hath loved us and given himself for us? He endured the cross, he despised the shame, he suffered without the camp, for us: and shall we, can we feel reluctant to go unto him without the camp, bearing his reproach? He has redeemed us unto God with his precious blood, plucked us as brands out of the fire, called us by his grace, quickened us by his spirit, and assured us that we shall reign with him in glory. Then what manner of persons ought we to be in all holy conversation and godliness? No service by him enjoined, can be too hard; no sacrifice of ease, or wealth, of time or substance, can be too great. If indeed we love him, let us keep his commandments.

OUR ANNIVERSARY MEETINGS.

With the cheering prospect before us of attending the Baltimore, Delaware, Delaware River, Warwick, and Chemung Associations, and the Conference of Western New York, we have hurried out some of our papers in advance of our regular dates, that we may enjoy the privilege without detriment to our readers. We anticipate the delightful meetings and greetings of our dear kindred in Christ, whose faces we seldom see in the flesh, but with whom in pleasant correspondence we have long been somewhat familiar. As in the anticipated pleasure of mingling in social devotion, and cheering each other with words of encouragement, of being assured of the patient endurance and steadfast continuance in the apostles' doctrine and fellowship of our brethren whose faces we are seldom permitted to see in the flesh, we have long been waiting, desirous, and hoping, so in the still higher, and happier anticipation, of being one day permitted to mingle with the glorified saints in that happy land, where

"Those who meet shall part no more,
And those long parted meet again."
We can feel the sweetness of the words of the apostle, "In hope of eternal life, which God that cannot lie, promised before the world began." If while here in the flesh, the communion, fellowship, and companionship of the children of God affords so

much real consolation, as to induce them to lay aside the cares, perplexities, toils, and gains of earthly treasures, and to travel hundreds of miles to attend the assemblies of their dear kindred in Christ; will we at last, when our days on earth shall be fulfilled, find it hard to lay aside these tenements of mortality, and go hence to be with Jesus. Surely, to the saints, to live is Christ, and to die is gain.

Will J. Zimmerman please send us his post-office address, as we are unable to discontinue the paper without it.

Special Notices.

ST LOUIS, Mo., May 9, 1867.

MY DEAR BROTHER BEEBE:—Please publish in the "Signs of the Times," that brother Priest of Palmyra, Mo., will, providence permitting, again preach in the Providence Presbyterian meeting house, Northeast corner of Twelfth and Webster Sts., St. Louis, Mo., on the fifth Sunday in June. If there be any within twenty or thirty miles of the city that feel as hungry children should, they will gladly embrace this opportunity of being fed. And if consistent with the will of the Most High, we may through this means organize a church in St. Louis, Mo.

Your sister in Christ,
ZERELDA JAMESON.

BROTHER BEEBE:—Please inform the brethren and friends who are coming to the Conference of Old School Baptists of Western New York, which is to be held at South Dansville, Steuben Co., N. Y., June 16 and 17th, that they will find teams in waiting, on their arrival at Wayland Station, (on the Rochester Branch of Erie Railway,) on the 15th, to convey them to the meeting. Also there will be teams at Hornellsville, at the same time, and for the same purpose.

C. MORRELL, Church Clerk.

WAVERLY, N. Y., May 13, 1867.

ELDER BEEBE—Please publish a notice in the "Signs of the Times," inviting the brethren and ministers of our order to meet with us at our association in June. Those coming from the south, will call on sister Murray; from the west, on brothers Nathaniel Carey and Elbert Rogers; from the east, on brother James E. Harding; from the north, on Alfred Reed. Those coming on the cars the day before the meeting, will be met at the depot with conveyances to take them where they will be provided for.

Through neglect, we have delayed writing until a late hour.

ALFRED REED.

Change of Residence.

BROTHER BEEBE—Please publish in the "Signs of the Times," that I have changed my residence from Sullivan, Indiana, to Paris, Edgar Co., Illinois, where my correspondents will please address me in future.

Yours in hope of eternal life,
WM. HAWKINS.

Obituary Notices.

DIED—Mrs. Mary B. Brewster. She departed this life Feb. 7, 1867, after a long illness. Her disease was paralysis; she did not suffer much. It was her chief delight to hear persons who visited her, converse upon the glorious plan of salvation by grace, and the glorious promises of her dear Redeemer. Her age was 84 years and two months. Her mind was unusually good and clear to the last. Yours respectfully,
GEO. BREWER.

DIED—May 14, at the residence of Mr. Parker Fuller, some four miles from Middletown, where he was visiting, Mr. Joseph Avery Staysa, in the 75th year of his age. He was at the time of his decease a member of the Warwick Old School Baptist Church, and very highly esteemed, as a consistent and faithful follower of his Redeemer. His former residence was in the vicinity of New Vernon; at that place he first professed faith in Christ, and united with the Old School Baptist Church of that place, some ten or fifteen years ago; since which time he has been enabled to walk in honor of his holy profession. About three years ago, he went to Warwick, and has made his home with his son-in-law and only daughter, Mr. and Mrs. Haskins. His funeral was attended by Eld. W. L. Benedict and the Editor, both of whom took part in the solemn exercises of the occasion.

BROTHER BEEBE:—By request, I send you the obituary of Mary T. Hall, who departed this life at the residence of her uncle, Mr. Clarkson Addis, at Hartsville, on April 24, in the 19th year of her age. I was not personally acquainted with the deceased, but am informed, that from childhood, she had been of a remarkably mild and pleasant disposition. She was bereft of both parents at quite an early age. She had never made an open profession of religion, but had always manifested great delight in the reading of the bible, and a warm affection for the Old School Baptists. A portion of the time in her last sickness, which was typhoid fever, she was delirious, but in the moments when reason regained her throne, she spoke of the happiness she felt, and of the great joy that animated her soul; sometimes indulging in such expressions as these:—O, the glory, the beauty! &c. By request of brother and sister Hall, the grand-parents of the deceased, the portion of scripture found in Luke xviii. 16, 17, was used as a text. Three sisters and a brother are left to mourn the loss of a dear and gentle sister; but we hope their loss is her eternal gain.

E. A. CHICK.

DEAR ELDER BEEBE:—For the information of scattered relatives and friends generally, who may, from any cause, feel an interest in our family, please publish the following.

DIED—On the 6th inst., at this place, her residence, after an illness of six months and two days, of consumption of the lungs, my dear mother, Lourenia Truitt, aged a fraction over 42 years; wife of Burton P. Truitt, and daughter of Elijah Laws, of Indian-town Church, Md. Mother was an Old School Baptist, having several years ago united with the Willsborough Church, now nearly extinct. But from the time of her uniting with the Baptists, down to her death, her privileges of their society, and opportunities of advantage from church fellowship, were indeed very limited. However, she nevertheless appreciated gospel order wherever she could hear or read of it, and boldly defended bible doctrine when assailed in her presence. During the last of her illness, for twenty-three days, I was her most constant attendant. She spoke to me calmly of death as a thing of necessity; and unaffectedly gave some directions concerning the preparation of her corpse for interment. She made no loud or extraordinary expressions of strong assurance, but died as she had lived, rather timidly, confiding in the sovereign mercy mysteriously revealed. The sublimity of her composure, and

"patience of faith," made me feel quite serene in consigning her. We know, that down to the time when her sufferings became so intense as to cause her to yearn for her release, she had felt very loth to leave her offspring, eight in number, all minors except myself. However, toward the last she felt no reluctance; and a few hours before death, bade us farewell without the least apparent emotion; a thing which in life she could not do, though expecting to see us again soon. Truly, we, the husband, two daughters, and six sons cannot sorrow without hope. Yours in christian ties,

MARY A. TRUITT.

LOWE'S CROSS ROADS, Del., May 10, 1867.

BROTHER BEEBE:—At the request of our afflicted brother and sister, Chappel Gregory and wife, with whom I deeply sympathize, please publish the following obituary.

DIED—At her residence in Pike Co., Mo., of typhoid fever, on the 19th of October 1865, sister Nancy Jane White, (daughter of brother and sister Gregory) in the 27th year of her age. She leaves a husband and three little children, a father and mother, and many other friends and relatives to mourn her loss. Sister White was received into our church at Siloam, on a relation of her experience, and was baptized in June, 1860, and ever after lived a faithful and consistent believer in the Lord Jesus Christ, and in full confidence of all the brethren. Our loss is her eternal gain.

ALSO;

Of congestion, A. J. Briddell, on the 24th of March, 1867, at the residence of his grandfather, brother C. Gregory. He was in his 23d year. He, and an only sister, were left orphans at an early age, and were raised by their grand-parents. He was the hope of their declining years, and the joy of his sister, and he was a sprightly and promising young man, esteemed by all his friends; and from what I learn from brother Gregory, in regard to the religious impressions of his mind, we sorrow not as those who have no hope. Brother and sister Gregory have agreed to bury the larger part of a large family. We feel to adopt the language of the poet,

"Though cast down, we're not forsaken;
Though afflicted, not alone;
Thou didst give and thou hast taken;
Blessed Lord, thy will be done."

WM. M. JONES.

BROTHER BEEBE:—Will you please give this notice a place in the "Signs of the Times."

DIED—On Sunday morning, April 28, at his late residence at Cow Marsh, Kent Co., Del., Dea. Alexander Frasher, aged 70 years and 4 months. Brother Frasher, together with his companion, was baptized in the fellowship of the Cow Marsh Church, by Elder Stephen Woolford, March 6, 1830. In 1833 he was set apart to the office of deacon, which relation he sustained with distinguished faithfulness, and satisfaction to the church, up to the time of his departure. On the third Sunday, he attended our monthly meeting in his usual health; and on the fourth he peacefully breathed his last. On Tuesday morning, the 23d, he was at work in his fields with a horse and wagon, when his horse took fright and threw him to the ground, producing such personal injuries as to result in his death, the following Sunday morning. His funeral was very largely attended, on the Tuesday following, with the church, and at the meeting house where he had so long filled an important place. We all feel to mingle with the family, as mourners; feeling that we too, have lost a father, a brother, and a friend. Occupying many relations, and completely filling them all; many a void is now painfully felt. Brother Frasher's house has always been open for the entertainment of brethren, and very many will remember the kindness and hospitality they have there received. He was fully sensible of the fatal nature of his injuries, but was unshaken in his faith, and calmly awaited and desired the time of his departure. Sister Frasher is in feeble health, and has been so a long time; but she, together with her

family of nine children, survives him. Those who were personally acquainted with brother Frasher, will allow that we have few men like him. Many brethren and friend throughout our connection, will deeply sympathize with this family in their heavy affliction. The Lord is able to soothe and comfort, and to sanctify the stroke to their good.

E. RITTENHOUSE.

DEAR BROTHER BEEBE:—Please publish the following notice.

DIED—In Baltimore City, Md., on the 10th inst., Mrs. Matilda A. Dunneek, aged 58 years. The subject of this notice was an ardent lover of the doctrine of "salvation by grace;" and, though modest and retiring in her intercourse with brethren and friends, she was immovably fixed in the doctrine of special atonement, effectual calling, and final victory of all the chosen and redeemed people of God. The writer of this notice had an interview with her a few days before her death, at which time, she had sufficient strength to give a relation of her experience, which was very interesting, especially that portion which led her to see so clearly the ordinance of baptism, not knowing, at the time, what views the Old School Baptists held; but the Lord directed her mind to them, and she was received, and baptized by Elder Thomas Barton about sixteen years ago, and united with the little flock of God at Church Creek, Md., in which church her membership was at the time of her death. Her funeral took place at her son-in-law's, in Baltimore, Md., the 11th inst., and the following words were used as a text: "The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Sister Dunneek leaves one child, a married daughter, who feels that she is bereft of a dear friend, in having her dear mother removed by death; but may God sustain her in this dark hour of sorrow, causing her to bow in submission to his will. Her dear mother was a great sufferer for four or five weeks before her death, having that terrible disease, consumption of the lungs; but now

"That languishing head is at rest,
Its thinking and aching are o'er,
That quiet, immovable breast,
Is heav'd by affliction no more."

WM. J. PURINGTON.

WASHINGTON, D. C., May 13, 1867.

DEAR ELDER BEEBE:—Please publish in the "Signs of the Times," the obituary of my beloved daughter, Sarah McColl, a single woman, aged 28 years. Her disease was complicated and protracted; she began to decline for some time back; she failed gradually, having had no cough or pain whatever. She was confined to her bed for six weeks, and departed this life, March 27, like an infant falling asleep. She was under deep concern for her eternal state, for some time, especially since she heard Elder B. B. Piper preach here last fall. She at last grew so weak that she could not speak—only whisper. She would often say, O, will the Lord have mercy on such a sinful creature as I am? I told her I believed he would; for when the Lord begins his saving work, he will finish it. She spoke audibly, O, if I were in some place where I could see Jesus the Lord. Before she departed, she spoke as to be distinctly understood, repeating the last two verses of the fortieth psalm, then was so much exhausted that she said no more.

I may truly say, she was one of the loveliest flowers that ever gleamed in the cold atmosphere of a world of sin, a flower, fragile in its pensive form, delicate in its tender purity, spiritual in its beauty, too frail to live amidst these tempestuous clouds of earth, and only at home in the kindlier soil and among the stormless skies of a better land.

It appears you have your own severe trials, in various ways; but we must submit to the various dispensations of divine providence. Yours in trouble,

THOMAS MCCOLL.

WALLACETOWN, C. W., May 6, 1867.

Subscription Receipts.

New York: —Jas Hopkins 2, M P Cooper 5, Wm White 2, Mary Northrup 1 50, Mrs A A Van Valkenburgh 4, Mrs S McGowan 2.....	\$16 50
Maine: —Eld Wm Quint.....	2 75
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Kentucky: —Benj Morton 2, Lavinia Boone 2, Daniel Murchison 2, D S Brady 2, J L Fullilove 2, Eld D S Bradley 4, W B McGehee 2, Eld T P Dudley 2, A E Stansifer 2, Eld W A Bowden 1 65, P Warnall 2.....	23 65
Canada West: —Eld Thos McColl 1 00, J Zimmerman, what post-office and state?.....	1 00
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460 MILES WITHOUT CHANGE OF COACHES BETWEEN
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ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 00 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6. 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA PERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12 (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.

8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.

4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8. 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.
Dr. HORTON.—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. Attimes I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

Panola, Woodford Co., Ill.,
January 22, 1866.

Mrs. P. A. BEEBE.—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.
S. R. PATTON.

Middletown, N. Y., Jan. 1866.

Mrs. P. A. BEEBE.—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

Mrs. P. A. BEEBE.—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.
A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

Mrs. P. A. BEEBE.—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and I have been perfectly free from it ever since.
JOSEPH KIRKPATRICK.

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Elizabeth H. Boggs, Principal.

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REFERENCES:

Eld. G. Beebe, Middletown, N. Y.
Eld. P. Hartwell, Hopewell, N. J.
Eld. Wm. J. Furlington, Washington, D. C.
James Towles Esq.,
Eld. G. Conklin, Kingwood, N. J.
Eld. E. Rittenhouse, Chippewa, Del.
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35. MIDDLETOWN, N. Y., JULY 1, 1867. NO. 13.

SELECTED POETRY.

LIGHT AT EVENTIDE.

The chequer'd day of life is past,
Its varied joys, its varied cares;
The clear blue sky is overcast,
And night a solemn aspect wears.
O Thou whose smile makes all things bright,
At evening time let there be light!

Darkness has often marked our way,
And sorrow on our souls has press'd;
But thou canst all our fears allay,
And cheer the closing hour of rest.
Thy love is boundless as thy might:
At evening time let there be light!

O shine within our hearts! Reveal
Thyself in Christ, the God of love;
Nor let one earthly cloud conceal
The glory of the land above.
Our faith increase, our hope excite;
At evening time let there be light!

Like radiant stars that chase the gloom,
And guide the traveler to repose,
So let thy promise still illumine
The shadows which death's coming throws;
And ere our spirit takes her flight,
At evening time let there be light!

"Let there be light!" One word from thee
Will every passing shade dispel,
Until thy face unveil'd we see,
And in thy cloudless presence dwell.
Soon shall our faith be changed to sight;
In heaven there will be perfect light!

I WILL BLESS THEE.

(PS. XXXIV. 1.)

I will bless thee, for seasons of gladness,
When thou madest my cup to run o'er;
I will bless thee, for dark days of sadness,
For these, Lord, I bless thee still more.

The seasons of gladness, they taught me
How ready my heart was to stray;
The dark days of sadness, they brought me
To thee, as my one only stay.

I bless thee, for friends thou didst give me,
Whose kindness oft soften'd my care;
I thought that they never would leave me
All lonely and desolate here.

My frail gourds, they quickly did wither,
And I sank 'neath the scorching wind's blast,
When thy pitiful voice said, "Come hither,
My wings over thee I will cast."

I will bless thee, for these times of trial,
Which taught me my rest was not here;
And that thou, in the heavenly vial,
Hast promised to treasure each tear.

I have bless'd thee, when this heart was aching
With wounds which thou only didst know;
I have bless'd thee, when all seem'd forsaking
The weary one, steep'd in her woe.

I bless thee, O Lord, for the hours
Of lonely communion with thee;
For the world, with all its bright powers,
Never brought so much sweetness to me.

I bless thee, O Lord, for thy dealings,
The darkest, now brightest to me;
For they wean'd me from earth, and its feelings,
And they taught me my peace is in thee.

And now, for the bright hope of glory,
I'd bless thee, O Lord, day by day;
But should I be left till I'm hoary,
I know thou wilt still be my stay.

And when to thy home thou hast brought me,
I'll bless thee for ALL thy great love;
How I'll praise thee, my Savior, who bought me,
And still keeps me by grace from above.

CORRESPONDENCE.

Dubuque, Iowa, May 20, 1867.

BROTHER BEEBE:—We feel truly thankful for your kindness to us in forwarding your paper, for we value the "Signs of the Times" very highly as a medium of communication which bears epistles of love, of experience, of trials and conflicts, of comforts and joys in this pilgrimage of time while contending for the faith once delivered to the saints, and under the influence of that faith maintaining the warfare of the spirit against the flesh, and the flesh against the spirit, under the protecting banner of King Jesus. May it please our heavenly Father to bless and sustain you in your arduous duties of conducting the "Signs of the Times," and the precious brethren and sisters who supply its columns with their epistles, richly laden with love and instruction, so comforting to the household of faith. I have been reading brother J. E. Johnson's letters; so gratifying to read after his pen again, and to know that he is kept to the faith by divine favor, and enabled to give a certain sound through the gospel trumpet, of free grace, unmerited favor, and salvation alone of the Lord. Then if he is kept by divine power and taught by infinite wisdom, there is no credit due the flesh or will of man, but all of God, who showeth mercy, and enabled the dear brother to lead twenty-eight willing souls down into Jordan and bury them into the likeness of the death of their blessed Master, that they might rise to newness of life in him; for he is life. Happy souls, let them and all who fear the Lord rejoice and praise the great Head of the church, for his mercy endureth for ever, neither is his arm shortened that he cannot save, but his great power is with himself, and reigns to save all that come to God by him. "No man cometh unto me, except the Father which sent me draw him, and I will raise him up at the last day." "No man knoweth the Father but the Son," &c., and the scriptures testify that it is by the irresistible power of the divine spirit that sinners are taught to know their real condition as sinners, and by the same spirit to realize their acceptance with God through the atonement of Christ, who bore all of our sins, and by whose stripes we are healed.

These thoughts lead my mind back to the time when I was a poor blind sinner, destitute, without hope and without God in the world, when I hope it was his divine pleasure to

cause me to see the corruption of my nature, the wickedness and deception of my heart, so opposed to holiness, so much in love with sin, my wishes and nature, so contrary to the will of God, prone to evil, and so far from God. O, what a sight is that to contemplate; fitly compared to a cage of unclean birds, and as a whited sepulchre full of rottenness and pollution of sin. I seemed as it were, to look at my heart with my natural eye, and saw the fountain of every corruption, and was made to wonder how such a wretch was permitted to live so long when so depraved, for I had not thought until that time that Satan or any of his host were so wicked as I saw myself to be. I was cast down into the depths of despair and overwhelmed in shame and confusion; the whole head is sick and the whole heart faint. This view of myself was something unnatural, although I had been educated to believe that I was a sinner, and had done many things that I thought was wrong, but I now knew it, for I had a view of my heart and discovered the fountain of iniquity from whence spring the pollutions of our nature. This brought me to believe at the time that the Lord had given me to understand my condition as a sinner, hedged up with a sea of sin before, a host of corruption behind, and mountains of iniquity on either hand to convince me of the justice of my condemnation and prepare me for the sentence, "Depart from me, ye workers of iniquity," for I never knew you, and to be turned into hell with all the nations that forget God. Although I did believe that my destiny was banishment from God's holy presence forever, yet when so overwhelmed with feelings of despair I would try in some lonely place to ask for mercy, if mercy could be afforded on any principle of justice to such a sinner as me, not believing that my sins could be pardoned, but that some alleviation might be afforded to suffering of mind. He could save others, but my case was a hard one, an over match for God's mercy. A view of my condition was such that I never questioned the justice of my condemnation; but knew that "His righteous law approved it well." There was no mercy in store for me, but the law poured its bitter curses on my devoted soul already conscious of demerit. It seemed that the Lord in his anger had shut up his tender mercy and forgot to be gracious, and said, "Wo to the wicked, it shall be ill with him; for, Cursed be the man that trusteth in man, or trusts in an

arm of flesh; and whose heart departeth from the Lord.

Then how was I to escape from my awful condition? for when I tried to do good, evil was ever present and foremost in all my attempts; and when I tried to pray, I would then ask the Lord to forgive me for the attempt, for of itself it seemed to be sin enough to damn a world. I found really that, "The way of the transgressor is hard." After wading through troubles of this kind about three years, and often ready to give up all for lost in despair, I did attempt to shake off those serious impressions and all thoughts of God and religion; in the year 1846 I moved from Missouri to Wisconsin, and in June of that summer, feeling very much oppressed with my situation, on a Sunday I started to walk over the farm, weighed down with my feelings. I thought I would try once more to ask the Lord to have mercy on me, and relieve me from my awful condition. When my feeble effort was over, a voice appeared to speak to me, though I heard no sound, yet so forcible that I could not misunderstand, which said, "Follow me," which aroused me at once so much that I repeated it; and the inquiry arising, I asked where to? The same voice replied, "To the church." Then I gave way in despair. I felt that the Lord had mocked me in my fear; for I am a sinner, and a man of unclean lips. The church and heaven are for the righteous and just, and not for such as me. In this way I was tossed from doubt to worse uncertainty, until October, when I attended an Association, where I was continually admiring the lovely appearance of the members whom I considered the redeemed of the Lord, and contrasting my condition with theirs. They looked beautiful and happy, and the glory of God seemed to be upon them and around them. My mind was in such a condition that I only enjoyed the preaching at intervals, and again in despair. On Monday evening I went home with a heavy heart full of distressing thoughts, that another blessed season had passed and I was not saved; nor did I think that I should ever experience the blessing of pardoned sins. The next morning I went to work, my mind full of anxious thoughts leading on and on; my strokes fell thick and fast. The vengeance of God seemed to be pursuing me. "Cursed is every one that continueth not in all things written in the law to do them." Then I am lost. "Lord save or I perish." "God be

merciful to me, a sinner." The air with which I was working fell from my grasp. I felt to be almost exhausted, when my attention seemed to be arrested by a light or brightness that appeared to outshine the light of day in the splendor of sunshine. My mind appeared to be caught off in an instant to a sight in the heavens; of Jesus on wings of love poised in air and streaked with blood; and the same voice that I had heard before bidding me to follow him, spoke to me as before, saying: "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth, so is every one that is born of the spirit." I was then convinced that there was no outside case, nor over-match for God's mercy and his loving kindness. My joy was full. My soul overflowed with feelings of joy—a joy that is unspeakable and full of glory, and that fadeth not away. I had found Jesus of Nazareth, the Savior of sinners of the vilest order. Such a Savior suited my wretched condition, and I wondered why I had not this view of him before; a Savior able to save to the uttermost all that come to God by him. Glory and honor and praise to his name forever, for he delivered me from going down to the pit where in is no water. He has taken my feet out of an horrible pit and miry clay, and placed them on a sure foundation, and put a new song into my mouth, even praises to God and the Lamb forever. On Saturday before the first Sunday in November, 1846, I talked to the church, and was baptized on Sunday by my oldest brother, Darius Bainbridge, then pastor of Bethel church, Grant county, Wisconsin. I have lived since that time in connection with the Old School Baptists, with all my imperfections and doubts, and sometimes rejoicing in hope of a better and brighter world—one that is free from sorrow, toil and pain; a world not mortal, but immortal, where Jesus reigns Lord of all. I only look for this immortal state through the atonement of a crucified Savior; for his is the only name given under heaven or among men whereby we must be saved. A little over a month and I will be sixty-two years old, and feel that the time of my departure is not far distant, and could wish that my lot was with the brethren the time I have to stay. For the last two years I have been deprived of their society, and have no preaching but that I get from my bible and the "Signs of the Times." But I try to feel resigned to my Master's will, for what he does is best, and being sustained by him who protects the sparrows, I continue to the present time; and sometimes hope that I shall be kept by the same power to an eternal inheritance undefiled, and bestowed by the righteous Judge, who all my sorrows took, and cleansed me in his blood.

Brother Beebe, I thought to write a few lines, but my pen has kept pace with my mind. As I did not write for publication I shall not be

disappointed if this is thrown aside. If there is any part of it that you think tends to encourage or strengthen one of our Master's little ones, you may give it a place in your columns.

Yours in hope of eternal life,
EUSEBIUS BAINBRIDGE.

ATHENS, PA., May 16, 1867.

DEAR KINDRED IN CHRIST.—For a few days past the solemn words of our Savior, "Follow me," have been a theme of meditation. In the silent midnight hour when sleep has been withheld, I have been thinking of the earnest pleading of the young ruler as recorded in Matthew, Mark and Luke, who kneeling down asked, "Good Master, What shall I do that I may inherit eternal life?"—Mark x. 17. Can we not here trace the early experience of a heaven-born soul, unloosed from the bands of self-righteousness, but restless, unsatisfied, and panting for life as the hart panteth for the water brooks. Did not his attitude and speech betray him when he exclaimed, Good Master? He whose ear is ever open said, "Why callest thou me good? There is none good but one, that is God. Thou knowest the commandments, &c., and he answered, Master, all these have I observed from my youth." Like Paul, exceedingly zealous of the traditions of his fathers till it pleased God to reveal himself unto him. My thoughts linger round this peculiarly interesting case, and in turning to the 16th chapter of Mark this morning, I read the hallowed words that Jesus "loved him." Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: Go thy way; sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. In Matthew Jesus' words are recorded, "If thou wilt be perfect, Go and sell," &c.—19-21. While reflecting on this heart-searching subject, especially on this part, I do desire that some one or more of the servants of God whose minds may be directed to the subject, will communicate through the "Signs of the Times" (that precious medium of intercourse) such instruction as has been imparted to them. Was not this hallowed lesson given to reveal the purity of the law and its stringent demands, putting to the test all human perfection and undermining self-righteousness, thus tearing away every subterfuge but Christ?

"Other refuge have I none,
Hangs my helpless soul on thee."

And particularly designed to teach the disciples as servants in the gospel, the solemn import of the command, "Follow me." That to follow Christ whithersoever he goeth, they must part with all encumbrances, let it be station or wealth; they must welcome crosses, losses, bereavements and trials, poverty, imprisonment and death, if needs be, for the gospel's sake; that in a life of communion with God these afflictions are all consumed in the brightness of his glory. The Savior said unto the young ruler, "Go thy way, &c.; and he went away sorrowful, for he had

great possessions." Many can bear testimony to this: they walked in their own way for wearisome days, lonely and sad; but this was not all: "Take up the cross and follow me." We have no record that the young man gave his possessions to the poor and followed Christ, but the light of revelation reveals to us that whom Jesus loveth he restoreth. Was the injunction, Follow me, given to any but his children? The sympathy of the disciples was aroused at this seemingly rigid but needful discipline. They were astonished at Jesus' words, but Jesus said unto them, "Children how hard it is for those who trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus, looking upon them saith, "With men it is impossible, but not with God; for with God all things are possible." Precious words of comfort. It is impossible with puny man, but the mighty God whose love is eternal, can subdue the stubborn will, convert the boasting Pharisee to the praying Publican, make crooked things straight, and rough places smooth, and cause the humble suppliant to behold the Lamb of God as the accepted sacrifice, ushering him into the Sabbath of eternal rest, opening his eyes to behold the excellence thereof, and causing him to cease from trusting in his own works, and to admire the glory which haloes round the brow of him who is the mighty Conqueror, victorious over all. Peter, with his ardent impulsiveness, so characteristic in him exclaimed, "Do we have left all, and followed thee," and the solemn and mighty words were uttered by him who is the Way, the Truth, and the Life: "Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Blessed assurance for those who are called from their various pursuits to stand as watchmen on the walls of Zion. Matthew, who was sitting at the receipt of custom arose at his Master's bidding; Peter left the avocation of fisherman to feed the sheep and lambs; a persecuting Saul was called to herald forth redeeming love, and were counted worthy as followers of the Lamb to seal their testimony with their blood, and God who is rich in mercy is still calling, qualifying and sending forth faithful heralds of the cross.

Dear kindred in Christ, can we not exclaim:

"A glory gilds the sacred page,
Majestic as the sun;
It gives a light to every age,
It gives but borrows none."

Do we love its teachings? Do we search for its treasures more than

for the riches and honors of this world? Do we obey its precepts? Do we hearken to its admonitions? Do we receive it as the will and testament of our heavenly Father? What meaneth this solemn command, "Follow me?" Do we esteem it as a high and holy privilege? Is it on beds of ease we expect to follow him who wore a crown of thorns? who was while on earth a subject of derision and scorn? Do we expect to worship God in the beauty of holiness, and at the same time court the popularity of the world? to sip at the fountain head while gliding down with the current? Peter, poor man, who so ardently asserted, Though all men will deny thee, yet will not I, forsook the Lord when his life was in peril; he stood afar off, and with oaths and curses said, "I know not the man." Well may we tremble when we think of the frailty of our nature. Peter wept bitterly, and so will every child of God who forsakes the solemn admonition, "Follow me."

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

May grace be given to the poor and needy, the lame, the halt, and the blind, to follow him who said, "I am the light of the world; he that followeth me shall not walk in darkness, for I am the light of life."—John viii. 12.

MARIANNE MURRAY.

PRINCETON, Ohio, Feb. 4, 1867.

BROTHER BEEBE.—I have been a reader of the "Signs of the Times" for nearly fifteen years, and have often thought I would write, but feeling my inability to write anything for publication have put it off, but as it devolves on me to send you the obituary of my dear husband, I will try and give a brief sketch of what I hope the Lord has done for me, a poor sinful worm of the dust.

I had serious impressions at times when very young; my parents were Baptists, and my step-father (Elder James Lyon) was a preacher, so he would often converse with me on the subject of religion; some times I would like to talk on the subject, at others I would avoid it if possible. After I was old enough to go out in company, these impressions wore off, and being naturally of a lively disposition, the pleasures of the world engrossed my mind so much I thought I would attend to religion when I became settled in life, and could not enjoy the pleasures of young company as I then did. My father never objected to my going to places of what is generally termed innocent amusement, but did not wish me to dance; as there were several belonging to the church that were my associates, he could not reprove them if they got out of the way, if he allowed me to go where I pleased. As I had great respect for him, I readily complied with his wishes, and soon came to the conclusion I was as good as the members, and often told my mother I supposed I had to be an example for the church.

Thus I was let go on until about five years after I was married, the Methodists had a protracted meeting in the village where we lived; soon after the meeting commenced one of the family came home one day and told me my husband had joined the church. It came like a thunderbolt, and I almost fell to the floor. Then I thought of my resolutions and promises I had made and broke them all, and the Lord had shown mercy to my husband, but there was none for me. I thought I had committed the unpardonable sin, and misery and woe were my portion forever. I attended the meeting, but heard nothing that gave me any comfort or a ray of hope; the preachers talked with me, but they were like Job's comforters; they did not seem to understand my case; they advised me to join the church, but that only added to my misery. O, thought I, what an example I was. I read the bible, but all seemed only to condemn me; I would gladly have changed places with the meanest reptile on earth, could I have done so. When I tried to pray the Lord to have mercy on me, it seemed the sound did not go higher than my head, and it was only mockery for me to make the attempt; and I was on the verge of despair. I went to meeting one evening, I thought perhaps for the last time, for it seemed I could not live much longer, and felt it would be just if the Lord should cut me off and banish me from his presence forever. I could see no way of escape; and during the sermon I thought my last hour had come, but it was just. I never had gone up to the mourner's bench and thought I never would, although it had been urged upon me many times. I felt the Lord could see me where I was, and I would rather hide myself than come out to plainer view; but while they were urging them to come the thought came in my mind, I can but perish if I go. I was just arising to my feet, when I hope the Lord removed my burden, and caused me to see how he could be just, and justify such a poor condemned wretch as I was. Then I wanted to tell to sinners round, what a dear Savior I had found. While they were shouting and going on, I felt calm and composed, and looked on with wonder. Then I thought, if they were right, I was wrong; for my God was not a God of confusion, and I tried to get my burden back again, and thought I was deceived; but could not find it. I did not believe the Methodist doctrine, yet through the persuasion of my husband, I joined them; but did not stay with them long. I next joined the New School Baptists, and was with them about nine years; but I was such a poor do-nothing, as I was sometimes called, I felt, as the poet says:

"All alone I seem to be,
O, is there any one like me?"

I knew nothing of the old hard-headed Baptists, (as they are sometimes called,) until I married my second husband, (J. R. Griffis,) who was one, and a strong one too. Elder

Wm. Rogers was the first Old School Baptist I ever heard preach, when to my astonishment, his sentiments were just what I believed, and what I thought the bible taught. So, fifteen years ago next June, I joined the church called Harmony, in Shelby county, where I have taken sweet communion with the little band of dear brethren and sisters, and my dear husband, from all of which I am now separated. Although we had twelve miles to go to meeting; we scarcely ever missed a meeting; but he is gone, and I feel very lonely—only myself and little boy compose my family. My sister-in-law lives in part of the house, and we have sent for the "Signs," which comes regularly, as one paper will do both. I have passed through many trials and afflictions, yet the Lord has sustained me thus far, and he has said, I will never leave thee nor forsake thee. May he ever enable me to say, "Thy will, not mine, be done." I am a poor stumbling creature, unworthy a name and place with the children of God; but as one of old said, I want their people to be my people, and their God my God. In looking over this imperfect scribble, how plainly do I see that scripture verified, "It is not in man that walketh, to direct his steps."

O, my brethren and sisters, let us rejoice that the Lord omnipotent reigneth; that salvation is of the Lord, and it is not left in the hands of poor sinful man; or I for one, would be lost. "But when I count up all the cost, if not free grace, then I am lost." Do with this poor scribble as you think best, and all will be right.

EVALINE C. GRIFFIS.

ALDIE, London Co., Va., March 19, 1867.

DEAR BROTHER BEEBE:—having to write to you on business, I concluded that I would pen a few thoughts which shall be entirely at your disposal.

In looking over my past experience and comparing it with the scriptures, I see so little in it that I am often led to exclaim, Can it be that I am a child of God and go thus groveling about, seeking in the earth that which it cannot possibly furnish? There is so much sin and worldly-mindedness mixed with every thing that I attempt, that when I would look for the greatest enjoyment, my pleasure is damped by the view of the motive that prompts the action; and I feel satisfied of the truth of an assertion that I have often made, that I do not believe I ever did a right action in all my life. Now some arminian might ask, How durst thou make a public profession of religion, then? Well, hear me a few minutes on the subject of right actions. Our whole nature is depraved and sinful; in Adam we all (that is, all his posterity,) inhaled a deadly poison, which is certain death; some may linger in this dark and gloomy vale, three-score years and ten, and even upwards of four-score, and still linger ere they "drop this mortal coil;" yet their death is just as sure as that of the

babe that but just breathes, gives a tiny wail and dies. And though we may drag out four-score years, yet we are continually tending downward; and it is just as impossible for us even to look up, as it is for us to fly. Now I don't deal in aphorisms; by looking up, I don't mean simply to cast our eyes upward; but I mean that we are not able to resist the downward tendency, and square ourselves at any stage of our mortal career; and look death in the face and say, I defy thee! Thou canst not harm me!

Now I have got just as much Adam in me as any one else; subject to the same influences as other people; and "when I would do good, evil is present with me; and that which I do, I allow not; for what I would, that do I not; but what I hate, that do I;" and if I were asked if I ever did an evil act, I would not have to go back in the scale of time four and twenty hours, to find enough to sink me into the depths of hell; as sings the poet.

"The sins of one most righteous day,
Would plunge us in despair."

We are never left in doubt as to wrong actions; the christian has his bible, and still better, the law of God written in his heart, which admonishes him, not out of the fire, nor out of the storm, nor yet out of the whirlwind; but in a still small voice, "This is the way, walk ye in it." And if he at any time transgress, he is soon made sensible of his dereliction; the rod, which the loving parent knows well how to use, is applied, and he is whipped in. Says the Father, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquities with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." This, then, is the reason why I, unworthy as I am, am still in church connection; Christ having given me an humble hope that I am one of his; and God being faithful, notwithstanding my unfaithfulness, and many and grievous departures from the way, hath often "visited my transgressions with the rod, and mine iniquities with stripes;" and oftentimes when fully determined to confess my sins to the church, and beg them, for the peace of Zion, to deliver me over to Satan, I am deterred by the sweet peace in believing that Christ died to redeem poor unworthy me; and the joy of meeting the brethren, and hearing the word proclaimed.

So we see it is not wrong actions that there is doubt of, but right actions; even the chief of sinners (myself, may have performed some things right in themselves, and may have gained the commendation of the brethren; but the knowledge of the motive prompting the act, locked in his own breast and kept carefully concealed from the scrutiny of the brethren, and the world is selfish,

so selfish, that all the joy which he feels is but momentary, and afterward come bitter reflections on the complete littleness of all his pretensions. Well, when we look at ourselves, we are apt to find just such a state of things; and it is only when we are enabled to look away to Christ, and to the perfect sacrifice that he has made, that "old things have passed away and all things have become new;" it is then that we cease to pry into our motives for doing thus and thus, and trying to patch up a righteousness of our own, by putting the best construction on our evil deeds, and giving our best deeds the benefit of the best possible light, and rest wholly on Christ and his full, complete righteousness, which we now feel to rejoice is ours by imputation. We feel glad that we have no righteousness of our own; because, if we had just the least bit, there is no hope for us; but now that we have none, we receive the promise, applied to just such sinners as we are, "I came not to call the righteous, but sinners to repentance." And there is hope, and a blessing, in-store for every one whom Christ makes to see himself a sinner. Yes, though he wait long, and seems to tarry, yet he will surely come; in his own good time, and in his own way, he reveals himself, Christ in us the hope of glory. Then, ye, sorrowing on account of sin, take courage; rest assured Christ is no trifler with the feelings of his elect, (and he never troubles the consciences of those who are not his,) but has awakened you to a sense of your condition, that he may show you his salvation. Then, "Stand still and see the salvation of the Lord." You are perhaps expecting to see great things; so you may, and so you will. He may appear to you in some strange unheard of way, as he did to Moses and Paul; or he may appear but in the gradual lifting of the cloud that now overshadows your mind, or else in a still small voice, making you sensible of your interest in Christ's atoning sacrifice, and making all within you to rejoice. And you will see how God could be just and save such a sinner as you are; how the exchange is made, your sins by imputation his, and his righteousness by imputation yours. And then when and where he leads the way you will trustingly follow.

And ye who have a hope but will not follow your Lord in baptism, what are you waiting for? Do you find any promise in the word to such as will not take up their cross? Well, you are waiting for brighter evidence. Is not your evidence sufficient to hope on? and you are not surely ashamed of your hope, then why not come out and tell what the Lord has done for you, and let others rejoice with you; don't keep it all to yourself; nothing is half so good when you keep all yourself, and steal times to enjoy it, as when you divide; and then this division is a reversible multiplication—you gain more than you give. May the Lord bless these few lines to the good of some poor stray lamb, and enable us all to look to him for all needed blessings, is the desire of your unworthy brother,

A. B. FRANCIS.

Circular Letters.

The Baltimore Old School Baptist Association in session with the Church at Warren, Baltimore County, Maryland, May 15th, 16th, and 17th, 1867, to the several churches of which she is composed, sends love in the Lord.

Another year has passed away, showing to us, with what rapidity, time is bearing us onward, in our pilgrimage on earth; and that soon life's trials and afflictions will be ended. As our gracious and all-wise God has spared our lives, and permitted us to assemble again, in an associational capacity, we feel it to be our duty to still continue our former custom, of addressing you through a circular letter; and, as a foundation for our remarks, have chosen the following declaration of scripture: "Only let your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God." Phil. i. 27, 28.

The apostle, under the direct guidance and control of the Holy Ghost, restricts this epistle "to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons," showing thereby, beyond a peradventure, that the children of men indiscriminately, in their fallen, sinful state, by nature, are not subjects of spiritual instruction.

In this chapter, the apostle shows plainly, that every thing which had befallen him, had a direct tendency to the furtherance of the gospel; and while such was the result of afflictions and persecutions, he would have his brethren remain firm and unmoved, amidst their trials, or when made to rejoice, that their love might abound more and more in knowledge and judgment.

Only let your conversation be as it becometh the gospel of Christ.

Were there not a liability on the part of the children of God, for their conversation not to be according to the gospel of Christ, the Holy Ghost would not have given so important a precept; and although many hundred years have passed away since this was written by the inspired apostle, it is in full force to the present time, and will remain so as long as the church remains upon the earth. The various subjects, upon which the apostle dwelt, in this chapter, show that the saints might be so far overcome as to let their natural passions and sympathies lead them astray, which would not be according to the gospel of Christ. Conversation that becometh any subject must be in accordance with what the nature of the subject demands; if it be otherwise, there is no congruity; consequently there cannot be any relevancy. The children of God are brought, in their experience, to know the Redeemer and Savior, who has all power in heaven and on earth, which truth is to them

soul-comforting and glorious; but as trials and afflictions are a part of their legacy, while in the flesh, when times of sharp distress come upon them, and the old man, or fleshly spirit, is predominant, murmuring and fault-finding are the result; and, sometimes, they manifest the same spirit that Peter did, when the Savior "began to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." When the providences of God are dark and mysterious, and very crossing to the flesh, the saints find within them the same rebellious spirit, and sometimes utter the same in their conversation; but whenever, where-ever, and before whomsoever, it is indulged, it becometh not the gospel of Christ.

It becometh the gospel of Christ for the saints to give utterance to no language, in public or private, which is not becoming their profession. The children of God, while in this life, must, of necessity, at times, be in the presence of characters who neither fear God, nor regard man; and the filthy conversation may be very trying to the saints; but said one of old, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." It becometh the gospel of Christ for the saints to be gentle, forbearing, and kind, one to another, bearing one another's burdens, and so fulfilling the law of Christ. The faults, or seeming errors, of brethren, when referred to, and spoken of, should be in language harmonizing with the gospel; but "the tongue" sometimes is permitted to cause much sorrow to the children; for it is a fire, "a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." How lamentable that the tongue is sometimes used to cast forth arrows, firebrands, and death! Have not the saints had painful experience of the result of such a course, in modern times, as well as in ancient days? When Paul, as well as the other apostles, was imprisoned, persecuted, and experienced hardships of great magnitude, he would have his brethren, even then, not use conversation unbecoming the gospel. It is among the most trying positions of the saints, when a faithful minister of the Lord Jesus Christ is persecuted for the truth's sake, for their conversation to be as becometh the gospel of Christ, but it is no less binding upon them, at such times, than it would be if every thing was to them pleasant; for all things work together for good to them that love God, to them who are the called according to his purpose."

That whether I come and see you, or else be absent, I may hear of your affairs. The deep interest that the apostle had in the welfare of the saints, at Philippi, is manifested in the language he used; for whether present or absent, he wished to hear of their affairs. Though he might be far separated from his brethren, their peace, happiness, and spiritual prosperity, he had at heart. It is evident from the language used in the connection, that he would be glad to hear that they were walking in gospel order, obeying the commands of Christ, that strife, bitterness, and revenge were not indulged amongst them; but that each one desired his brother's welfare, and that God might be honored and glorified in their body and spirit, which were his. Now as Christ and him crucified are the same in all ages, and the children of God are partakers of the same spirit in all ages of the world, and the Holy Ghost teaches the same lessons to the family of God, the children of God, in this day, when led by the Spirit of God, must, in their measure, feel the same anxiety about the various branches of the church of God, wherever they may be located; for they want to hear of their affairs.—Why do we assemble annually, but to hear of the affairs of our brethren? When we hear that churches are in peace, and that love abounds among them, does it not cause us to rejoice? If we hear that they are torn and rent asunder, that espionage and tale bearing are rife amongst them, will it not cause grief and sorrow? When the children of God are led by the proper spirit, it is certain that when the affairs of any church are harmonious and according to gospel order, it gives pleasure and satisfaction; but when strife and bitterness characterize the affairs of any church, the saints who desire the welfare of God's people, do feel sad. The spirit of Christ is the spirit of love and peace; but it never leads to the toleration of error amongst the children of God, so there may be a seeming, or outward manifestation of peace, for such a peace is very delusive; for whenever a mantle is thrown over some gross error, it may, for a season, be hidden; but it is no less error, and will, at some time, show its deformity, by causing sorrow and distress in the church where so hidden; and it matters not whether it be a golden wedge, or a Babylonish garment, or any other precious thing that we are forbidden to touch; for while the accursed thing is hidden in the church, there will be a cause of uneasiness and trouble, until it is removed. The children of God should exercise much watchfulness and care, and meet error at the threshold, and not suffer it to enter into the church; and they who are placed as watchmen, or overseers of the flock, are strictly enjoined to warn and rebuke, with all long suffering and doctrine.

That ye stand fast in one spirit. Firmness and integrity among men in the things pertaining to this life, are very commendable; but how much more important in all matters relating to the church of Christ. The

apostle had occasion to sharply rebuke the church at Corinth; for said he, "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" When such a diversity of opinions and impulses exercised the saints as that which Paul reproved so severely, they were not standing fast in one spirit. Immediately preceding the description of their condition, by the apostle, his language to them was, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

It is clearly taught in the New Testament that the spirit of Christ is one and the same in all the children of God; and there is no change in that spirit and its teachings; therefore in that spirit only do the children stand fast, remaining immovable when storms of tribulations beat upon them, because their foundation is the Rock of ages; but when men's persons are in admiration, it shows conclusively that a fleshly spirit exercises them, and, instead of showing an unbroken front and solid phalanx, they present a broken column, and no concert of action, giving a just cause for the enemies of God and his people to make attacks upon them; and, lamentable to state! sometimes there are those, who, once have seemed deeply interested in the truth, and appeared to be good soldiers of the cross, that join in with the haters of truth to injure those whom they professed previously to love for the truth's sake. They who pursue such a course and persist in it, without any signs of returning to the precepts of gospel truth, it is to be feared, are characters that never knew what it was to stand in Christ, as the life and immortality of the church, which is his body, and the fulness of him that filleth all in all. What a blessing in these dark and evil days, to find a church, the members of which are standing in one spirit, contending for the truth of God.

When do the members of a church stand fast in one spirit? Is it not when each one esteems his brother better than himself, and the honor and glory of God are uppermost, and the strife and contention of this world are not permitted to have any control in the order and discipline of the church? If not then, when is it?

With one mind striving together for the faith of the gospel. In nature, effects never precede their cause; but the causal principle must first exist, and the results follow; so in the precepts of the gospel, the cause always before the effect; and the exhortations, injunctions, and reproofs of the apostles were addressed to the saints. The new covenant in the hearts of the chosen and redeemed family of

God, gives them one mind in the things pertaining to the faith of the gospel; for the prophetic declaration was, "I will put my law in their inward parts, and write it in their hearts." Therefore it is settled that the law is written in their hearts; hence when the apostle exhorts them to strive together *with one mind*, we must understand him as addressing them, who were in possession of one mind in all things pertaining to the gospel; otherwise we belittle the force of the declaration; and the strong language in the affirmative, clearly implies the negative; and that would be more than one mind, or many minds. Now as the Holy Ghost is always the same, and instructs and leads the children in one mind, whence arises the striving with more than one mind? Is it not from the fleshly nature, which causes, at times, great disagreement, and, in some cases, alienation of feeling, heart-burnings and jealousies? Such strivings will not be together, but asunder; and it will not be for the faith of the gospel, but for the sustaining of fleshly principles and carnal views; but when the children of God, composing a visible branch of the organized church, are gathered together by the Head of the church, and actuated and controlled by one mind—the mind of Christ, then with what sincerity and godly fear do they strive for the faith of the gospel; for then love, unity, and humility distinctly characterize their acts; and with the poet they can sing,

"Blest be the tie that binds
Our hearts in christian love!
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares."

And in nothing terrified by your adversaries. The followers of Christ, in ancient days, as well as modern times, had adversaries, who were bitter and implacable enemies; and the characters, who caused the saints so much distress, were the self-righteous scribes and pharisees, called by our Lord hypocrites! It is recorded in the scriptures that the characters, who persecuted the prophets and apostles, were zealous bigots, wise and and righteous in their own eyes, despising and persecuting (when permitted) all who did not conform to their religious dogmas; but we need not go back to ancient days, and oriental climes to find adversaries to the children of God, for they abound in our day, and in our country.

An "adversary" is an enemy or foe, who openly manifests his hatred, or cherishes revenge in his heart. In this day, on the continent of America, that class of persons, who contend for gospel truth, is so small and feeble a band, compared with the so-called religious community, that they are only as a mole-hill to a mountain. The wealth, the learning and the power of this world, with a small exception, are arrayed against the church of Christ; and often do the children of God have unmistakable evidence that such is the case; but

there is another class of adversaries, who are their most bitter enemies, and would rejoice, if every lover and defender of bible truth was exterminated from the face of the earth; and they are the (so-called) modern clergy of our time, who are traveling "up and down" the country, doing all in their power to belittle, mystify, and render void the plain and express language of the scriptures; and not only are they thus trying to pervert the transcript of God's will, but they are the enemies of the children of men, desiring to make merchandize of the souls and bodies of men, so that they can have complete control of all things both civil and ecclesiastical, and to-day the garments of hundreds of those hypocrites are—"smoking" with the warm blood of slaughtered thousands of our land; and notwithstanding, that, God, in his dark and inscrutable providence, has suffered them to cause so much sorrow, they are not satisfied, but, with few exceptions, appear more like blood-thirsty wolves, than like messengers of the Lord Jesus Christ. While such is the case, the children of God are often made to feel that the bounds of all wickedness are set by their heavenly Father; and that nothing can transcend the limitation given by God; but while they thus feel a satisfaction and comfort that their Father is "at the helm," they have a desire to be kept from mingling in their abominations; and feel to say, "My soul, come not thou into their secret; unto their assembly mine honor, be not thou united."

Which is to them an evident token of perdition. The steadfastness of the little flock of God, in contending earnestly for the truth, and not being moved from the cardinal principles of the gospel, is to the adversaries of the saints not only a token of perdition, but an *evident* token. What, say they, can be a stronger proof against the Old Baptists, than the fact that there is only a "handful" of them left; and that they are poor and ignorant, having no influence in the world; while on the other hand wealth, learning, influence, and numbers, are all against them; for had they been right, ere this moment had come, they would have risen from being a mere "dung-hill" in society, to some character as a church; but the token is evident that they are surely going to perdition, or (to use the more refined and classic language of some of our adversaries,) their preaching that God has a set time to favor Zion, by quickening dead sinners and bringing them to a knowledge of the truth, will send them, and all who believe it, to hell. Now all this does not move the saints, when blessed with the presence of their dear Redeemer, and experiencing his support. We have a record, in the scriptures, of the fearful odds against the saints in olden time, and how their God granted them strength in the day of trial. There is recorded for the comfort of the children of God the case of Elijah, who in the strength of his Redeemer, God was not terrified when there were four hundred and fifty

prophets of Baal, and four hundred prophets of the grove. The prophets of Baal could not arouse their god to do any thing for them, as no fire consumed their sacrifice; but when Elijah had prepared the evening sacrifice, the Lord God of Elijah manifested his miraculous and almighty power; for "then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." In this day the imaginary god of carnal teachers can do no more for them than Baal could for his four hundred and fifty prophets; but the saints have the same God that Elijah had; and when sustained by the Lord God of Elijah, though hundreds be openly arrayed against them, it matters not; for one shall chase a thousand, and two put ten thousand to flight. It seems that the hard names and stigmatizing epithets now applied to the children of God, for rejecting all humanly devised means, as having no power to quicken dead sinners, that it is all of grace from first to last, is no new thing; for the apostle Paul had to encounter the same things in his day; for he could say of himself and the saints, that they were accounted and made as the filth and off-scouring of all things; also, if the Master of the house has been called Beelzebub, they of his household need expect no better treatment; but the blessed promise is, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

But to you of salvation, and that of God. When the children of God remain firm and immovable, it is an evidence that they know the power of God's salvation, in being kept from being led astray by the cunning craftiness and devices of men; and while their foes may tantalize, insult, and ill treat them, they remain steadfast, feeling that the munitions of rocks is their defence; and that underneath them are the everlasting arms of their Redeemer God, and nothing shall by any means hurt them. When the saints are enabled to trust in Jehovah, they are as mount Zion, which cannot be removed, but abideth forever.

Brethren, may our God enable us, in this dark and evil day, to strive together for the faith of the gospel; and give us the spirit of discernment, and strengthen us, and prepare us for all that awaits us, ever remembering the injunction, "Watch ye, stand fast in the faith, quit you like men, be strong."

WM. J. PURINGTON, MODERATOR.
JAMES BLIZZARD, Clerk.

The Delaware Old School Baptist Association, held with the Bryn Zion Church, in Kent Co., Del., on Wednesday, Thursday, and Friday, May 26, 27, and 28, 1867, to the several churches of the same, send christian salutation.

DEAR BRETHREN.—We wish you grace, mercy, and peace, through our Lord Jesus Christ, of whom having received strength, we continue to this day; witnessing the aboundings of his goodness in our preservation,

and in supplying our returning wants. It is ours to live in a dark and cloudy day, a day of rebuke and blasphemy. The history of our once happy country is without parallel, in the abounding of error and development of all the baser passions of the human heart. Let us look at the political, moral, and religious departments of society, and the most astonishing corruptions stare us in the face, and make us tremble for our country; when we remember that God is just. When looking at the comparative obscurity of the truth, we are led to adopt the lamentation of the prophet, "Truth is fallen in the streets, and equity cannot enter; yea, truth faileth, and he that departeth from evil maketh himself a prey." Streets, in the bible are thought to denote popular places; such, for instance, as cities; and how is it in our cities? You will see them studded with magnificent temples, called churches, and crowded with fashionable professors; while occasionally you will see a solitary individual wending his or her way to some obscure upper room, to worship the God of truth, in comparative solitude, unmolested by the multitude of professors, and to be despised; for into those temples equity cannot enter; the gospel is completely excluded from them; it is not heard nor suffered within their enclosures. If a plain gospel sermon should be preached within one of them, the universal acclamation would be, Away with such a fellow; it is not fit that he should live. Yea, truth faileth. How plainly this has been witnessed amongst us. Places where we believe truth was once preached, it has disappeared; but in a gradual manner; firstly, small departures from the doctrine of grace and order of the gospel, receiving into their embrace one little anti-christian brat after another, until truth has failed and no trace of it is left. Again, it is said, He that departeth from evil maketh himself a prey. By evil, here, error (we think,) is intended. Paul, in describing charity says, Charity rejoiceth not in iniquity, but rejoiceth in the truth. Here iniquity is placed in opposition to truth; and those who dared reject the errors referred to above, made themselves a prey; the vocabulary of slander was exhausted upon them; and such has been the case in all ages; such was the fate of the faithful prophets of old; they were stoned and sawn asunder; and so with the apostles and martyrs, and indeed with all the defenders of the truth; and if it is so with us, let us not murmur, but rejoice in being counted worthy to suffer for his name's sake. But in reality, truth cannot fail, nor yet fall. Truth is eternal, and like its author is the same yesterday, to-day, and forever. When, therefore, it is said to fail or fall, we must take it in a figurative sense, or in reference to its visibility. The word truth, is differently used; in the more common sense it means a correct statement of facts as they exist. But it is used in a fundamental sense, expressive of the founda-

tion of our order or system; as, true philosophy, true science, &c. So it is used in the bible expressive of the foundation on which rests the gospel plan of salvation. Christ the great Foundation, is emphatically truth. I am, said he, The truth, and the life. On this foundation the whole system of salvation is built. This is the foundation of the apostles and prophets, and on this they built, and this they also preached, as the only foundation of a sinner's hope. This is the only foundation revealed in the bible. Indeed it constitutes the whole of revelation; for it is the revelation of God's dear Son; and the bible was written by infallible revelation from God; it must be true, it cannot be any thing else than truth, having emanated from Truth itself. The bible being a revelation from God, and the only revelation made to us, it is the only standard work in existence, upon all the important questions connected with the momentous subject of salvation. True, there may be some things in this book not so readily understood; but all the essentials of truth are on the surface, and easily comprehended by the eye of faith. It may be asked, If the bible is so plain on the subject of salvation, why is there so much difference on this subject, in the world? We would answer such enquirers, Why is it that blind men cannot distinguish clearly, so as to comprehend form, color, &c? Why? because they are blind. And such is the case with the world in relation to the plan of salvation as revealed in the bible. Man, by nature, is a legalist, and cleaves to his own righteousness. As in the case of the first professor, we read of Cain, who was the first one who offered sacrifice, and his offering was founded on the legal principle; and on this principle the Lord met him. If thou doest well, shalt thou not be accepted? but if not, sin lieth at the door. What was the particular offering of Cain is not stated; but it was a bloodless offering and had no Christ in it; and so with the religion of the world; however much they may talk of Christ, when brought to the standard of eternal truth it has no Christ in it; it is founded upon the principle of do and live; and this is just as applicable to the professed christian world as to heathens; their religion is founded on the same principle.

But the offering of Abel was very different to that of Cain; his was of the first and fat of his flock. (And we remark, that Abel in his offering, anticipated the order of sacrifice established by Moses many years after. In that order, the first and fat of the flock was required.) In this sacrifice Christ was typified—Christ was the first born of many brethren; he was of the fat of the flock. Fatness is expressive of richness; and renders valuable the animal, rendering it palatable, &c. And such is Christ; he is rich, he is of infinite value, and truly palatable to the spiritual appetite of his children. They shall be abundantly satisfied with the fatness of thy house, and shall drink of the river of thy pleasures.

In the offering of Abel there was blood, typifying the precious blood of Christ, as a Lamb slain from the foundation of the world. The legalist sees no need of these sacrifices, but falls back upon himself, and indulges the delusive hope of acceptance with God upon his personal obedience; as was the case with poor deluded Cain. But Abel offered his sacrifice in faith; but his faith was not in his act in offering his sacrifice; nor in the literal offering he presented; but in the anti-typical sacrifice, the Lord Jesus Christ, whose blood speaketh better things than that of Abel. As it was with Abel, so it is with you, brethren; you have been led by the spirit of truth to abandon your legal hope, and place your hope of acceptance with God, in the imputed righteousness of Christ; and have found in that, an ample covering from the curse of that law which the legalists seek in vain to satisfy by the filthy rags of their own righteousness. The foundation upon which you have been built, is the true foundation laid in Zion. This is the foundation of the apostles and prophets, of which Christ is the chief corner stone. Thus Christ is not only the foundation on which the church is built, but he is the binding principle; thus rendering the building completely safe. We have known buildings built on good foundations, blown down and destroyed; but this cannot be the case with the building of God; being bound to the foundation so securely that the foundation must give way before the building can fall. Thus secured, it has stood all the storms that have beat upon it, which have not been few in number, and have been furious in their assaults.

Dear brethren, what infinite obligations of gratitude we are under to our gracious God and Father, to provide for us such a sure and safe foundation on which to build our hope; how different from the foundation of the poor deluded legalist; he is building upon the sand—his hope must perish, his end is destruction. But, brethren, who maketh us to differ? We were by nature the children of wrath even as others; and should have continued so if left to ourselves; so then we have nothing of which to boast. We must all sing, Not unto us, not unto us, but unto thee give glory and strength. This consideration should humble us in the dust, and check every temptation to any thing like boasting. Having, as we hope, received the truth in the inner parts, let us cleave unto it; let us value it as a precious treasure not to be parted with. Let us prize that precious book God has been pleased to bequeath to us; for the bible belongs to the family of God. All things are yours, whether Paul or Cephas; yea, Christ is ours; and of course all the blessings of life and grace; for in him dwelleth all fullness, that out of his fullness we might receive grace for grace.

And now, dear brethren, we would commend you to God and to the word of his grace, which is able to make

you wise unto salvation, through faith that is in Christ Jesus; to whom be glory forever and ever. Amen.

E. RITTENHOUSE, MOD.
W. W. MEREDITH, Clerk.

Corresponding Letters.

The Baltimore Association of Regular Baptists, in session with the Warren Church, Baltimore Co., Md., May 15th, 16th and 17th, 1867, to the associations and churches with whom she corresponds, sends love in the Lord.

DEARLY BELOVED BRETHREN:—Through the tender mercies of our covenant keeping God, we are still the spared monuments of his grace, and are permitted to meet once more in an associational capacity, as we trust, to wait upon the Lord; and have been blessed with a goodly number of faithful ministers of the New Testament, who, we believe, have come to us in the fulness of the glorious gospel of our Lord and Savior Jesus Christ; all having the same blessed message to relate, that salvation is of the Lord from first to last.

What a privilege it is to the saints of the Most High, that they are permitted to sit under the droppings of God's sanctuary, and to have such glorious truths revealed to them from the great store-house of our God, which we believe none can hear and understand but they who have circumcised hearts and circumcised ears; they that have been born again, not of corruptible seed, but of incorruptible seed, by the word of God which liveth and abideth forever.

Our meeting has been well attended, by a listening and attentive congregation; the utmost harmony and brotherly love have prevailed during the meeting; not a jarring note or a discordant sound has been heard, but one mind and one spirit have pervaded the body; all seemed to have an eye single to the glory of God, and to the good and welfare of Zion. And we are led to exclaim with the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Our next association has been appointed to be held with the Ebenezer Church of Baltimore City, Md., commencing on Wednesday before the fourth Sunday in May, 1868, at ten o'clock a. m., when and where we hope to meet you with your messengers and minutes.

WM. J. PURINGTON, MODERATOR.
JAMES BLIZZARD, Clerk.

The Delaware Baptist Association, convened with the Bryn Zion Church, May, 1867, to the several associations with whom we correspond.

DEAR KINDRED IN CHRIST:—In the order of time, and under the guidance of the good hand of God, another annual session of our association has arrived and passed. An unusually large number of ministers and other brethren, from different parts of the country, have been with us. The session has been characterized by much ability and faithfulness in preaching; and a large attendance, and much interest and solemnity among the hearers. Not only is there

peace throughout our borders, but evidently much comfort of love, and fellowship in the spirit. Our churches, as will be seen by our minutes, do not show a large membership; but the interest, life, and union in feeling, extends, as we hope and trust, throughout. The past year has been one marked by rather unusual interest in our meetings, and considerable ingathering, in a number of our churches; some, that had been apparently stationary for a long time, have experienced a year of special favor in this respect. One of the churches has suffered an inroad upon their order and membership during the year; but, with this exception, the past year has been one of unbroken comfort, prosperity, and peace. This fellowship in the spirit, which secures a blessedness and comfort in meeting together, is, or ought to be, a prominent object in church organizations. To this end we should watch over our order with unceasing vigilance and jealous care. The spirit of disorder is abroad in the land; and disorganizers are watching opportunity to sow disorder, and produce dissensions among the flock. The terrible denunciation, by the spirit, against him that soweth discord among the brethren, does not, and we presume will not, deter men from attempts of this kind. Let us all be admonished to watch constantly, to promptly and faithfully warn the brethren abroad, against all disorganizers and sowers of strife, and each and all faithfully heed such warnings. It is safer to keep our doors closed against those who cannot show good standing; and promptly discontinue and discipline disorganizers whenever they appear among ourselves; so shall we not only obey the injunctions of our Lord and Master, but follow the things that make for and secure peace.

We highly prize the visits of your messengers, and feel to hope and trust that they have felt that it was good for them to be here. We hope and desire still to be remembered.

Our next session is appointed to be held with the church at Welch Tract, on Wednesday before the last Sunday in May, 1868, to commence at ten o'clock a. m.

E. RITTENHOUSE, MOD.
W. W. MEREDITH, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1867.

Having just returned from our annual tour of associational appointments, we find our paper ready for the press, leaving us neither time to prepare nor room to insert in this number our usual amount of editorial matter. We ask the indulgence of our readers, and we will endeavor to make up the lack in future numbers. We have attended five Associations and the Old School Baptist Conference of Western New York. All our Associations seem to be in a healthy state, and the brethren generally in harmony and peace, with very few exceptions. And there are in some

of them indications of refreshing seasons from the presence of the Lord. We have met with brethren from almost all points of the compass, whom we have greeted in the love and fellowship of the gospel. A farther account of our meetings must be deferred for another time.

Special Notices.

The Harford Old School Baptist church, of Harford county, Maryland, having learned on good authority that Mr. James B. Bowen, (formerly holding a standing as an Elder of our order,) has been imposing himself on various churches of our faith, in this and other sections of our country as a preacher, and claiming to be sustained as such by us, and we being fully satisfied that his course is very disorderly, and of so grave a character, as to disturb the peace of Zion and bring reproach upon the cause, we therefore, by the unanimous act of this church, (of which he is a member,) give notice to the churches and brethren generally, that he, the said James B. Bowen, is not sustained by us as a preacher, we having recalled his credentials as such. His standing as a member will be investigated by the church at our next church meeting, on Saturday before the first Sunday in July, next.

Done by order of the church, May 19, 1867.

JOHN WATKINS, Ch'ch Cl'k.

Obituary Notices.

Departed this life very suddenly, of spotted fever, on the 4th day of April, 1867, Miss **Martina Jane Kelly**, aged nearly sixteen years. This dutiful and affectionate damsel was a daughter of Mr. Thomas and sister Charlotte Kelly, of Fulton Co., Ill. Her sufferings lasted but a few hours, and she gave her grief-stricken parents and the family assurances of a hope of a blessed immortality. Her funeral was largely attended on last Sunday, and the writer addressed them from James iv. 14: "For what is your life? It is ever a vapor, that appeareth for a little time, and then vanisheth away." May the Lord bless the family in their bereavement and save them by his grace.

I. N. VANMETER.

MACOMB, ILL., June 4, 1867.

DEAR BROTHER BEEBE:—It is my painful duty to inform you of the death of my dear husband, **Abraham Ditterline**, who departed this life August 7th, 1866, aged 67 years and 2 months. He was in very feeble health for four or five years. He had a sun-stroke on the 3d day of July, 1862, from which he suffered very much. His head and spine were very much affected, together with the loss of voice, dyspepsia, and other diseases; but he bore his affliction with christian patience and resignation to the will of his heavenly Father. He was never heard to murmur or complain, but I have often heard him say after a spell of intense suffering, It is not any too much; it is all right, I am such a great sinner; and what is this for me to bear, when it with Calvary compare. He experienced a comfortable hope in Christ more than thirty-five years ago, and remained firm in the doctrine contained in the Old and New Testaments. He passed through the valley and shadow of death leaning alone on the strong arm of Jesus for life and salvation. I crave an interest in your prayers, in my bereaved and lonely condition. **SARAH F. DITTERLINE.**

FAIRVILLE, PA., April 17, 1867.

DIED—At Lexington, April 30th, Mrs. **Miriam Peck**, relict of the late Samuel Peck, in her 87th year.

Dearest mother, thou hast left us,
Here thy stay we craved so well;
But 'tis God that hath bereft us,
Yet he doeth all things well.

Farewell Mother, angels guide thee
To the mansions of the blessed;
May I meet thee? Will you greet me?
In that land of heavenly rest.

Thou art done with care and sorrow,
Thou hast left this world of we;
We hope thou'rt reached a brighter morrow
We trust thou art gone where angels go.
LEXINGTON, May 26th. A. L. P.

BROTHER BEEBE:—By request of the friends I send you the following for publication in the "Signs."

DIED—August 9, 1866, at the residence of her son, brother Hartwell Haley, in Putnam county, Illinois, sister **Olive Haley**, in the 89th year of her age. She was born in Lunenburg county, Virginia, March 7, 1778; married to William Haley, who died in 1815. She emigrated to North Carolina, and from thence to Tennessee, Robinson county, where she united with the Baptists, and was baptized in the Spring church of Red River, by Elder Jesse Mason; from thence to Putnam county, Illinois, and was one of the constituent members of the Sandy Creek church, I think, in 1834. She was the daughter of James and Mary Winn. I have been thus particular, thinking that this may possibly meet the eye of some of her friends in Virginia and Tennessee, and that they may know that she died as she had lived, in the faith of the gospel. Yours in defence of the truth and hope of the gospel, R. F. HAYNES.

SECOR, Woodford Co., Ill., May 20, 1867.

The subject of this notice, **Mrs. Malinda Routt**, was born in Fauquier county, Virginia, on the 22d day of January, 1792, and was the daughter of Martin and Mary Parker. She was married to William Routt, of Fauquier county, in the year 1810, and immediately thereafter started with her parents to Kentucky. We find from the records of the church at Salt River, Anderson Co., Ky., that Mr. Routt united with the church in the year 1819, and she on the second Saturday in September, 1820. We find also by a comparison of dates, that mother Routt had been a member of the church of Christ for nearly forty-seven years. It is but just to say in this connection that during this time the church dissolved its connection with the general union and united itself to the Licking Association of Particular Baptists. During this long series of years her trust in the God of her salvation remained fixed and unmoved. The forgiving mercy of the heavenly Father which she realized in early life sustained her. In the year 1833 she was left a widow, her husband having fallen a victim to that terrible scourge, cholera. But in this day of trial God's grace was sufficient. Under the superintending providence of the Lord endured the affliction. Mrs. Routt was the mother of ten children—five of whom, together with their father, preceded her to the Canaan above. As a mother, she was possessed with a high degree of maternal solicitude. She loved her children as only a mother can. As a member of the church she was ever faithful in her attendance when she had health and opportunity, and as she lived all of her time after her union with the people of God, with the exception of about twelve years, near the place, she was regular in attendance on the meetings of the church. She loved and highly esteemed Elder John Penny, by whom she was baptized. For several years previous to her death she was afflicted with scrofula, which eventually assumed a malignant form and terminated her earthly existence at the house of her son, Peter Routt, in Anderson county, Kentucky, on the morning of the 9th day of April, 1867, in the 76th year of her age. While passing through the terrible strife she was enabled to rely implicitly upon the promises of the Holy One. Death

was disarmed of his sting, and he who was a terror to kings had no terrors for her. Through grace she triumphed, and during her last days referred with delight to the time when the Lord had led her by his power to embrace the Savior of sinners. Life's pilgrim day closed, and calmly and quietly did the affectionate mother and christian sink to rest. "Blessed are the dead which die in the Lord; they rest from their labors and their works do follow them." I. T. HEDGER.

LAWRENCEBURG, KY., May 10, 1867.

TRIBUTE TO THE MEMORY OF ELDER SAMUEL TROTT.

(From Minutes of Baltimore Association.)

This association feels that in the death of our beloved brother, Elder Samuel Trott, of Virginia, she has experienced a loss indeed; for it was the pleasure of our God to bestow upon our departed brother, a gift of great worth, not only to the brethren in this vicinity, but to the churches throughout the country; and his able communications, relative to all matters connected with the church of Jesus Christ, are an evidence of the spirit of discernment and discrimination, given him by our God. The last sermon preached by our departed brother, was at this association, in May, 1866, from the words of our dear Redeemer, addressed to Nicodemus—"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God;" and though very feeble and emaciated, God granted him his special presence; and it was to his brethren, like listening as it were, to a voice from the grave; and he warned his brethren, especially the younger portion of them, against vain speculations upon scriptural subjects; for all such views would be like hay, wood, and stubble, and would be burned up; but that the things of God are known only by revelation.

His counsel and advice we no longer have; and like Jacob, when he "had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people," so do we feel that our departed brother had finished the work God gave him to do, and has been called home, to rest from all his toils, forever in heaven.

WILLIAM J. PURINGTON, MODERATOR.

JAMES BLIZZARD, CLERK.

The following we copy from the Warwick Minutes:

Whereas, in the past year it has pleased the Lord to call from the toils and tribulations of this mortal state, our dear and venerable brother, Samuel Trott, who had long been esteemed among us as a father in Israel, and whose visits and counsels have contributed largely to our comfort and edification for about half a century past, we feel that our bereavement is truly great, yet we would bow in submission to the will of God, and in the words of our Redeemer say, "Not our will, but thy will be done." We are comforted in the assurances that our loss is to him unspeakable gain. He has fought a good fight, finished his course and kept the faith, and we have no doubt that he has now received the crown of righteousness which the Lord, the righteous Judge, shall give to all who love his appearing.

DEAR BROTHER BEEBE:—Please publish in the "Signs of the Times" the following:

DIED—May 24th, 1867, **Barbara**, mute daughter of Lewis and Barbara Seitz, aged 30 years, 7 months and 29 days. The deceased was a weakly person from her infancy to the day of her death. After the death of her mother, nearly eighteen years ago, I sent her and a younger mute daughter to the deaf and dumb asylum, to receive instruction, but she only spent one term and commenced on the second, when she became so weakly that I was requested to bring her home, and requested not to send her again, as she could not endure confinement. I believe she is better off now than she has been at any time in her mortal state.

Sleep on my daughter sleep,
Rest in the silent tomb;
God will thy rest in safety keep
Till he shall call thee home.

LEWIS SEITZ.

BLOOMVILLE, Ob, June 13, 1867.

Marriages.

May 9—At the Parsonage in Hopewell, N. J., by Eld P. Hartwell, Mr. ASA R. BARLOW, of Princeton, and Miss JEMIMA JOHNSON, of Hillsborough, N. J.

May 7—By Eld J. A. Johnson, Mr. THOMAS A. MORRIS, of New Castle, Ind., and Miss REBECCA SHAW, of Henry county, Ind.

May 28—By the same, Mr. JONATHAN THOMAS, of Richmond Ind., and Miss JOSEPHINE BROOKS, of Wayne Co., Ind.

Subscription Receipts.

New York:—S M Scramling 2, Ira Livingston 2, A Boise 2, Mrs A Westbrook 2, C Hogaboom 10, G S Bradner 2, Miss B Holbert 2, E M Bradner 2, Jas B Benedict 6, S Wheeler 2, Eld I Hewitt 12, Edmond Howell 2, M Knapp 2, W S Benedict 2, Capt Th Denton 2, John Parkinson 2, J E Conklin 2, Jos Conklin 2, J J Forshay 2, Minor Benedict 2, Lucinda Brewster 2, Eld L P Cole 6.....\$70 00

New Jersey:—Mrs S Pyatt 2, Aaron Stout 4, Geo M Holcomb 2, Dea P V Drake 2, A H & P W Shepherd 4, Jas Roberson 2, Mary A Cornell 2, Eld G Conklin 4, Eld P Hartwell 6, H J Van Winkle 2, Sarah C Munson 2, M W Elston 2, A S Leigh 2, Miss A Durand 2.....38 00

Pennsylvania:—Jas Search 2, E A Hagerman 2, J C Adis 429, Silas Pier-son 2, Mrs C Fetzters 750, Jonah Yerkes 5, Mrs C Rutherford 2, Gen J Morrison 2, Margaret Leferters 2, Delaware River Association 21 50, Joseph Correll 2.....52 29

Delaware:—Eld E Rittenhouse 11 36, Job M Frazier 2, W E Riggs 2, Thos Baldwin 2, A E Luff 2.....19 36

Maryland:—L P Thomas 1, Richard Stallings 4.....5 00

Virginia:—Henry Thompson 1, A R Bolen 2, S B Mattox 2.....5 00

Distriet Columbia:—Eld Wm J Pur-ington 6.....6 00

Oregon:—R C Gibson.....4 00

California:—W E Flanary 3, H P Walker 2.....5 00

North Carolina:—Hon Asa Biggs 4, Eld R D Hart 2.....6 00

Tennessee:—J H West 4, A Kelley 60c, Zalima Roper 2 30, Sarah J O'Neal 2.....8 90

Texas:—Capt S A Starr 2, J B Trott 2.....4 00

Arkansas:—Eld L Panifoy.....2 00

Georgia:—Eld L M Battle 2, S Tim-merman 1.....3 00

Alabama:—Jas W Devance.....2 00

Ohio:—D S Robison 2, J H Engle 3, S C Byram 4, Samuel Beard 2, E C Harsh 1 12, Eld L B Hanover 10 75.....22 87

Michigan:—Ira Phelps 1, W B Slaw-son 2, A K Bretz 4.....7 00

Wisconsin:—Eli Cartwright.....2 00

Indiana:—Wm Peer 2, Sarah H Al-len 4, Hon John Hargrove 2, Eld J A Johnson 4, W B Robinson 5, J M Alvis 4, Jos Kerlin 2, J W Jackson 1, J R Molsinger 1, Henry Badeker 3, Henry Moore 3, S S Smith 1, M M Saunders 3 50.....35 50

Illinois:—H B Smart 6, Aaron Welch 4, Robt Beatty 2, Danl Baldwin 2, John C Simmons 4, Benj Brown 2, L G Holbrook 1, Mrs D Kator 2, N H Turner 2, J C Riggins 20, C S Hilsa-beck 2, N P McNutt 2, S R Patton 2.....51 00

Missouri:—John D Mercer 2, E K Threlkeld 1 30, Peter Gutridge 2, S Wilks 2, Susan M Allen 2.....9 30

Nebraska:—Eld John Roberts.....4 00

Iowa:—Eusebius Bainbridge.....8 00

Kentucky:—Eld J M Theobald 5, A L Woodson 2, L D H Abrams 1, Saml Reed 2, W H Brown 2, Eld W A Bow-den 3 20, John Harned 10, Melinda Askin 1, J L Fullilove, 2, M C Hunter 2, C E Stewart 2, John Holsclaw 2, Eld T P Dudley 2, J T Oldham 2, N H Garr 6.....44 20

Canada West:—Archibald Murray 1, D B McColl 2.....3 00

Total.....\$417 42

Associational Meetings.

BROTHER BEEBE:—Please publish, that the Okaw Regular Baptist Association will be held, the Lord willing, with the Big Spring church, Cumberland county, Illinois, commencing on Friday before the first Lord's day in August, and continuing for three days. Our esteemed brethren in the ministry, Elders J. A. Johnson and J. G. Jackson, of Indiana, have agreed, (the former if not providentially hindered, and the latter if he can possibly shape his arrangements to do so,) to meet with us at that time. Can not others who see this notice come too? Those that come by rail can get off the cars at Mattoon or Stockton, on the St. L. A. & L. H. R. R., where they will be met on Thursday and conveyed to the place of meeting. J. G. SAWIN, Mod.

Yearly Meetings.

BROTHER BEEBE:—Please publish in the "Signs of the Times" that there will be a Yearly Meeting of the Middletown and Halcott church, on the first Saturday and Sunday in July. Elders and brethren are invited to meet with us.

JAMES MILLER, Church Clerk.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each, \$3.00
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Russett—Plain, each, 1.00

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
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ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO:—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.
8. 00 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays). Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.
2. 20 P. M. Lightning Express, arrives in New York 7 00 A. M.
6. 10 P. M. New York Night Express, daily. Arrives in New York at 12 30 P. M.
11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA:—Will leave by New York time from Union Depots:

7. 00 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10 00 A. M., and connects at Hornellsville and Corning with the 8 00 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.
2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) Stops at Hornellsville 5 25 P. M. (supper.) intersecting with the 2 20 P. M. from Buffalo, reaching New York 7 00 A. M.
4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12 30 P. M.

FROM ROCHESTER:—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily, (except Sundays.) Intersects at Corning with the 5 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8 00 A. M. Express Mail from Buffalo, and arrives in New York at 7 00 A. M.
7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT

OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12 (midnight) Rochester 11 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.
8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6 15 A. M., Salamanca, 5 50 A. M., and Dunkirk 8 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
2. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.
4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12 20 P. M., Buffalo 12 25 P. M., and Dunkirk 2 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.
6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11 43 A. M., Buffalo 12 25 P. M., Salamanca 12 20 P. M., and Dunkirk 2 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
8. 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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THE HISTORY

Protestant Priestcraft in Europe and America. In the form of Supplements of the "Banner of Liberty," will be mailed to order, (postage paid,) for Fifty Cents per set. G. J. Beebe, New York City.

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Cure for Fever and Ague, BILIOUS & LIVER COMPLAINTS.

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

P. R. I. C. E.

Single Bottle 2.00. Single Bottles put up in tin cases and sent by mail for 2.50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20.00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,

"Signs of the Times" Office,
Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Pahola, Woodford Co., Ill.,
January 22, 1866.

MRS. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—My family were all down with Fever and Ague, when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured, and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

Hopewell Female Seminary

FOR YOUNG LADIES,

HOPEWELL, MERCER CO., N. J.

Elizabeth H. Roggs, Principal.

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For particulars, apply to the Principal.

REFERENCES:

Eld. G. Beebe, Middletown, N. Y.
Eld. P. Hartwell, Hopewell, N. J.
Eld. Wm. J. Purington, Washington, D. C.
James Towles Esq.,
Eld. G. Conklin, Kingwood, N. J.
Eld. E. Rittenhouse, Chippewa, Del.
Thomas Fitzgerald Esq., Philadelphia, Pa.
The Board of Education, Washington, D. C.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., JULY 15, 1867.

NO. 14.

ORIGINAL POETRY.

For the "Signs of the Times."

"MY GRACE IS SUFFICIENT FOR THEE."

Desponding believer, come, hold up thy head,

Though many thy troubles may be;
For Jesus, thy Savior, hath promised and said,

"My grace is sufficient for thee."

Though Satan may tempt thee and buffet thee sore,

Yet he, at His bidding, shall flee:
Possessing, on earth and in heaven all power,

His grace is sufficient for thee.

The Lord will uphold thee and cause thee to stand,

While on the tempestuous sea;
And midst all thy troubles and trials on land,

His grace is sufficient for thee.

The world may forsake thee and set thee at nought,

Rejoice when thy troubles they see;
Yet Jesus still loves the dear sheep he has bought,

His grace is sufficient for thee.

'Tis in thine own weakness and infirmity,

"My strength is made perfect," says he;
Rejoice then in Jesus, he always is nigh,

His grace is sufficient for thee.

And when thou shalt sink into death's cold embrace,

And earthly assistance shall flee;
His boundless, redeeming, unmerited grace,

Shall then be sufficient for thee.

I. N. VANMETER.

MACOMB, ILL.

CORRESPONDENCE.

NEEDY, Oregon, April 19, 1867.

ESTEEMED BROTHER BEEBE:—Brother Moses Hahn, of North Prairie, Illinois, requested me a year or two ago to give my views on Rev. xx. 4-6, which I declined doing till now, knowing as I do that many good brethren differ from me relative to the meaning of the above named chapter of Revelation; but as brother Moses Hahn continues to press his request through his father-in-law, Elder Michael Loveridge, of Oregon, I have concluded this evening to seat myself, (with your permission, brother Beebe,) to give such views as I have on the above named chapter or text. The passage proposed by our brother reads thus: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

The first thing in order is the expression of John, "And I saw thrones, and they sat upon them." They who sat upon these thrones which John saw were those who were beheaded for the witness of Jesus, and for the word of God. "And Jesus said unto them," (the apostles,) "Verily I say unto you, That ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."—Matt. xix. 28: It must be remembered that John, in the previous chapter to the one containing our text, was treating on the war going on between Christ and anti-christ, or in other words, between Jerusalem, with Christ at her head, and Babylon, with Satan at her head; and shows the final and eternal victory on the part of Christ and his army over Satan and his army, under the similitude of the supper of the great God, wherein is clearly shown the entire destruction of all flesh pertaining to Satan's army. Verse 17th and 18th. "Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." The words all men mean, as I said before, all, (not a part,) but every one of a certain class of every nation, whether professed christian, infidel, heathen or Mohammedan, every one who belongs to the kingdom of anti-christ or the army of the devil. In the above quotation the writer gives the facts relative to the war and the great victory achieved; and in the 19th, 20th and 21st verses he describes the manner how this prophecy shall be fulfilled in the accomplishment of the final destruction of all that pertain to the kingdom of anti-christ. He says, "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army." Here is clearly set forth a union of church and state which must be brought about before the things herein set forth can be accomplished. "And I saw the beast," (emblematical of ecclesiastical power, authority, or government,) "And the kings of the earth." The temporal power and

government of nations. "And their" (plural,) i. e., ecclesiastical and national armies united together and consolidated in one head to make war against him that sat on the horse and against his army. "And the beast was taken, and with him the false prophet that wrought miracles before him." The beast, as stated before, is emblematical of the power and government of the fleshly so-called church of Christ, but more properly called by the children of Jerusalem, the church of anti-christ or daughters of Babylon. The false prophet is emblematical of that satanic spirit by which the daughters of Mystery Babylon are carrying on the work (as they say) of evangelizing the world in all those signs and lying wonders with which they deceive those who receive the mark of the beast, and they who worship his image, in making fire come down from heaven in the sight of men at their protracted anxious meetings, which is the wonder of the world.

Now while I am writing this there is a meeting of this kind going on in Salem, conducted by a Missionary Baptist preacher dispatched immediately from San Francisco, California, with a special message to unite all sects and denominations together in Oregon. He has visited and held meetings in all the principal cities, and is performing wonders in building up the kingdom of anti-christ, and for the speedy growth and full development of the man of sin, the son of perdition, and is very successful in making proselytes for Babylon. He is the topic of conversation in Oregon. A Methodist preacher said to me yesterday: "You ought to be at Salem to hear your brother Baptist, Mr. Earl, preach. He is a great preacher. I never sat under the preaching of any one before who kept me so spell-bound. Why, there was not an idle spectator there; they all gave the most profound attention. He is such a good man. All sects and denominations love him. He said he had not come to preach to Baptists, as such, but he had come to preach to all, and to help the Lord to carry on his work. Even the infidels love and speak well of him." I simply replied, John admonishes the elect lady and her children thus: "Beloved believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."—John iv. 1. And Christ gives us a standard by which to try them, saying, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall

repreach you, and shall cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, for behold your reward is great in heaven; for in like manner did their fathers unto the prophets. Wo unto you when all men shall speak well of you, for so did their fathers of the false prophets."—Luke vi. 22-26. Now, said I, by the description you give me of the man, I am constrained to believe he is a false prophet; for Paul said that if he yet pleased men he was not the servant of Christ. This shut him up; he said no more to me about his preacher.

But to return. Pardon this digression. "These both," (i. e., the beast and the false prophet, which are the power and spirit by which this hellish war is waged and carried on against the King of kings and Lord of lords,) "were cast alive into a lake of fire burning with brimstone." They were not slain; they had their origin in hell, and they were cast back there from whence they came, there to be shut up a thousand years, during which time Christ will reign on the earth with his saints. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh." This remnant embraces every one who pertains to Satan's army. The same thing is set forth in Rev. xvi. 13, 14, under the appellation of three unclean spirits like frogs. The writer says: "For they are the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Now, if this army embraces the whole world, and the remnant is slain, then nothing more can remain. Then none of this great army can remain above ground during the reign of Christ with his saints. All this must take place preparatory to the reign of Christ with his saints. Now as this remnant is slain with the sword that proceeded out of the mouth of him that sat upon the horse, it must take place immediately at the second personal appearing of the Lord Jesus; for Paul speaks of the slaying of that remnant thus: "Then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming," &c.—2 Thess. ii. 8. This is set forth in Daniel, 7th chapter, also in Ezekiel 38th and 39th, under the similitude of Gog, the land of Magog. "And it shall come to pass in that day, that I will give unto Gog a

place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury Gog and all his multitude."—Ezek. xxxix. 11. Now compare this with Rev. xx. 7, 8. "And when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Now it must be borne in mind that Gog and all his multitude are to be slain and buried preparatory to the commencement of Christ's thousand years reign on earth with his saints; for it is evident that the very same war spoken of in Rev. xix. between him who sat upon the white horse followed by the armies which are in heaven, and the beast and the kings of the earth and their armies, that is set forth by Ezekiel, chapters 37th and 39th, between Israel and Gog. In order to show more clearly that the same war is intended in the one that is in the other, we will compare Ezekiel xxxix. 17 to 20 inclusive, with Revelation xix. 17th to end of chapter. Ezekiel expresses it thus: "And thou son of man, thus saith the Lord God; speak unto every feathered fowl, and to every beast of the field, assemble yourselves, and come; gather yourselves on every side to my sacrifice" (slaughter margin) "that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." Now as I have already made the quotation near the commencement of this article, from Revelation xix. 17, 18, it is not necessary here to requote it. The reader, by comparing one with the other, can verily readily perceive that the prophets, Ezekiel and John, were inspired by the same spirit to write concerning the same war, with but very little variation of expression. Now then it is clear to my mind that Gog, the land of Magog, spoken of by Ezekiel, embraces all that pertain to the beast, the kings of the earth, and their armies; that Gog and all his multitude are precisely that remnant that shall be slain with the sword of him who sitteth upon the horse set forth by John. The prophet Malachi had reference to the same thing in chapter iv. 1, 2. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," i. e. during the thousand years reign of Christ

on earth with his saints. "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." This is the thousand years reign. I might go on and add scripture testimony to scripture testimony in vindication of my position, but what I have written must suffice on this part of our subject.

Now then Gog and all his multitude being slain, and the last bone bruised in the valley of Hamongog, the beast, the kings of the earth and their entire armies being slain with the sword of him that sat upon the horse; all the proud and all that do wickedly being burned up as stubble, the serpents, the generation of vipers, all gone, the people of God's curse all destroyed from the face of the whole earth. The earth being thus prepared and cleansed is meet for the habitation of Christ with all his saints. There being none upon the earth but Christ with all his saints, the adversary, the devil, is no longer permitted as a roaring lion to walk about seeking whom he may devour, having no longer a kingdom or any subjects or children on earth to reign with. Therefore, the chapter containing our brother's text, commences thus: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season." Then the saints with Christ shall enjoy a thousand years uninterrupted antitypical sabbath of rest. But now the question arises, Does this rest take place before or after the resurrection of the just? I answer after, for thus it is written: "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast," &c., "and they lived and reigned a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection," i. e., they who lived again, and reigned with Christ a thousand years. For the adverb again signifieth that they were once living, had died and were living the second time. Then the expression, "But the rest of the dead lived not again," implies that those who live and reign with Christ are resurrected and live again the second time; and in confirmation of this truth the writer adds, "This is the first resurrection," which takes place at the commencement of the thousand years reign, when the Lord Jesus shall come again the second time without sin unto salvation; and to this agree the declaration of Paul, "For the Lord himself shall descend from heaven with a shout with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first; then we which are

alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."—1 Thess. iv. 16, 17. The 15th verse reads thus: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent" (outstrip or go before) "them which are asleep," &c. So then they who are alive and remain on earth unto the coming of the Lord shall be changed simultaneously with the resurrection of those who have fallen asleep in Jesus, and shall all arise in one innumerable, glorified company to meet the Lord at his coming. Now then I ask in all candor (but with due deference to the opinions of my wiser brethren who differ from me) if it is not clearly set forth in the above quotations that when Christ comes again he will come to raise the dead, to change those of his people who are alive and remain at his coming, and with them thus changed from mortal to immortal, reign a thousand years. Paul says, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed," (both the living and the dead,) "In a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality," &c.—1 Cor. xv. 51-53. We all know that the seventh trumpet is the last trumpet that shall sound. Now bear in mind that it is at the sounding of the last trump that the dead shall be raised incorruptible. Then let us hear what the writer says shall come to pass at the sounding of the seventh trumpet: "And the seventh angel, (which is the Archangel, the Lord from heaven,) "sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ*, and he shall reign for ever and ever."—Rev. xi. 12. We nowhere read of his third, fourth or fifth coming, but of his first and second alone. He came first a sin-bearing victim, "To bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. ix. 28. Again, Acts i. 9-11: "And when he had spoken these things, while they beheld he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." He ascended with the hundred and forty-four thousand whose bodies were redeemed from the earth or grave, who came out of their graves after his resurrection as the first fruit of his toil, suffering, death, resurrection and ascension home as the great High Priest over the house of God, as a sacred pledge that he will bring all

his people safely home. With these hundred and forty-four thousand he will also descend, for he shall so come again in like manner as he ascended, and with his all-powerful voice he will raise from their graves all those of whom these were a pledge, and the same voice shall change the vile bodies of all his saints living into the same image, which is the image of the glorified body of Jesus. Then all his saints of every age, of every clime and nation shall be there, and reign with Christ a thousand years. Not one shall be lacking. There the weary shall be at rest. This rest shall not be alone for those then living, but it shall be for that great multitude which John saw that no man could number, of all nations, kindreds, people and tongues, who come out of great tribulation, and wash their robes and make them white in the blood of the Lamb; for all the long train of martyrs who have suffered fire and faggot, have been beheaded and otherwise tortured for Jesus' sake, for all who labor and are heavy laden, for every poor and afflicted, sorely tempted and tried soul who struggle hard against sins, and doubts and fears, who mourn in darkness all the day, and have no light; yes, all of every age, people, tongue and nation, who are sorely oppressed with sin and sorrow, shall then in one harmonious, heavenly, happy band together enjoy with King Jesus this glorious happy anti-typical Sabbath of rest. It is inconsistent to suppose that Christ will descend in person to reign with his people who shall be then alive on earth, and patriarchs, prophets and apostles remain buried and not enjoy this rest with Christ, but these are especially spoken of. "And I saw the souls of them that were beheaded for the witness of Jesus," &c. "And they lived and reigned with Christ a thousand years." Now either Christ will reign on earth with disembodied spirits or with resurrected bodies, for those with whom he shall reign were beheaded. This is the new heaven and new earth which John saw, also spoken of by Peter. "Nevertheless, we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." The old world lying in wickedness shall be destroyed; the gospel heavens shall give place to a more glorious and perfect state of rest. "But the rest of the dead lived not again until the thousand years were finished." This expression signifieth that at the expiration of the thousand years they also shall live again the second time, i. e., be resurrected and come forth to a state of damnation. These embrace Gog and all his multitude who were buried in the valley of Hamongog; or in other words, all who pertain to the beast, the kings of the earth and their armies. Now seeing these live again on the earth, Satan must be loosed a little season among them, to again deceive them, that is, the same Gog and Magog which were buried in the valley of Hamongog, in the four quarters of the earth, (i. e. the

whole earth,) the number of whom is as the sand of the sea. "And they went up on the breadth of the earth and compassed the camp of the saints about and the beloved city; and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever.

I submit (with your permission, brother Beebe,) the foregoing very tedious remarks for the consideration of brother Hahn, and as many more as are interested in this subject.

Yours with christian regard,
JOHN STIPP.

Circular Letters.

The Elders and messengers composing the Delaware River Association, to the churches whose messengers we are, Greeting:

BELOVED BRETHREN:—In our last annual address, your attention was called to the importance of searching the holy scriptures. The scriptures are the christian's CHART, the only sure guide to the children of God in their pilgrimage on earth, the sure word of prophecy whereunto we do well to take heed. All scripture given by the inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness. They are given to the church that the man of God may be thoroughly furnished unto all good works. All works of a religious character not authorized by the scriptures, are bad or evil works, and are to be shunned by the saints. What the scriptures authorize we may practice; we are obligated to do those things which God in his word has commanded; to follow the apostles as they followed Christ.

The church of God in the world, is composed of baptized believers in Christ, such as have experienced a spiritual birth and follow Christ; they receive his doctrine, follow his example, are governed by his laws, and are called christians. No body of people can be recognized as the church of Christ, but such as receive and continue steadfastly in his doctrine. By the doctrine of Christ, we are to understand all that Christ has taught by his apostles, as well as those words recorded by the Evangelists. In fact, we are to look to the acts of the apostles and the epistles to the churches and saints, for the doctrine of Christ. The Holy Ghost has brought to their remembrance all that Christ taught, and they, being thus inspired by the Holy Ghost, have faithfully recorded the same for our use and benefit. Not only the cardinal principles, (as they are called,) such as bring to view how God saves sinners, but also the discipline of the church, and the whole order of the house of God. It also embraces all the directions given to the children for their direction and guidance whilst in the world. All the admonitions and exhortations

contained in the scriptures, addressed to the saints, are to be regarded as the doctrine of Christ. We must continue steadfastly in all the doctrine of Christ, or we are not recognized as his church and entitled to the privileges of his house. The scriptures inform us that the saints are a purified people, zealous of good works. They are in the world, but are not of the world, for they have been chosen out of the world. They come constantly in contact with the world, and with the scenes in which they once mingled. Their natures as men and women are still earthly, and there is a natural proneness to mingle in those scenes again. Hence the many exhortations and admonitions in the scriptures. The saints are often reminded of their former state, whilst in nature's darkness, of God's goodness to them, and of their obligations as children of God, to adorn the doctrine of God, by walking worthy of the high vocation where-with they are called. If men, dead in trespasses and sins, walk in the corruptions of earth, that is no excuse to the saints; they have been redeemed from such vain conversation and practices.

Among the many portions of scripture that set forth these things, we will present for contemplation in this letter, Eph. v. 8: "For ye were some time darkness, but now are ye light in the Lord: walk as children of light."

In the commencement of this fifth chapter, the saints at Ephesus, and the faithful in Christ Jesus, are called upon to be followers of God as dear children, to walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor. They are then informed that fornication and all uncleanness, or covetousness, are not to be once named among them, as becometh saints, neither filthiness, nor foolish talking, nor jesting, which they are told, are not convenient for the saints, but rather giving of thanks. They are informed that they knew, as much as to say that their anointing had taught them this fact, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Then warned or directed them to let no man deceive them with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with the children of disobedience; the characters here presented to them are vile, having no inheritance in the kingdom of Christ. "For ye were sometime darkness," clearly implying that those, that they were not to be partakers with, were still in nature's darkness, while the saints were light in the Lord.

We will now briefly examine the text:

1st. The darkness, and the time referred to. Darkness is absence of light. When God created the heaven and the earth, the earth was without form and void, and darkness was upon the face of the deep.—Gen. i. 2.

It was of this earth or ground that man was made. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Gen. ii. 7. So from the scriptures we find man in nature darkness, yet in his innocence he was harmless, as God said, very good.—Gen. i. 31. Had he remained innocent none of those corruptions spoken of in the context would have appeared in man; he would have remained harmless as any of the creatures of God. But man was an intellectual being, and God gave him a law. All creatures were created under law to God, but to none, of all his creatures on earth, did he give a law but to man. In his innocence he neither knew good or evil. But in the garden was the tree of knowledge of good and evil. And God commanded the man, saying of every tree of the garden, thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.—Gen. ii. 16, 17. But the woman being beguiled by the serpent took of the fruit thereof, and did eat; and gave also to her husband with her, and he did eat.—Gen. iii. 6. From that time the evil passions of man have been manifest. Man was sent forth from the garden, but that was not all that was necessary, so he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.—Gen. iii. 24. Jesus saith out of the heart proceedeth all manner of uncleanness, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, are works of the flesh, are of darkness. But should man abstain from committing these gross sins, should he be accounted a moral man by men, yet would he be darkness, in the sense of this text. Should man go still farther, should he become pious, (as men use the term,) even as religious as was the Pharisee that went up into the temple to pray, should he even think himself better than other men, yet is he darkness if his religion is of the flesh, whether taught it in a Jewish synagogue, or in a Sabbath School, or at some revival, fanatical meeting, or even in a theological seminary, or in all of these together, it will avail him nothing; so long as he remains a natural man he is darkness. He may boast of his light, his knowledge, and of all his good works and resolutions, &c., but none of these will cause him to be light in the Lord. Jesus saith, If therefore the light that is in thee be darkness, how great is that darkness. He also saith, But if thine eye be evil thy whole body shall be full of darkness. Men in nature are under the power of darkness. While in that condition it is not strange that they think themselves better than others, that they are good, and are getting better continually, for they are under the power of darkness. Men who live and die in that state cannot see the kingdom of God.

2d. "But now are ye light in the Lord."

Having told the saints what they were, he assures them that they are light in the Lord. As earth and that which cometh out of it, is darkness, we must look elsewhere for light. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.—John i. 1, 2. In him was life; and the life was the light of men.—Verse 4th. And in the fifth verse it is said, "And the light shineth in darkness, and the darkness comprehendeth it not." And in the ninth verse it is said, "That was the true light, which lighteth every man that cometh into the world." Eternal life is here presented as light, and it is the only light that can make darkness light, but he can and does by making them experimentally light in himself. He shineth in them, i. e., in darkness. The great enquiry in the heaven-born is, Am I light in the Lord? But when they search themselves they find darkness in themselves, instead of light, which causeth them to sigh and groan; their heads are bowed down. God is love, and every one that loveth is born of God. But when we search our hearts we find not love, as we desire to feel it, in ourselves, and at times each of us feels to inquire in the language of the Poet:

"If I love why am I thus?
Why this dull and lifeless frame?
Hardly sure can they be worse
Who have never heard his name."

God is light, but in ourselves we find darkness instead of light. God is holy, but we find nothing but sin in ourselves. As we search our hearts and lives for some evidence that we are light, we find nothing to give us encouragement, but instead we find much to discourage us, and are led to exclaim with the poet:

"When I turn my eyes within,
All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

The search in ourselves for evidence of our interest in Christ having availed us nothing, we must search the chart, to see if we can find any evidence there that we are light in the Lord. He that believeth on the Son of God hath the witness in himself.—1st John, v. 10. But what is the witness in ourselves? Surely it is not that our natures have become holy, for our natures are darkness still. But we have already found laid down in the book of books, that the light shineth in darkness, and the darkness comprehendeth it not. Also we find recorded, 2d Cor. iv. 6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Is it consistent for us to look in our own faces to find that which God informs us is to appear in the face of Jesus Christ? We should remember that it is the light that shineth in darkness. We in ourselves are darkness still, but the light shineth in us, not that we

shine, or are able to comprehend the light or its shining in us. These things are too deep for us; our finite minds cannot comprehend that which is infinite. It is God, who hath shined in us, to give the light, not that our natures shine. What we see of the glory of God is only seen by this light, and we behold it only in the face of Jesus Christ. Do we not behold perfection in Christ? Is he not altogether lovely? In him shines the glory of God, and the shining in us gives us the light of the knowledge of this. We have not found it out by searching, neither has it been taught us by man, but God has revealed it unto us by his spirit. But all things that are re-proved are made manifest by the light; for whatsoever doth make manifest is light.—Eph. v. 13. Have not the things which are re-proved been made manifest to us? Then are we not thereby encouraged to believe that the light hath shined in us to make our depravity manifest to us? Light can make manifest to men their corruptions, and when light manifests them to us we loathe them, and we loathe ourselves on account of them. We saw them not until the true light shined in us. We saw not the glory of God in the face of Jesus Christ, until God shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Since then we have been attracted by that glory, and shall not be satisfied until we awake with that likeness, until we are wholly transformed into his image. In nature we belong to the kingdom of darkness, not to the kingdom of light. The kingdom of God is the kingdom of light and of life eternal, and this light is the only true light. But we trust that God hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Love to God, love of the truth, and love to the brethren, are scriptural evidences that we are light in the Lord. It is not a change of nature that makes us children; it is not that nature is light, but we are light in the Lord. In our spiritual birth we are made partakers of light, are brought into union with Christ who is light, and we are no more darkness but light, for eternal life has been given to us. Christ's life is our life, and when he who is our life shall appear, then shall we also appear with him in glory.

3d. Walk as children of light. For our example we have Jesus who is the light, and he has directed us to come after him; we are directed to be followers of God as dear children. Jesus saith if ye love me keep my commandments. We are to deny ourselves, take our cross and follow Jesus. By this we know that we love the children of God when we love God, and keep his commandments.—1st John v. 2. To walk as children of light, is to walk in the light. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another.—1st John, i. 6, 7.

To walk in darkness is to walk after the flesh, or to live according to our fleshly desires, to walk after the commandments of men, to manifest the spirit of the world, or of anti-christ. The works of the flesh are works of darkness; in them the children of darkness walk. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.—Gal. v. 22, 23. In these the children of light are to walk. They are under law to Christ. He has commanded them to let their light so shine before men that they may see their good works and glorify their Father which is in heaven.—Matt. v. 16. Men of the world can judge of christianity only by what they can see and hear with their natural organs of seeing and hearing, &c. Hence it is necessary that the children of light let their light shine in their walk and conversation, lest the name of Christ be reproached. It is necessary that we walk as children of light, that unity and peace be maintained in the church of God on earth. If saints manifest the corruptions of their natures in their intercourse with their brethren, or in their dealings among men, the doctrine of God will be blasphemed. The new commandment which Jesus gave to the disciples, is to be kept by the children of light, that they love one another, that they love one another as he has loved them. In ancient days, or rather the days of Christ and the apostles on earth, love characterized them; it was said, Behold how they love one another.

Love is of God, is light, for God is love. Love is the fulfilling of the law. Love leads us to do unto others as we would they should do unto us. To walk as children of light, is to walk by faith and not by sight. Finally, brethren, to live or walk as children of light, we are to walk in all the commandments of Jesus, to walk worthy of our high calling in Christ Jesus, and to abstain from everything that agreeth not therewith.

May our God grant us grace, that we may ever walk as children of light.

P. HARTWELL, Mod.

I. P. HELLINGS, Clerk.

The Warwick Old School Baptist Association, convened with our sister church at Warwick, Orange county, New York, on Wednesday, Thursday and Friday, June 5th, 6th and 7th, 1867, to the churches: Grace, mercy and peace from God our Father, and from the Lord Jesus Christ.

BELOVED BRETHREN:—An inspired apostle of our Lord Jesus Christ hath left upon record the following glorious declaration:

"But God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace are ye saved.) And hath raised us up together, and made us to sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his

kindness toward us, through Christ Jesus."—Eph. ii. 4-7.

Language could not more fully express the love of God towards poor fallen and depraved sinners, than this, left among other exceeding great and precious declarations by the inspiration of the Holy Ghost. Let us for a moment consider the purport of the apostle's words, "God who is rich in mercy." When the Lord Jehovah appeared unto Moses in the Mount, he thus proclaimed his great name: "THE LORD, THE LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty."—Ex. xxxiv. 6, 7. The exalted name, and glorious character of our God, thus wondrously and fearfully proclaimed, have never been recalled, but have been manifested in all succeeding ages; and prophets, apostles and saints have borne their testimony, that he is merciful and gracious; have experienced that he is abundant in goodness and truth, while thousands have learned that he keeps mercy for them, and have united their voices in calling upon men to praise the Lord for his goodness and mercy, which endureth forever.—Ps. cxxxvi. This mercy appeared exceedingly rich in its first manifestation to us, even when we were dead in trespasses and sins. It could not then have been for any merit we possessed that this great mercy was extended to us, for we were enemies to God by wicked works, aliens from the commonwealth of Israel, and strangers from the covenants of promise, being without God and without hope in the world. The term mercy, itself, presupposes its object to be entirely without merit, and not entitled to any favor or consideration from him from whom mercy must flow. God himself takes this view of the subject. "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another."—Isa. xlviii. 9, 11. Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went.—Ezek. xxxvi. 22.

Therefore, the prayer of every quickened sinner is, "God be merciful unto me, a sinner." "Jesus, thou son of David, have mercy upon me." Were such told that the consciousness of their lost and undone state is the effect of God's mercy towards them, and the evidence of his great love, they could not realize that it could possibly be true. Their language is, "Behold, I am vile;" and now knowing that God is a pure and holy being, they cannot perceive how mercy can be extended to them consistent with divine justice, which can by no means allow the guilty to go clear; and were it not an effect of

God's great love, such could never be the case. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." He, the Son only, can say of the guilty sinner, "Deliver him from going down to the pit, for I have found a ransom."—Job xxxiii. 24. The love of God, like its author, is eternal. "The Lord hath appeared of old unto me saying: Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."—Jer. xxxi. 3. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.—1st John iii. 1. Eternal in its origin, everlasting in its duration, unchangeable in its purposes, incapable of being frustrated or diverted from its objects. It is incomprehensible to the mere human understanding, however enlightened; hence only those who have been quickened into divine life can sing:

"Hail sovereign love! that first began
The scheme to rescue fallen man;
Hail matchless, free and sovereign grace!
That gave my soul a hiding place."

The objects of God's love are dead, and their life is hid with Christ in God. When Christ who is their life shall appear, then shall they also appear with him in glory.—Col. iii. 3, 4. Our glorious Redeemer himself has shown how far this love transcends the most exalted human love. Greater love hath no man than this, that a man should lay down his life for his friend.—John xv. 3. But the apostle says, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us; in that we were yet sinners Christ died for us."—Rom. v. 8. Great indeed is the love of God towards his people, fully equal to that bestowed on his Son, for Jesus says, "Thou hast loved them as thou hast loved me, for thou lovedst me before the foundation of the world."—John xvii. 23, 24. When Jesus was quickened and rose from the dead, the whole elect family were quickened and rose with him. "Thy dead men shall live; together with my dead body shall they arise."—Isa. xxvi. 19. "After two days he will revive us; in the third day he will raise us up, and we shall live in his sight."—Hos. vi. 2. The union between Christ and his people was so vital that it was impossible but that the same quickening and resurrection should have been effected in them which was wrought in him. As the poet sweetly sings:

"One in the tomb, one when he rose,
One when he triumphed o'er his foes;
One when in heaven he took his seat,
And seraphs sung all hell's defeat."

The love which God displayed towards his national covenant people was most remarkable, when we consider their ingratitude and rebellion towards him. "But he being full of compassion, forgave their iniquity and destroyed them not; yea, many a time turned he his anger away, and

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1867.

THE REGENERATION.

Since the publication of brother J. F. Johnson's communication on the subject of regeneration, we have received several letters from brethren, some approving and others querying as to the correctness of his position, so that we are inclined to believe that his views have not been perfectly understood by all our readers. If we have correctly understood him, his views on the subject of the New Birth differ not from the views generally held by all sound Old School Baptists, namely, That every one of God's chosen people are in time quickened by the Holy Spirit, and born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. That the personal experience of the saints, in being delivered from the power of darkness and translated into the marvelous light and liberty of the sons of God, is what is in the New Testament called being born again. Not that our earthly nature is born over again and made spiritual and holy, for this every child of God knows is not the case; but that life and immortality which was given them in Jesus Christ is by a spiritual birth brought into manifestation. As our earthly nature was brought into manifestation by our natural birth, yet so that, that which is born of the flesh is flesh, and continues to be flesh, after the new birth has developed in them the new man, which after God, (Christ, not after Adam) is created in righteousness and true holiness. That which is born of the spirit is spirit, not renewed flesh, nor human nature revised, new-modeled or reconstructed. The flesh which is born of the flesh, and the spirit which is born of the spirit, both exist in the christian so long as he continues in the flesh, and they not only are not the same, in nature or parentage, but they are essentially different in all respects. The one is natural, the other spiritual; the one is human, the other is divine; the one mortal, the other immortal; the one cannot sin because it is born of God, and is incorruptible, the other cannot be subject to the law of God, because it is carnal and depraved. The one is life, the other is death; the one is to be put on, the other to be put off. The one knoweth not the things of the spirit of God, which can only be spiritually discerned, and the other searches all things, even the deep things of God. The one is Christ in you the hope of glory; the other is Adam, and sin and pollution in you. These are not only every way distinct and dissimilar, but they are in direct and deadly hostility to each other, so that they who by the first and second birth, like the Shulamite, in the Canticles, present in each saint the beligerent elements of two armies; the flesh warring against the spirit, and the spirit against the flesh, and these are

did not stir up all his wrath; for he remembered that they were but flesh; a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness and grieve him in the desert! Yea, they turned back, and tempted God, and limited the Holy One of Israel. They remembered not his hand nor the day when he delivered them from the enemy."—Ps. lxxviii. 38-42. Such continued ingratitude and persistent rebellion it would seem must have caused the Lord to withdraw his loving kindness from his people and cast them off forever, but such was not the case, for the Psalmist adds: "Thou hast forgiven the iniquity of thy people; thou hast covered all their sin, Selah. Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thy anger."—Ps. lxxxv. 2, 3. Such is the unvarying testimony of the ancient prophets, to the mercy and long-suffering of our God; but although they experienced and bore such testimony to his goodness, they "all died in faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and pilgrims on the earth," but they could not receive the promise, God having provided some better thing for us, that they without us should not be made perfect."—Heb. xi. 40. But Christ having come the Mediator of the new and better covenant, which was established upon better promises, the inspired servants of God declare the fulfillment of all that was prefigured in types and shadows, represented in sacrifices or ordinances, and by the inspiration of the Holy Ghost, declare the great work of salvation completed by him, who died for their sins and rose again for their justification; with whom they were quickened, with whom they arose, with whom they now sit together in heavenly places in Christ Jesus, thus presenting the whole body perfect in him, who is the head over all things to his church, which is his body, the fulness of him who filleth all in all.

Hail, sacred union, firm and strong,
How great the grace, how sweet the song,
That worms of earth should ever be
One with incarnate Deity.

The great Apostle to the Gentiles sums the whole matter up in one grand declaration, which stands an everlasting testimony of the love of God. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39.

"Nor death nor hell shall e'er remove
His favorites from his breast;
In the dear bosom of his love
They shall forever rest."

Having these promises, dear brethren, and being inspired by such hopes, the question arises, What manner of persons ought we to be, in all holy conversation and godliness? The scriptures afford the only satis-

factory answer. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." Now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.

GILBERT BEEBE, Mod.
WM. L. BENEDICT, Clerk.

Corresponding Letters.

The Delaware River Association, to the associations, churches, &c., with whom we correspond, Greeting:

DEAR BRETHREN:—Another anniversary meeting of our Association affords us an opportunity of renewing our expressions of love and fellowship for you, being reminded also of our duty and privilege in this matter by your kind and brotherly manifestations of love and regard for us. Your letters breathe a kindred spirit with our spirit, and this must necessarily be so if we are what we profess to be, namely—followers of Christ. We are admonished to be followers of God as dear children, and to walk in love; if therefore we possess the one mind of Christ, and are led by the one spirit, we shall as certainly walk by the same rule as that we possess the same spirit. And we are to remember if any man have not the spirit of Christ he is none of his. A pretending to christianity is at best but a pretence, and is useless and vain. May the Lord enable us therefore to walk worthy of the high vocation with which we are called with all lowliness of mind, each esteeming others better than ourselves. We very much desire your prosperity, your growth and establishment in the truth, and it is cheering to us to hear from you by your letters and messengers, that you stand fast in this evil day, this day of dreadful and awful delusion. There is, however, nothing, in reality, discouraging to God's people, though every worldly prospect be cut off. Indeed it is in this way that the Lord teaches us to trust in him alone, showing us that our strength is weakness and our wisdom folly; but that his arm is strong, that he is mighty to save to the uttermost. It is an absolute certainty, dear brethren, that God will deliver his people from all oppression and from every oppressor, and tho' the foes of Zion are to human appearance powerful, numerous, &c., yet more are they that are with us than they that are with them, and when the Lord is pleased to open our eyes, as he did the servant of Elisha, we see the mountains round about Zion full of horses and chariots of fire. Let us then, with the Psalmist, trust in God and not be afraid.

Our meeting has been pleasant, and we trust, profitable. The brethren in the ministry have come to us

in faithfulness, declaring the blessed gospel. The coming of your messengers and minutes to us has been strengthening and refreshing. We desire a continuance of your correspondence by messengers and minutes, and will endeavor, as far as in us lies, to reciprocate.

Our next Association will be held, if the Lord will, with our sister church at First Hopewell, commencing on Wednesday before the first Sunday in June, 1868, when and where we hope to see and hear from you all again.

P. HARTWELL, Mod.
I. P. HELLINGS, Clerk.

The Warwick Old School Baptist Association, in session with the Warwick church, June 5th, 6th and 7th, 1867, to our sister Associations in correspondence, send greeting:

BELoved BRETHREN:—Through the kindness of our God we have been permitted to meet together again as an Association, and to enjoy a pleasant season. The brethren from our several churches have come together as members of one family, in love and unity of spirit. Notwithstanding all the troubles through which we have been called to pass during the past year, we have yet enjoyed much comfort of love and joy in the truth, and are constrained to speak of the loving kindness and tender mercies of our God as unfailing, and to say with the Psalmist: "O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men." We have seen some who once held a place among us depart from us and join with those who oppose the truth and speak all manner of evil against those who contend for it. But we can still say that the truth is full of joy for us, and is our only trust. To the question "Will ye also go away?" we can answer with the chosen disciples, "To whom shall we go? thou hast the words of eternal life."

Our present meeting has been a time of refreshing. Your messengers have come testifying the faithfulness of our God, and the ministering servants have not failed to present the whole counsel of God. Their faithfulness in preaching the word, the perfect harmony that has existed in their testimony, the unity of the spirit, and the comfort which the brethren have received through their preaching are evidences to us that our God has been with them, and that our meeting has been blessed with the presence of our Savior.

Our next meeting will be held with the New Vernon church, on Wednesday, Thursday and Friday before the second Sunday in June, 1868, where we hope again to greet you, and receive your messages of love.

GILBERT BEEBE, Mod.
WM. L. BENEDICT, Clerk.

INQUIRY.

Who sent us one dollar and fifty cents without signing their name or giving their post-office address?

contrary the one to the other, and a perpetual warfare is the result until the dissolution of the flesh and triumph of the spirit, when mortality shall be swallowed up of life.

But while it is conceded that the saints of all ages are personally and experimentally subjects of the New Birth, as defined in the foregoing remarks, it is held that the scriptures in no case apply the word *Regeneration* to this birth. The word regeneration occurs but twice in the bible, and in both instances it is believed to be applied to the death, burial and resurrection of Christ as the Head and embodiment of his church. After describing the inefficiency of sacrifices and offerings which were made under the law, Christ is heard to say, "Lo, I come to do thy will, O God." And in so coming to do what the law could not, in that it was weak through the flesh, he says, "But a body hast thou prepared me."—Heb. x. 5. And in Heb. ii. 16, it is declared: "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." And in Gal. iii. 29: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 15, 16. Here we have the profound mystery which is without controversy. "God is manifest in the flesh, justified in the spirit, preached among the Gentiles, believed on in the world, received up into glory." And an apostle declares that he is an anti-christ who shall deny that Christ is come in the flesh. The great object of his assumption of our flesh was to offer up that body, as demanded by the law, and required by inflexible justice. "He was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of children. In this identity with his church, which is his body, he was delivered for our offences. Baptized deep in death, all the billows of divine wrath went over him, and the grave closed upon him. And his love constrains us because we thus judge, that if one died for all, (all that body which he took) then were all dead, "Crucified with Christ." "Put to death in the flesh." Yielding to law and justice all the jots and tittles which they demanded. Here in the sacrifice that life which was demanded was given up, and that death which was denounced was endured. But "he was raised again for our justification." Not by restoration of that body to primeval innocence, but by being quickened by the Spirit of Immortality, a resurrection life over which sin and death can never exert a dominion. Death is from his resurrected body abolished, and immortality is brought to light in the resurrection. Thus, "God

who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us." (or made us alive) together with Christ, and hath raised us up together with him."—Eph. ii. 4-6. Thus in the Mediatorial offering the law has its full demand, and lawful captives are redeemed; their relation to the law is dead, and they are dead to the law by the body of Christ, that they should be married to him who is risen from the dead and participate in his immortal resurrection life. "Know ye not that so many of us as were Baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead" (not by the mortality of Adamic animation, but) "by the glory of the Father," the immortality of the self-existent and eternal Godhead,) "even so we also should walk, (or be quickened and animated by, and) "in newness of life. For if we have been planted together in the likeness of his death, we shall be also of resurrection." Omitting the supplied words the above is a correct rendering. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 3-11. We might follow the arguments of the apostle through this and the next chapter, and indeed throughout the whole epistle, in confirmation of the doctrine of the identity of the church or body of Christ, with him in his death, burial and resurrection, which is so strikingly set forth as a baptism into death and resurrection to a new, spiritual, immortal life, which is born of God, and not of the flesh, and which sustains the same relation to God that the Immortality of Christ sustains to him. Almost a literal repetition of these arguments and illustrations are also found in Col. ii. 10-15.

In the doctrine thus far stated, we apprehend no serious disagreement among Old School, or Bible Baptists; but whether the word *Regeneration*, as used but twice in the scriptures, is applicable to this Circumcision of Christ, and crucifixion of the old man, baptism into death and resurrection of the church in Christ in new immortal life, or to the personal individual experience of the children of God, is the question on which there may be some difference of opinion. The word *Regeneration* occurs in Titus iii. 5, as signifying not only a cleansing which only the blood of Christ could possibly effect, but also an inspiration of a new spiritual

life which is shed upon the church, through Christ as our Savior, and in which new life we are justified, and made heirs according to the hope of eternal life. First, the apostle declares what we once were, that is in that earthly Adamic nature in which we were held guilty and condemned by the law, which life was under the law, married to the law, and which life the law demanded, and which was yielded up in the circumcision of Christ, so that all the members of Christ when buried with Christ by baptism into his death, became dead to the law, and in his resurrection life the Holy Ghost, the Spirit of Immortality was abundantly shed on us, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life. This atoning work, wherein we are redeemed from our relation to the earthly Adam, and from the tribes and kindred of the earth, and quickened with the life and immortality of Christ, was indispensable to our being made heirs. In our earthly relations we could only be heirs to an earthly inheritance. But Christ was made of a woman, made under the law to redeem us from under the law, that we might receive the adoption of sons. And if sons, in this new relationship to God, in Christ, then heirs of God, and joint heirs with Christ; and hence we are made heirs according to the hope of eternal life, in distinction from the mortal life of our earthly generation in the earthly Adam. "For this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Our generation in Adam makes us heirs of sin and corruption; but our Regeneration in the life and Immortality of the Son of God, makes us heirs of an inheritance which is incorruptible and undefiled, and that fadeth not away, and which is according to the hope of eternal life. This hope of eternal life, which God who cannot lie promised before the world began, comes not to us by or through our generation in Adam, but by and through our regeneration in Jesus Christ.

Let us now enquire, Is this death and resurrection of Christ, and of his church in him, set forth in the light of a regeneration in the scriptures? Generation, whether natural or spiritual, is understood to involve begetting, conception and birth, by which the life of the progenitor is brought into manifestation in a posterity. Generation cannot be applied to the eternal Godhead, for that is underrived, unbegotten, self-existent and eternal; but it is applied to Christ in his Mediatorial identity, as the Son of God and Head of the church.

By a miraculous conception the Word was made flesh, when he took on him the seed of Abraham, and was made under the law to redeem his people. In this generation he was made a little lower than the angels for the sufferings of death, and having accomplished that suffering, the exceeding greatness of God's

mighty power was wrought in him, in raising him from the dead, and in setting him far above all principalities and powers. That exceeding greatness of the power of God is thus declared by God himself. "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee."—Psa. ii. 7. What day? Dr. Gill, we believe, says it was the day of eternity; but an inspired apostle testifies thus: "And we declare unto you glad tidings, how that the promise which was made to the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son, this day have I begotten thee."—Acts xiii. 32, 33. "John to the seven churches which are in Asia, Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before the throne; and from Jesus Christ, who is the faithful witness, and the first begotten from the dead."—& Rev. i. 5. God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world: who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee? And again, I will be unto him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."—Heb. i. 1-6

In this begetting Christ from the dead, we are told that he was raised up by the glory of the Father, which we understand to be the life and immortality of the eternal Godhead, "the power of an endless life." "Put to death in the flesh, but quickened by the spirit." This was spoken of by the prophet, "The spirit of the Lord God is upon me," &c. And was typified by the precious ointment poured on the head of Aaron, which ran down his beard and descended to the skirt of his garment, thus anointing both the Head and the body of Christ. It was predicted, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord. My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."—Isa. lix. 20, 21. In this Regeneration that life which was with the Father, and was given to the members of Christ, in him, is by the resurrection of Christ made mani-

fest. In his resurrection from the dead he has abolished death and brought life and Immortality to light, and God in the exceeding greatness of his mighty power to usward, which he wrought in Christ, in raising him from the dead hath quickened us together with him, and hath raised us up together, as the legitimate children of the Resurrection, as "a chosen generation, a royal priesthood, a holy nation, a peculiar people. When he was begotten from the dead by the glory or Immortality of the Father, his children in him were and are "Begotten again to a lively (living or vital) hope by the resurrection of Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, (the power of an endless life) through faith unto salvation, ready to be revealed at the last time." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, &c., but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God."—1 Pet. i.

To our understanding this begetting from the dead, in him, who from the dead has the pre-eminence as the first born from the dead, is called the Regeneration, in which all the chosen of God are redeemed from that corruptible nature which they received by their natural generation, and by the Resurrection of Christ begotten again to a lively hope, to eternal life, and to an incorruptible inheritance and immortal glory.

That Christ was begotten and born from the dead is so clearly stated in the word as to forbid all controversy on the subject, and that he was raised up as the embodiment of his church, as his body, as a perfect man, the fulness of him that filleth all in all, and perfectly filling up the measure of the stature of the fullness of Christ, Head and body, and all his members, is confirmed by its exact conformity to the prophecy of Isaiah. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once; for as soon as Zion travailed she brought forth her children."—Isa. lxvi. 8, 9.

"Twas for his saints Christ tasted death,
All glory to his name;
And when he breath'd his dying breath,
With him his saints o'ercame.

Since Jesus slept among the dead,
His saints have nought to fear,
For with their glorious suffering Head
His members sojourned there.

When from the dead we see him rise,
Triumphant o'er his foes,
He bore his members to the skies;
With Jesus they arose."

Viewed in her identity with Christ, the church which is his body were

not left behind when he arose from the dead; the doors of death were opened, and the portals of Immortality were entered. Death and the grave were vanquished, and he who was delivered for our offences arose for our justification. The church of God is redeemed; the law holds no farther dominion over her; her life is now with Christ in God, and she sits with him in heavenly places, and all his redeemed must in due time follow him experimentally in this Regeneration. With him on the cross, and in the tomb, they shall all be in experimental fellowship with his sufferings here, and participate in his glory hereafter in a world without end.

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Obituary Notices.

BROTHER BEEBE:—I send for publication the obituary of my sister, **Mrs. Elizabeth Bush**, wife of Eld. Caleb Bush. She moved from Chenango County, N. Y., to Missouri, twenty-four years ago, and died in Salem Co., Mo., aged 59 years. Her disease was dropsy, of which she suffered nearly two years. She and her husband were New School Baptists.

SARAH M. LOCKWOOD.

THE CORNER, Ulster Co., N. Y., June 16, '67.

DIED—At Lexington, N. Y., April 30, 1867, **Mrs. Mirian Peck**, relict of the late Samuel Peck, in the 87th year of her age.

Dearest mother, thou hast left us,
Here, thy stay we craved too well;
But 'tis God that hath bereft us,
Yet he doeth all things well.

MRS. A. A. VAN VALKENBURH.

DEAR BROTHER BEEBE:—I send you the obituary of brother **Joseph Ware**, who departed this life the 2d day of this month, aged 79 years; and we wish you also to insert the death of his wife, who died two years ago, aged 71 years. Both were, as we believe, children of God. Brother Ware has been a member of the Whitefield Church many years, and in good standing and fellowship, and a worthy member. His wife never joined the church, but seemed to enjoy the meetings and society. The most of their family are professors and belong to the Methodists.

I attended the funeral, and was requested by the family to send you this notice for publication. May the good Lord sustain the family under this trying dispensation of divine providence, and sanctify it to their best good, is the prayer of their friends. Brother Ware's health has been very poor for a number of years. He lived with a son of his on the old homestead, who took good care of him. He was a great sufferer in his last days; but he has now gone to rest.

JOHN A. BADGER.

BRUNSWICK, Maine, June 16, 1867.

DEAR BROTHER BEEBE:—Please publish in the "Signs of the Times" the following:

DIED—March 4, 1867, sister **Susan M. Fidler**, widow of the late brother James C. Fidler of Anderson Co., Ky., in the 41st year of her age. She was naturally modest, retiring and lady-like in her deportment, and withal, a most devoted, zealous, unwavering and exemplary Old School Baptist, and was highly esteemed by all the members of the church, as well as by her relatives, friends, and neighbors; we have never heard the least fault found of her by any one. Her health has been delicate for several years, but her immediate demise seems to have been brought on by taking a dose of salt and water, which produced strangulation, and soon ended her pilgrimage here. She has left two interesting children—a son and daughter, the former about six, and the latter eleven years of age, many relatives and friends, together with the gospel church, to feel the sad bereavement of a devoted and kind mother, a highly esteemed neighbor, and a dearly beloved sister in the church.

ALSO,

DIED—May 7, 1867, brother **Thomas O. Fidler**, of the same county and state, aged about 55 years. What we have said in the foregoing article, of his sister-in-law, as a member of the same church, may all be said of brother Fidler. For many years past, he reposed a confiding trust in a crucified Redeemer, but from a feeling sense of his own unworthiness, procrastinated uniting with the church, until about two years ago, when he was baptized by the writer of this article, after which he faithfully filled his seat in the church while he was able to do so. His disease was pulmonary consumption. But we should not mourn, for they are gone from the evil to come, to reap the reward of the righteous.

Affectionately, your brother,

J. F. JOHNSON.

LAWRENCEBURG, Ky., June 29, 1867.

DEAR BROTHER BEEBE:—By request of brother Leigh, I send you for publication, the obituary notice of the death of his wife.

DIED—June 22, 1867, **Mrs. Joanna V. Leigh**, wife of William S. Leigh of Hopewell, N. J., aged 39 years and 3 months. Sister Leigh gave birth to twin daughters, (both dead,) on the night of the 21st. She lived but a few hours after their birth—she died about four o'clock in the morning of the 22d. Sister Leigh had been a member of the First Hopewell Church nearly seven years, attended the meetings of the church when not providentially prevented, and we trust that she has gone to mingle with the spirits of the just made perfect, in a meeting that will never end, where suffering and death can never come. She has left a sorrowing husband and three children to mourn their loss. May God comfort and sustain them under this heavy affliction, and sanctify to them all his dealings with them. She has also left sisters and other friends to mourn her sudden death. May God bless and comfort them. May our God sanctify this death to the church and community; and may we all realize that this earth is not our home, and may we be led to look forward to our heavenly home, and by grace may we be prepared for the change, however suddenly it may come. Her funeral was attended on the 24th, at our meeting house, at 11 o'clock a. m.

Yours truly, as ever,

P. HARTWELL.

Associational Notices.

CORRESPONDING, Va., will be held with the Upper Broad Run Church, Fauquier Co., Va., commencing at 10 o'clock a. m., on Thursday before the third Sunday in August 1867.

LEXINGTON, N. Y., will meet with the First Baptist Church of Roxbury, Delaware Co., N. Y., at 10 o'clock a. m., on the first Wednesday in September 1867.

LICKING, Ky., with the church at Goshen, Anderson Co., Ky., commencing on Tuesday, September 10, 1867, at 10 o'clock a. m.

OCMULGEE, Ga., with Mt Gilead Church, Putnam Co., Ga., ten miles west of Eatonton, on Saturday before the second Sunday in September 1867.

YELLOW RIVER, Ga., with Sweet Water Church, Gwinnett Co., Ga., eight miles west of Lawrenceville, and ten miles north-east of Stone Mountain, on Saturday before the fourth Sunday in September 1867.

EUHARLEY, Ga., with Silver Creek Church, Floyd Co., Ga., about twelve miles south-east from Rome, on Saturday before the third Sunday in September 1867.

OCONEE, Ga., with the church at Mt Paran, Walton Co., Ga., six miles east of Social Circle, on Saturday before the second Sunday in October 1867.

KEHUKEE, N. C., with the church at Concho, Martin Co., N. C., on Saturday before the first Sunday in October 1867.

CONTENTNA, N. C., with the church at Newborn Meeting House, Green Co., N. C., six miles north of the A. & N. C. Rail Road, on Friday before the second Saturday in October 1867, at 11 o'clock a. m.

SALISBURY, Md., with the church at Nassawong, Md., on Wednesday before the fourth Sunday in October 1867, at 10 o'clock a. m., and continue three days.

WESTERN, of Iowa, with the Ebenezer Church, Mahaska Co., Iowa, ten miles west of Oskaloosa, at 10 o'clock a. m., on Saturday before the second Sunday in August 1867.

SILCOAM, Iowa, with Otter Creek Church, in the north-west corner of Wayne Co., Iowa, to commence at 10 o'clock a. m., on the first Saturday in September 1867.

MAINE OLD SCHOOL, with the church at Jay, Franklin Co., Maine, on Friday before the second Monday in September 1867.

MAINE O. S. B. CONFERENCE, with the church at North Berwick, York Co., Maine, on Friday, Saturday and Sunday, after the second Monday in September 1867.

WASHINGTON DISTRICT BAPTIST Ass'n, Va., with the New Garden Church, Russell Co., Va., commencing on Friday before the second Sunday in September 1867.

MADISON O. S. B. Ass'n, will meet with Jennings' Creek Church, in Van Wert Co., Ohio, on Friday before the first Sunday in September 1867, and continue three days. Brethren coming by the cars, will be met on Thursday, at Dolphos, Van Wert Co., Ohio, and conveyed to places of entertainment.

SUGAR CREEK, will meet with the church at Crawfordville, Montgomery Co., Ia., on Saturday before the third Sunday in August 1867. This place is on the Louisville and Chicago Rail Road. Enquire at the Crawfordville Depot for brother Chilion Johnson, within a few rods of the depot.

CHANGE OF TIME—The Ocaw Regular Baptist Association, have changed the time of meeting, from the fourth Sunday in September, to the first Sunday in August, and will be held this year with the Big Spring Church in Cumberland Co., Ill., beginning on Friday before the first Sunday in August 1867; at which time and place we invite our brethren generally, and ministers especially, to meet with us. By order of the Hickory Creek Church,

A. P. BRODERICK.

JASPER Co., Ill., June 1, 1867.

The Morgan Association of Regular Baptists, if the Lord permit, will assemble with the Union Church, in Yatesville, Morgan County, Illinois, on Saturday, Sunday and Monday, August 17, 18, and 19, 1867.

Those wishing to visit the association by railroad, will run from the east and west to Jacksonville, on the Great Western R. R., from Jacksonville north-east about twelve miles on the Petersburg R. R., to Yatesville.

BROTHER BEEBE:—Please publish that the Okaw Regular Baptist Association will be held, the Lord willing, with the Big Spring church, Cumberland county, Illinois, commencing on Friday before the first Lord's day in August, and continuing for three days. Our esteemed brethren in the ministry, Elders J. A. Johnson and J. G. Jackson, of Indiana, have agreed, (the former if not providentially hindered, and the latter if he can possibly shape his arrangements to do so,) to meet with us at that time. Can not others who see this notice come too? Those that come by rail can get off the cars at Mattoon or Stockton, on the St. L. A. & L. H. R. R., where they will be met on Thursday and conveyed to the place of meeting.

J. G. SAWIN, Mod.

DEAR BROTHER BEEBE:—Please give notice in the "Signs of the Times," that the Corresponding Association of Old School Baptists, will, if the Lord permit, be held with the church at Upper Broad Run, Fauquier Co., Va., on Thursday before the third Sunday in August next, and continue three days; to which Old School Baptists generally are invited.

Those coming from the east can come by rail-road through Washington and Alexandria, to Manassas, and at the latter place take the Manassas train to Broad Run Station, which is little over a mile to the meeting house. As the trains now run, they do not arrive at the station until about 11 o'clock; and it would therefore be advisable to come on Wednesday, so as to be at the beginning of the meeting, and prevent confusion. If any change should take place in the running of the trains, information can be obtained of brethren in Alexandria. Yours truly,

R. C. LEACHMAN.

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We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

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ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 00 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 20 A. M. Express Mail, from Dunkirk, (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 55 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT

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8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches; arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.

8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.

4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8. 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times,"

DEVOTED TO THE
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IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.
DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good; so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

Panola, Woodford Co., Ill., }
January 22, 1866. }

MRS. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., AUGUST 1, 1867.

NO. 15.

SELECTED POETRY.

O SAVE ME FOR THY MERCY'S SAKE.

Many years have passed away
Since I was brought to cry,
"I am undone, O Lord;
Come, save me, or I die."
And yet this prayer now suits me well,
"O, save me, or I sink to hell."

Save me from lothesome sin,
From selfishness and pride,
For they my peace destroy,
Or thy dear name deride.
Let all the world and Satan see
That thou, dear Lord, hast saved me.

Save me from Satan's snares,
Which every where abound;
From vanity and vice
That would my spirit wound.
Thus shall I live beneath thy smiles,
When freed from Satan's hellish wiles.

And when he tempts me sore,
Though I seem half inclined
To fall in with the snare,
Keep my unstable mind
Firm fix'd on Christ, the sinner's friend,
Whose tender mercies never end.

Save me from self, that foe
Which murmurs at thy way;
And when I feel thy rod,
Let me submissive say,
"Thy will be done, O Lord, my God,
I have deserved thy chast'ning rod."

When thy afflicting hand
Shall on my body lie,
Speak some consoling word,
And help me then to cry,
"I have deserved thy chast'ning rod,
But all is well; thou art my God."

When thou shalt call me hence,
And death my eye-strings break,
Bid me to glory rise,
For thy own mercy's sake.
And then I'll praise thee for that love
Which brought me to the realms above.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., July 8, 1867.

DEAR BROTHER BEEBE:—In the number of the "Signs of the Times" for April 1st, of the present year, I presented my understanding of 1st Tim. i. 13, at the request of brother Mitchell. I have seen no reason to change the view there expressed, but will now, with your permission, add a few thoughts in further confirmation of it, as a view somewhat different has since been given by an esteemed brother.

When Paul said, "But I obtained mercy because I did it ignorantly in unbelief," I cannot think he was comparing his case with that of others in a state of nature, and giving his ignorance and unbelief as a reason why he was called by grace while others were left. All are by nature in ignorance and unbelief. To have knowledge and belief is to have eternal life. John xvii. 3.—iii. 36. None know Christ or believe on him till called by grace—till they are born again. Those, even, who saw his miracles and crucified him neither knew him, nor believed on him. John vii. 37—39.—1 Cor. ii. 8. All the ac-

tions of the natural man, all his evil works and blasphemies, are done in ignorance and unbelief. So Paul certainly did not say, or intend to say, "I was saved because when I blasphemed I was ignorant and sincere, and my motives were good, while those other Jewish blasphemers could not be saved because they saw the miracles of Christ, and knew and believed on him." Paul was no better by nature, and stood in no more favorable light than any other. His blasphemies were no less criminal, his sins were fully as great; he himself testifies he was the chief of sinners. Neither does he teach that he obtained mercy because his motives were good and sincere, while others did not because their motives were bad. This would be a very trying doctrine to the chief of sinners; would bring despair instead of comfort to those who cannot feel that they have ever had even a good motive to commend them to the mercy and favor of God. He was not, it is acknowledged by all, showing here the ground of his calling. That he has in other places abundantly shown. But he was bringing a very important truth to the remembrance of the saints. Was he not comparing his former sins and blasphemies committed while yet in ignorance to Christ, with such as might be committed after he was enlightened. Instead of comparing his evil deeds with those of others who were like him in a natural state, to show some kind of difference between them, is he not comparing them with the transgressions of enlightened souls—of children, to show a difference, not in the essential nature of the acts, but in the manner in which we are to be dealt with for them on account of the different relation we now occupy as children of God. As though he had said, "I obtained mercy because I did these things ignorantly in unbelief; but should I now do the same things, after having been enlightened, I would not obtain mercy, but would be punished with the rod, and my iniquity with stripes. Having preached to others, I myself would become a cast-away. Therefore, brethren, beware, and return not to your former evil ways." Is not this in accordance with our experience? How was it with us? Did the enormity of our former sins prevent us from being filled with joy and peace when Christ was revealed? Our iniquities were like mountains, but they could not keep mercy from us. We had been guilty of great offences up even to the day, or hour, or moment;

perhaps, of our deliverance into light, but with the appearance of our Savior came a sweet sense of mercy and pardoning love, filling us with peace. In mercy, also, the door of God's house was opened to us. The brethren did not ask us how far we had gone in our breaking sins before we were quickened. They did not deny us entrance because of what we had done in ignorance and unbelief, but having evidence that we had been changed, had been brought to a knowledge of the truth, and tasted the abundant mercy of God, they joyfully welcomed us among them. But now we can never do those same things again in ignorance and unbelief. Now we are children, and our transgressions shall be visited with the rod, and our iniquity with stripes. The apostles frequently and solemnly warn us of this. After all of our former offences we obtained mercy and entered into light and peace; but now for even less flagrant offences we shall be cast into darkness and great trouble. How frequently the state of mind of the transgressor is described in the scripture, from the least to the most extreme cases. It is a fearful condition of mind, when we are left with a "certain looking for of judgment and fiery indignation,"—when we are left to feel that, having trampled under foot the Son of God, we are left without any hope, since there remaineth no more sacrifice for sins. We know that deliverance shall finally be given to all such, but the suffering while we are left thus is severe and terrible, and we cannot deliver ourselves.

After our former offences, committed in ignorance and unbelief, the door was freely opened, and we entered into the assembly of the saints. Now, for the same or less offences, we are thrust out, as unworthy to hold a place among them. And when this is done by the church, in accordance with the direction of Paul, we cannot answer that he acknowledged himself to have committed the same persecutions and blasphemies, for he has expressly told us in the text that he did it ignorantly in unbelief, but now, he says, he keeps his body under.

We cannot be called transgressors of the laws of Christ till we are brought into his kingdom and under his government. It is as erring children that we learn that the way of the transgressor is hard. "It is a fearful thing to fall into the hands of the living God." Wherefore we are enjoined, as brethren, to be diligent and careful; to gird up the loins of

our mind; to be sober; to put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; to let no corrupt communication to proceed out of our mouth; to put away all bitterness, wrath, and the like; to walk circumspectly; to avoid foolish and vain talking, and jesting; to hold fast the profession of our faith without wavering; and to take unto us the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand.

Let us now consider for a moment what is commonly called "the unpardonable sin," or the sin against the Holy Ghost. In the twelfth chapter of Matthew it is recorded that the Pharisees accused Jesus of casting out devils by Beelzebub the prince of devils. He proved to them that such a thing could not be. Then he said: "He that is not with me is against me; and he that gathereth not with me, scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The idea which some seem to entertain of this is, that those Pharisees had committed a peculiar sin, which none can ever commit but those who personally beheld the miracles of our Lord. Then it would follow that there is a difference among those who are lost, and that some of them are suffering eternal damnation for one species of sin, and some for another. Do the scriptures teach this? All who are not embraced in the covenant of mercy are under the condemnation that fell upon them in Adam, and are left there,—left with a hardened heart of unbelief,—left in the love of evil and hatred of holiness; and the prayer of inspiration concerning them is, "add iniquity unto their iniquity; let them not come into thy righteousness." Ps. lxxix.—27. For these there is no Savior provided. Their sins are against the Holy Ghost, or Spirit of holiness with no Mediator between. Therefore there can be no forgiveness, for without a mediation there cannot be forgiveness; without an atonement there can be no pardon. The sins of all the people of God are against the Son. He has borne them all, made a complete atonement for them all, satisfied the claims of justice, for his

people, been delivered for their offences, and raised again for their justification. For them there is, therefore, forgiveness. All manner of sins shall be forgiven unto them, and blasphemies wherewithsoever they shall blaspheme; for they are against the Son. He is their Shield. The other class will show their blind malignity against Christ whenever he is presented in his truth, as they did on that occasion. The five following verses show that our Savior did not teach that those blasphemous words constituted a peculiar sin for which those particular Pharisees were to be damned; but that they were an evidence of the wicked and corrupt heart, and manifested them as "a generation of vipers," who, being evil, could not speak good things. "For out of the abundance of the heart the mouth speaketh." I think this passage, taken in connection with Mark iii. 28, 29, and Luke xii. 10, may be understood to teach, on this appropriate occasion, concerning the power and effect of Christ's mediatorial office, and how those are known by their words who have no part or interest in it. Mark tells the occasion of his making the declaration: "Because they said he hath an unclean spirit;" as the question of Nicodemus was the occasion of his saying, "Ye must born again," and as the remark of the woman at the well of Samaria was the occasion of his presenting the truth there spoken. But we are by no means to understand the declaration as restricted in its application to such as were personally present to hear it. All the incidents and circumstances related are to be taken as illustrating his words, and presenting the truth to the saints. And so here, as in other places, our attention is called and carefully confined to the particular words that occasioned this declaration, that we may clearly see his meaning. In Luke none of these circumstances are related, but the declaration is made to his disciples. He is telling them what they shall meet with when they go preaching his word, giving them directions, and showing them how his word will divide men into two classes. Some shall confess his name, while others shall deny it. And thus are the disciples to judge for whose sins and blasphemies there is forgiveness through the Son, and for whom there is no forgiveness, their sins being against the Holy Ghost, or Holy Spirit of God, with no mediator as a shield between.

Let none who believe the Truth fear that they have committed that sin; for the belief of the truth is given by our Savior only to his own people. Your very fear and trembling is an evidence that you have been given life. The dead are not in trouble; and we learn from the 73d Psalm, as well as from other scriptures, that the wicked are never awakened from their self-satisfaction, and their hatred of the truth in this world, but that in this life they have their good things, and that their awakening to fear and wo comes at

death, when "They are brought into desolation as in a moment; they are utterly consumed with terrors."

I have given my views in this and the former communication. Let it be tried by the Word, and by the experience of the saints. It is well to consider all things carefully, and to confer about them. The right understanding of every scripture is necessary at some time for the relief and comfort of some child. We cannot afford to give up any. If we interpret erroneously, we may cause some one's food for a time to fail. Therefore, brethren, let us freely confer upon all subjects, and bring our views to the light. We need not fear of giving each other offence, if our object is but to know the truth. All the scripture which we understand and are prepared to present, will agree with the experience of all the saints, for it is opened by our experience, and in no other way. If we cannot make our exposition of any text answer the saints experience and comfort them, let it rest. The meaning will be given to some one for the church in good time; and the husbandman will first be partaker of the fruits. Prove all things: hold fast that which is good.

Yours, in love of the Truth,

SILAS H. DURAND.

MACOMB, ILL., June 4, 1867.

DEAR BROTHER BEEBE:—Having to write to you on business, I shall ask to communicate a few thoughts and words of encouragement to the Lord's children, through the "Signs of the Times," by your permission. It would add nothing to the interest of this article for me to allude to my weakness, or to apologize for the leanness of my views and conceptions of the gospel of Christ. It is not an uncommon thing to hear the children of God complaining of leanness and barrenness of soul; of many discouragements, doubts, fears, and temptations; indeed it appears to be a common complaint of the family to speak of and feel a littleness and unworthiness, and to be ready to distrust the goodness and mercy of their exalted Savior.

I wish to direct the attention of all such as feel destitute, and are hungering for the spiritual food, to the immense fullness of Jesus Christ, the Head of the church.

"It pleased the Father that in him should all fullness dwell;" and "In him dwelleth all the fullness of the Godhead bodily." Why should his children go in want, or complain of leanness, in view of such an inexhaustible store? When we contemplate Jesus Christ in his divine nature and Godhead as being the "brightness of God's glory" and the express image of his person," as creating all things, and upholding all things, and exercising sovereign power over heaven and earth and all flesh, is there not solid ground on which to trust him for all we need, and a character presented of such ineffable glories and perfections as is worthy to be loved and admired? On him we may rely unshakenly

for eternal redemption from the curse of the law and from sin and death, he having been put to death in the flesh but quickened by the Spirit; and being now exalted at the right hand of God to make intercession for us. In his mediation he was made to be sin for us, and is made unto us wisdom, and righteousness, and sanctification and redemption: the way, the truth, and the life. It is no wonder that the children of God are all agreed in giving the glory and honor of their salvation to the Savior of sinners; having all been taught their sinfulness and helplessness, and all been brought to realize that Jesus has power to forgive sins; but that they should afterwards become distrustful of his mercy, power and goodness, shows how foolish and slow of heart they are to believe all that his sacred lips have spoken. We forget that Jesus is the same yesterday, today, and forever; that he loves his people now as he did when on the cross he bore their sins in his own body; that he who loves his own which are in the world will love them unto the end. Jesus being "full of grace and truth," of his fullness all his children receive and grace for grace. These spiritual blessings are yours by gift, and in consequence of covenant relation they are conferred upon you at the time appointed of the Father; but, dear brethren and sisters, your heavenly Father has so ordered in his will that these blessings shall be asked for and sought by his children before he bestows them. He will be "inquired of by the house of Israel" to do these things; or as Jesus says to his disciples, "Ask and it shall be given you; seek and ye shall find."

To encourage his timid and fearful children, and inspire them with confidence, Jesus inquires of his disciples whether a natural father would give his son a stone when he asked for bread. No, they knew that an affectionate father would not thus mock his son. And now listen to the heavenly accents of his lips: "If ye then being evil know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him." Matt. vii. 11. O, what blessed encouragement to the needy children of God. If he loves with more than a natural father's love, and is more ready to grant the lawful requests of his children than an earthly father, may they not "come boldly unto the throne of Grace, that they may obtain mercy and find grace to help in time of need."

But, as if possible to leave his children no vestige of doubt respecting the everlasting and immutable nature of his love to his people, God, by his prophet, brings up the very strongest display of earthly love and compassion to contrast with his love. Listen, ye trembling and doubting saints, to the language of divine love. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?"

Scarcely possible; it is contrary to the law of her nature. The affection of the mother for her offspring is one of the most universal and one of the most powerful ties of nature, and can not be broken without the most powerful influences; and yet God declares that "they may forget." The mother may be thrown off her guard and lose her presence of mind under some shock to her nature, and forget and leave her helpless child exposed to danger and to death; but, blessed be God!—he declares in divine compassion, "Yet will I not forget thee."—Isa. xlix. 15. No, not while he remains God and changes not. Not while he fills heaven and earth and hell with his presence and power. Not while he is touched with the feeling of their infirmity, or is afflicted in all their afflictions. Not while they are his (Christ's) body, of his flesh and his bones, and as the apple of his eye, "for no man ever yet hated his own flesh." He did not forget Noah when the earth was deluged with destruction: nor Abraham when on Mount Moriah about to offer up his son; nor Moses when a helpless infant in the Nile; nor the Hebrews in the furnace; nor Daniel among ferocious lions; nor Paul and Silas when in the dungeon. No, "God is not unrighteous to forget" them nor their "work of labor and love," which are the fruits of his spirit.

"And though I have him oft forgot,
His loving kindness changes not."
The children of God often go empty and hungry, not because there is not a "fullness" in Jesus, but because they do not go to him and ask him for it, or do not ask in accordance with his will. "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James. iv. 2, 3. While we live after the flesh, and sow to the flesh, and suffer our affections to be set on earthly things, we enjoy but little of the things of the spirit. We soon begin to realize a dearth and are pinched with famine of soul, darkness of mind, and fall into temptations.

In Jesus Christ, the great Magazine of Israel, are hid all the treasures of wisdom and knowledge; "Therefore, if any man lack wisdom let him ask of God." In Jesus are found "unsearchable riches." He has gold tried in the fire to make one rich, raiment for the naked, even raiment of wrought gold and needlework; eye-salve for the blind, feet for the lame, balm for the wounded, wine for those of a heavy heart, and herbs for the weak. In this covenant store-house is bread whereof if a man eat he shall never die; and water for thirsty souls of such virtues that when once drank they never thirst more. Here is meat for the strong, and milk for the little ones, that they may grow and thrive. Here is rich fruit all the year round, and a kind of ever-green whose leaves will heal our maladies. Why should the children of so rich a kingdom feel so poor, and starve with hunger when their Father's house abounds with bread? "Our Master has great rich-

es," and tells his servants to try him and see if he will not "pour them out a blessing" to satisfy all their wants. Mal. iii. 10. To the hungry every bitter thing is sweet, and none but the hungry, thirsty and needy, are called, and none others can appreciate the gospel feast; and none but the sick need the Physician.

May grace, mercy and peace be with you all. Amen.

L. N. VANMETER.

DEAR BRETHREN AND SISTERS:—As many have undertaken to testify of the wonderful goodness of God, and to show forth his marvelous ways in bringing poor blind mortals to the knowledge of the truth as it is in Jesus, and having to spend many lonesome hours I thought I would write something of my experience.

I was raised in a neighborhood where the gospel was preached in its purity. Although my father and mother never made a profession of religion, they attended meeting as regular as if they had been members of the church; and brought up their children to believe it was a duty incumbent on them to hear preaching whenever they could. I now speak for myself. I was in the habit of going with the rest of the family, as other young people do, to be in company, having no fear of God—for I now know I was blind, for I had no knowledge of a Savior, nor what it meant when I heard him spoken of, until after I was married several years; when it pleased my heavenly Father to take our oldest child, whom my whole heart was upon; it was then that a word spoken by my sister aroused me from my stupor. The sufferings of my little boy, in the agonies of death, caused me to leave the room. She came to me and said, "If you could have seen your child when he left the world, you could not grieve to part with him; he has gone to heaven I'm sure; he had a view of his Savior and he has bid him a welcome; he has left this world with a smile. That sentence, 'He has left this world with a smile;' what could that mean? I had heard the heavenly sound of a preacher's voice, but I had never heard of a Savior. To believe now that my child was happy while I was here a poor miserable sinner, without hope and without God in the world. It occurred to me to read the scriptures; I had often read the bible but it was a sealed book to me. While I was in trouble and distress I had an opportunity of hearing father Fristoe preach the first sermon I had ever heard, although I had often sat under the sound of his voice; but had never heard any thing like what he said on that day. I thought, surely some one had told him about me; he knew my thoughts. I sat like a condemned criminal, afraid to raise my head, and my distress was so great that I hardly could get away; I was under the law and saw no way of being saved but to keep the law; and I thought that was impossible for such a poor guilty rebel as I felt myself to

be; for I felt myself condemned by the law and saw no way of escape. I was afraid to offer one prayer. I left the house and went to a grove and there tried to pray; then I thought the Lord was angry with me; the wind arose and blew so that I thought the trees would blow up by the roots. I returned to the house and got the bible to see if I could find any thing to comfort my troubled mind. I then read, "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." I now could see how a sinner stood justified before God. He kept the law in our stead, he has put his spirit in our hearts, whereby we can say Abba, Father. That was in the year 1816. Although my mind was enlightened I did not feel that my sins were pardoned; I felt myself a poor helpless sinner that could do nothing to merit salvation; and my hope was in the merits of my Savior; and if I was not saved in that covenant of grace I was lost forever. Sometimes I was in so much distress I could not attend to my family as I wished to; I could not think of giving it up, it was all I desired to know, whether I was a child of God or not. The word came to me, "We know that we have passed from death unto life, because we love the brethren." I did love them above all other people. A short time after, I had a full manifestation of the love of God shed abroad in my soul, and I rejoiced with joy unspeakable and full of glory; I had such a glorious view of the plan of salvation. I thought at that time that the sun that was shining on a hill above the house where we lived was like the love of God. I was in a grove not far from the house, a place which will be remembered as long as I live. I returned to the house and thought I would tell my husband what the Lord had done. I had a brother that lived near me who was a Baptist; I related to him how I had been brought from darkness to light and my wish was to follow my Redeemer and be baptized in his name. I was baptized by Elder Fristoe on the second Sunday in August, 1817; but I have been a poor unprofitable member; yet when I look back on my past life I think I can see a high and holy hand that has guided me with an over ruling power; and when wandering through difficulties I have been supported by his Almighty arm. I sometimes feel cast down on account of my leanness. I seldom see my brethren and sisters, and when I meet with them I feel loth to part with them; although I feel so unworthy to have either part or lot with them, yet my desire is to be with them as often as I can.

My membership is at Upper Broad Run, where we have the gospel preached in its purity by Elder R. C. Leachman.

FRANCES H. SANDERS.

BROTHER BEEBE:—By request of one of her sons, I send you the above,

written by sister Frances Sanders, now no more. She died January 22, 1867, in the 67th year of her age. She had for a considerable time before her death been rendered partially helpless by a stroke of paralysis, but bore her sufferings with becoming patience and christian meekness, and has doubtless entered into the joys of her Lord.

In leaving the world she was preceded only a few weeks by her husband, Mr. Larkin Sanders, who died January 7, 1867, in the 82d year of his age; who, although not a professor of religion, for many years manifested an interest in the cause of truth. Yours as ever,

R. C. LEACHMAN.

Circular Letters.

The Chemung Old School Baptist Association, in session with the church at Waverly, Tioga Co., N. Y., to the churches of which it is composed.

DEARLY BELOVED BRETHREN:—Upheld by the everlasting arms beneath, and the Almighty power around about us, we have survived another year, and are permitted once more to meet in our associational capacity, to sit together in heavenly places in Christ Jesus; and in this our annual circular, we desire to stir up your pure minds by way of remembrance. "Wherefore we pray always for you, that our God would count you worthy of this calling, and fulfill all the pleasure of his goodness and the work of faith with power; that the name of our Lord Jesus Christ be glorified in you, and ye in him, according to the grace of God and the Lord Jesus Christ." Oh, that the Lord would strip us of self-reliance, and give us wisdom, prudence and brotherly love, to guide our every action, that in all the temporal dispensations with which we are surrounded, we may not lose sight of the spiritual union which exists in our Elder Brother, that brotherly love may abound to the building up and establishing us in our holy faith, causing us to remember, that if one member suffers, all the members suffer with it. We would further call your attention to the practical duty of christians, as members of the great spiritual family; that we may adorn the profession we have made, by an orderly walk and godly conversation in all things in the churches, observing strictly the pattern given us in the holy word. The wisdom, goodness, and protecting power of God towards his children was clearly foreshadowed in olden time, by the provision of sheep-folds and shepherds, for the safety of sheep literally, answering to which the Lord, our great Shepherd, established his church on earth, and for convenience churches and under-shepherds, to be faithful sentinels, to give timely warning and afford suitable security against ravaging wolves that are ever ready to devour the flock; and for administering wholesome food for their growth in grace, and to instruct them in matters per-

taining to their spiritual welfare. We conceive it therefore the duty of every child of grace who has been enlightened by the holy spirit of God, made to see himself or herself as they really are, enveloped in nature's darkness, dead in trespasses and in sins, all over defiled and justly condemned from God's presence forever, but who by the teaching of the same holy spirit, have had the fullness of God through his atoning blood manifested to them, so that they are enabled to take hold on the promises of God, by which they can rejoice with unspeakable joy in their deliverance from the condemnation of guilt that hung over them in the law, and by faith are enabled to anchor their hope to that within the veil, whither the forerunner hath gone, to take shelter in the church, not only for their own comfort and safety, but for the comfort and building up of the church of God. To this end, the under-shepherd and the church should be on the lookout—ready to catch the first cry of the feeble lamb, to direct its trembling steps, and if needs be, to enfold it in the arms of love and safely bear it to the fold. Nor does our duty stop here. The love and protecting care of the church should be kept vigilant, lest they, or any of their members, should wander off into the forbidden paths of sin and iniquity, by which a reproach is brought upon the cause of God, and the church placed under the necessity of turning them over to the buffetings of Satan for a while. We fear the church too often in such cases feel they have performed their whole duty. He who snatched us from the yawning gulf of ruin and despair by his suffering and death, will hold us guilty before him if we fail to exhaust every divinely authorized means to restore every one of his erring children back to the sheep-fold. It is not to be expected that we, while in this imperfect state, connected as we are with this body of sin and death, should be perfect. But let us, dear brethren, rather give place to the gentle teachings of the spirit, that would exhort us to follow after peace with all men. "Have peace one with another." Let us therefore follow after the things which make for peace, and things wherewith one may edify another. What heavenly admonitions! We should bear in mind the teaching of the inspired apostle, "Be not wise in your conceit, for vanity puffeth up, and perverts the admonition to esteem others better than yourselves, and creates an itching desire to search for the mote in our brother's eye, while we ignore the beam that is in our own eye."

Our heavenly Father, no doubt for a wise purpose, has left us in the midst of a wicked and perverse generation. Dangers, persecutions, and suffering, naturally call love into action and manifest union among the saints. Love in the christian is the strongest evidence of his or her passage from death unto life. "We know that we have passed from death

unto life, because we love the brethren," said an inspired apostle. What is more cheering, reviving and soul-ravishing, when borne down with doubts and fears, and convictions of guilt and shortcomings, than to have meted out the evidence of our interest—yea, a joint heirship with the Lord Jesus Christ, in an inheritance which is incorruptible, undefiled, and which fadeth not away, reserved in heaven for you. Manifested by that christian love towards all the household of faith, that would, in view of the frailty of human nature, enable us to cast the mantle of charity over the faults of brethren, and check our hasty condemnation upon vague rumors set afloat by a wicked world, who, leagued with the devil, have not only ever opposed the saints, but would even scale the battlements of heaven if in their power, dethrone the King of kings and Lord of lords, extinguish forever the christian's hope, and consign them to the same state of degradation and despair to which they are justly due. We should look around us, dear brethren, and see if there be those among us who are wont to find fault, not only with the brethren, but with the action of the churches, prematurely, and without proper effort on their part to remedy the error complained of. If there be such, we should admonish them in love; tell them how unlike their course is to the teachings of him who taught as never man taught; whose exhortation was to patience, long suffering, and forbearance in love. Let us, dear brethren, train our minds to the course pursued by our Elder Brother while in this vale of tears upon his mission of love for us who forged nails and spears for his crucifixion.

"Twas you, my sins, my cruel sins,
His chief tormentors were;
Each of my crimes was made a nail,
And unbelief a spear."

We may learn a lesson of wisdom and forbearance worthy of imitation. View the guilt-stricken defenseless woman arraigned before him by the deceitful, but influential Pharisees. Did he heap abuses and condemnation upon her, and drive her from his presence? No, love exhibited itself in the admonition he gave her—"Go, sin no more." What an instructive lesson, how worthy of our imitation. He was not ignorant of her guilt, he knew all things; nor can we suppose he sanctioned it, or was even inclined to wink at it; for we are told he cannot look upon sin with the least allowance; yet he says to her, "Neither do I condemn thee; go, and sin no more."

Do we fill our seats in the house of God on days of business and divine worship as we are commanded in the bible, and as we have covenanted to do? The inspired apostle admonishes us, in these words: "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another." This our spiritual welfare demands. Are we not too apt to conclude that our personal absence will make no difference? There will be enough to transact the

business without me? Thus making that duty give place to our temporal interest or carnal feelings. Should we not bear in mind the sacrifices many of our pastors have to make to visit us at our churches, and how we are disappointed when they fail, and how apt we are to scrutinize the cause of their absence? Such a course, dear brethren, is calculated to make heavy the hands of the servants of God. It is not a proper appreciation of their labors; nor have we any warrant that the ark of the Lord will move forward whilst we pursue it. Are we in the habit of adequately compensating our preachers? Or, is not the idea indulged by many of us, that it is no more trouble for the preacher to preach than for us to hear? This is not bible teaching. The scriptures say, "Thou shalt not muzzle the ox that treadeth out the corn;" and, "The laborer is worthy of his reward." Even so hath the Lord ordained, that they that preach the gospel shall live of the gospel. But enough; were we to exhaust the evidences, we should extend this letter beyond its legitimate bounds. He that is able and neglects this duty, is criminally guilty.

There is one other command to which we would call your attention. We call it a command, because the Lord said unto the disciples, "Take, eat, this is my body; and he took the cup saying, Drink ye all of it." Again, he says, "Take, eat, this is my body which is broken for you; this do in remembrance of me." After the same manner, also he took the cup, when he had sipped, saying, "This cup is the New Testament, in my blood; this do ye, as oft as ye drink it, in remembrance of me." The language is plain, the injunction is imperative. Can we disregard it with impunity? But, says one, the church has failed to perform its duty. It has acted too rigidly with one member, or not enough so with another; therefore I cannot commune. Where do they find a justification for exemption in that sense? But others object, that there is an unworthy member about to commune; I cannot commune with him.

Dear brethren, we exhort you, be not wise, or nice above your Master. In Matt. xxvi, after telling his disciples that the Son of man goeth, as it is written of him, and that one of their number should betray him. Judas said, Master, is it I? He said unto him, Thou hast said. Which was understood as an affirmative answer; nor do we have an account of any of the disciples refusing to commune, or leaving. It was an injunction on each of them, and it is on each of us, to partake; he that disregards it, does it at his or her peril. If it true, the inspired apostle directs an examination; but, happily for us, it is not to examine others. Listen to him: "But let a man examine himself; and so let him eat of that bread, and drink of that cup." The next verse says: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to him-

self; not discerning the Lord's body." The last paragraph may serve as a key to the anxious enquirer; showing that the unworthily spoken of in the text, is the want of a fixed faith in the atoning blood and righteousness of the Son of God, as the only hope of their redemption from the curse of God's violated law.

We would now, dear brethren, bid you an affectionate farewell. May the Lord enable you to demean yourselves in such a way that you may live in his smiles whilst you live, and be accepted with him in death, is our humble prayer, for Jesus' sake.

A. ST. JOHN, MODERATOR.

WM. DURAND, Clerk.

Corresponding Letters.

The Chemung Old School Baptist Association, in session with the Chemung Church, at Waverly, N. Y., June 12, 13, and 14, 1867, to our sister associations in correspondence, send greeting.

DEARLY BELOVED BRETHREN:—The importance of a frequent and friendly correspondence of those who continue steadfast in the apostles' doctrine and fellowship, has never been more manifest to us than at this present time. Abounding iniquity has caused the love of many to wax cold; and many who were once esteemed as our brethren dearly beloved for the truth's sake, now figure in the ranks of our bitterest opposers. A factious disorganizing spirit is abroad disturbing the peace and harmony of the churches; and some of the long tried and implicitly trusted of our watchmen, have yielded to the impetuous torrent of confusion and disorder which has assaulted the order of the house of God, and trampled on the laws of the kingdom of our Lord. In the spirit of those who said, "Let us break their bands asunder, and cast away their cords from us," Psal. ii. 3, parties are organizing to oppose the faithful administration of the laws of Christ and the doctrine of God our Savior; and all who will live godly in Christ Jesus shall suffer persecution. At such a fearful crisis as this, should we not heed the example of those of olden times, who feared the Lord, and spake often one to another? We need to be frequently informed of the stability and steadfastness of our brethren, in the faith and order of the gospel; and to hold at bay all who fail to recognize the authority of Christ, in the administration of his laws and ordinances in our churches; and "give them place, by subjection, no not for an hour," until they can clearly pronounce the Shibboleth.

Now that we know that the enemy is in the land, and every conceivable device is employed to allure, beguile, mislead and deceive the unsuspecting, how it becomes us, like the valiant men about the bed of Solomon, to all be expert in war, with every one his sword upon his thigh because of fear in the night.

We have received with more than

usual satisfaction, your messengers, and messages of love and fellowship, and we pray and hope that the peace and fellowship now existing, may never be broken or marred—that we may still keep the unity of the spirit in the bond of peace.

Our next annual meeting is appointed to be held with the Pleasant Valley Church, about two miles from Horse Heads, on the Northern Central Rail Road, and about six miles north of Elmira, on the Erie Railway, to begin at ten o'clock a. m., on Wednesday after the second Sunday in June, 1868, and continue till the Friday evening following; when and where we hope again to welcome your messengers and receive your letters of fellowship.

A. ST. JOHN, MODERATOR.

WM. DURAND, Clerk.

The annual Conference of Predestinarian Old School Baptists of Western New York, in session with the church at South Dansville, Steuben Co., N. Y., to the churches, associations, and meetings with whom we are in correspondence.

DEAR BRETHREN:—Through the tender mercies of our heavenly Father we have been favored with one more opportunity of coming together to hear the gospel of God our Savior proclaimed in its glorious fullness, and to confer together upon those subjects which concern the good of Zion. Being composed, as our conference is, of scattered brethren living isolated from each other, and in the midst of zealous professors of religion who have no sympathy with the bible doctrine of God's sovereignty, it gives us peculiar pleasure to hear from the lips of your messengers such words of comfort, and assurance of gospel fellowship in the soul-cheering doctrine of *Salvation by grace according to the sovereign will and power of God*. Our hearts have truly been made to rejoice by the coming of your messengers and the messages of love and fellowship they bring from you. We desire a continuance of your correspondence and a repetition of the visits of your messengers, and desire that any of our brethren who may visit you may be received as our messengers.

Our next annual session will be held, if the Lord will, with the church at Baker's Hollow, Steuben Co., N. Y., on Saturday, Sunday, and Monday, succeeding the close of the Chemung Association, in June 1868.

WM. J. THORP, Mod.

P. WEST, Clerk.

Change of Residence.

Elder Asher Cottrell informs his friends and correspondents that he has moved from Linn Co., Iowa, and his present address is at Dodgeville, Des Moines Co., Iowa.

Brother Riley Blevens having removed from Grasshopper Falls, Kansas, to Pleasant Gap, Bates Co., Mo., desires his correspondents to address him at the latter place.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1867.

"That I may know him, and the power of his resurrection." Philippians ii, 10.

Although the apostle Paul had more cause to glory in the flesh than others, circumcised as he had been on the eighth day,—of the stock of Israel,—of the tribe of Benjamin,—a Hebrew of the Hebrews, as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless; yet now being born of God and taught by the Spirit, he counted all these things, in which he had once gloried, but loss, for the excellency of the knowledge of Christ Jesus, his Lord. Now the fullness of his aspirations are summed up in the single desire that he might win Christ, and be found in him without a rag of his own law righteousness, but having that righteousness which is through the faith of Christ, the righteousness which is of God by faith; and that he might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; if by any means he might attain unto the resurrection of the dead.

Without attempting a general investigation of the position and experience of this eminent servant of God and apostle of Christ, we propose to offer a few remarks on the two leading propositions embraced in the words which we have placed at the head of this article. Namely,

FIRST, A knowledge of Christ Jesus, the Lord, and,

SECONDLY, A knowledge of the power of his resurrection.

First, A knowledge of Christ Jesus, not only surpasses all human knowledge that can be attained by study from the schools of men, but is an immediate revelation from God, and made only to those who are quickened by the Holy Ghost. Christ has himself said, in his most solemn appeal to his Father, when lifting up his eyes to heaven, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3. Hence, Simon Peter, and the other apostles, when confessing their knowledge of him, as the Christ, the Son of the Living God, were by him assured that the revelation of this knowledge to them was not from or by flesh and blood, but it was revealed to them by his and their Father which is in heaven. The school of Gamaliel from which Paul had graduated, was probably as orthodox in its theology as any institution of the kind that has ever been set up or patronized by the children of men since the world began; and yet with his perfect knowledge of the Jews' religion in which he had been thoroughly educated, he was a stranger to Christ, and betrayed his total ignorance of him, when he appeared to him on his way to Damascus, by enquiring, "Who art thou, Lord?" We are expressly told that none of the princes of this world

knew him; for had they known him they would not have crucified the Lord of glory. The knowledge which the apostle had of Christ, he was free to confess came immediately by revelation from God. "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me," &c.—Gal. i. 15. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. xi. 25, 27.

How excellent must be that knowledge which comes immediately from God, and which being revealed to us by his word and spirit, quickens every one to whom the revelation is made; so that they are born of incorruptible seed, by the word of God which liveth and abideth forever. Every one therefore, saith Jesus, who hath heard and learned of the Father cometh unto me. Well might the apostle, and well may we cheerfully give up all that we once held dear, and even gladly give up all things else for the excellency of the knowledge of Christ Jesus, and to know him as our Lord; for none can call him Lord, but by the Holy Ghost. We cannot know him and be ignorant of the Father; for the Father is in him, and he is in the Father. He and the Father are One. And he that hath seen the Son hath seen the Father also. And, remember, that thus to know him, is eternal life.

Secondly. All who know the Son, desire to know the power of his resurrection. Perhaps this subject, of the power of the resurrection of the Son of God, has not been as fully investigated in our day, as many other important branches of the gospel; not however because it is any less important; but probably because the minds of the brethren have not been led to the consideration of it as they have been to other points.

That Jesus died for his people, and that he arose from the dead on the third day, according to the scriptures, has been generally accepted by the saints as an incontrovertible truth; and scarcely doubted or denied by any at the present time. And indeed were we to speak only of his personal resurrection, that is of his crucified body which was laid in Joseph's new tomb, the subject would be of peculiar interest. In vindication of his declaration that he had power to lay down his life, and power to take it up again; his resurrection has fully demonstrated that power. But when we consider that the power of his resurrection is the power of immortality in which all the subjects of salvation are quickened, and in which alone they can know the things of the spirit, or be qualified to reign in glory, the subject is invested with thrilling interest.

The power of the resurrection of the Son of God, is a subject so awfully sublime and glorious as to baffle and confound the wisdom and philosophy of the sons of men; surpassing all human understanding it leaves all our intellectual powers in the distance. And even the most enlightened of the children of God confess their utter inability to comprehend its amazing fullness. Even the apostle himself with all the abundance of revelation and inspiration frankly acknowledges his inability to comprehend the fullness of its glory. He says, "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do; forgetting the things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 11-14.

The mark of the prize of the high calling of the saints of God is presented in the risen and glorified body of our Lord Jesus Christ, who in his resurrected body has ascended into heaven as the first fruits of them that slept; and to that exalted mark the eye of the faith of God's elect aspires; while with eagerness we press through all the opposing impediments, in hope of eternal life which God that cannot lie promised before the world began. That mark of ultimate glory is exemplified in the resurrection and exaltation of our Lord, who is the first-begotten from the dead, and by the power of his resurrection the final glory of all the saints is secured.

Let us consider, so far as light may be given us, the power of his resurrection, which Paul desired to know, and which all the saints shall ultimately know, to the saving of their souls.

Carefully avoiding all vain speculations on this incomprehensible subject, let us prayerfully search what God the Lord hath spoken on the subject, by his inspired apostles. In the first chapter of the epistle to the saints which were at Ephesus, and to the faithful in Christ Jesus, after setting forth the election of the saints in Christ Jesus before the foundation of the world, and their predestination to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, the holy apostle goes on to affirm, that God has abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have received an inheritance, being predestinated according to the purpose of him who worketh all things

after the counsel of his own will." &c. "In whom also, after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of your inheritance, until the redemption," (or resurrection) "of the purchased possession, unto the praise of his glory." Wherefore, the apostle ceases not to pray, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling." Namely, to a resurrection to that immortal glory of which they have now the earnest, and to which after that they believed they were sealed. And that they might also "know what is the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church."

In these scriptures and their immediate connection, we are informed of the power of his resurrection; when so far enlightened as to know what is the hope of our calling and of the riches of the glory of Christ's inheritance in his saints. In that light, is revealed to us, that the power of his resurrection is the power by which we were quickened and made to believe in God. His resurrection power to usward who believe, is according to the working of his mighty power, which he wrought in Christ when he raised him from the dead. And this power is not only great, but exceeds even greatness, and exemplifies the supreme greatness of the mighty power of God himself.

That power of God which was displayed in the creation of the world, in sustaining and governing all things is truly very great; but the resurrection power, by which we are made partakers of the resurrection and glory of Christ is still greater, and is therefore called the *exceeding greatness* of his power. It is exceeding in as far as it goes beyond all the exhibitions of the omnipotence of the Eternal God, in his works of creation and providence.

To the natural eye and understanding of man, no more power is displayed in the resurrection of the crucified body of Christ, than in the resurrection of Lazarus or of the widow's son; but to whom God has given the spirit of wisdom and revelation in the knowledge of him, this power excels all other demonstrations of his might. They are made to know the power of his resurrection, which is to them the power of God unto salvation.

When we consider the identification of the church with Christ in his

Mediatorial works, as his body, and fullness, and he the head over all things to that body, that he was made lower than the angels for the sufferings of death, in that angels are not capable of dying; that he took not on him the nature of angels, but he took on him the seed of Abraham, in which "The Word was made flesh and dwelt among us." Was made of a woman and made under the law to redeem them that were under the law, that we might receive the adoption of sons;—a partaker of the same flesh and blood that his children were partakers of, thus legally embodying all the seed of Abraham, as his body and members, and this for the suffering of death, that he, by the grace of God should taste death for every one of them; and that he might thus bear our sins in his own body, and meet the penalty of the holy law in their behalf, and cancel all the demands of divine Justice; and so redeem them from under the law. "He was delivered for their offences." Their sins were found on him, and the penalty was exacted at his hand. He died for them, and in him that law was honored and fulfilled which required that they should die; and as he died for them all, so they were all dead. And he was raised from the dead, for their justification. The power of his resurrection was so exceedingly great as to abolish death, so far as he and his members were concerned, and bring life and immortality to light in his resurrection. As the apostle in this first and second chapters to the Ephesians, shows that in his resurrection and exaltation above all principalities and powers, he is given to be the head over all things to the church which is his body, and the fullness of him that filleth all in all.

The divine record does not leave the subject here but goes on, "And you hath he quickened." The division of this record into chapters and verses, by the compilers of our version of the scriptures, should not be allowed to divert or mislead our minds from the connection of the subject. Remember the apostle is dwelling on the exceeding greatness of the power of God in raising up Jesus from the dead, and in putting all things under his feet. It is evidently in his resurrection that he has quickened his body the church; which in all its members were, before they were quickened, dead in trespasses and sins; and were by nature, in their earthly or Adamic nature, children of wrath even as others. But the power of his resurrection was to change their relation to the law, as a first husband, by marrying and identifying them by the power of his resurrection with the risen body of Christ. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another; even to him that is raised from the dead, that ye should bring forth fruit unto God. Rom. vii. 4. Eph. ii. 1, omitting the supplied words, should read in connection with the last preceding verses. "And hath put all under his

feet, and gave him the head over all to the church, which is his body, the fullness of him that filleth all in all. Even you who were dead in trespasses and sins; wherein in time past ye walked" &c. "But God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Christ and his church, as the head and the body, are quickened together. We who were dead in trespasses and sins, who were by nature children of wrath, are quickened together with Christ. Such is the amazing greatness of the power of his resurrection that in the resurrection of Christ from the dead, his body, the seed of Abraham which he took on him are quickened together with him who is the head of that body; and God has raised up that body together with Christ, and made them sit together in heavenly places in Christ Jesus. "Know ye not, that so many of us are baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe we shall also live with him. Knowing that Christ being risen from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal bodies, that ye should obey it in its lusts." Rom. v. 3—12.

Now precisely the same sense is conveyed in the words recorded in Col. ii. 10—15, as in Eph. ii. 1—8, as in Rom. v. 3—12. Compare them carefully.—"And ye are complete in him which is the head of all principalities and power: in whom also ye are circumcised with circumcision made without hands, in putting off the sins of the flesh by the circumcision of Christ." But when was Christ circumcised without hands? Not when he was circumcised at eight days old, after the manner of the Jews, for that was performed with hands: but when he suffered in the flesh, and put off forever the body of that flesh which was made of a woman, which identified him with the seed of Abraham under the law, so that although we have known him after the flesh, yet henceforth know we him no more. He was not quickened from the dead by a return of fleshly or Adamic vitality, to be sub-

ject again to die; but by the power of an endless life;—by that Immortality which Paul calls the glory of the Father. In that circumcision all his body and members are circumcised, redeemed from the flesh, from the relation in which they stood to the law, to sin, and to death. And being thus dead with him, we were "Buried with him in baptism." In that Baptism of which he spake when his soul was exceedingly sorrowful even unto death. When deep cried unto deep, and all the billows of wrath went over him; then was his body and members "Buried with him in baptism," wherein also ye are raised with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him; having forgiven you all trespasses, blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers he made a shew of them openly, triumphing over them in it. Now in this Baptism with Christ there is a death to the law signified, and putting off the body of the flesh by the circumcision of Christ; and life and immortality to the church brought to light by the resurrection of Christ, in which the apostle positively declares that the church is risen with Christ her risen Head. Whether we are authorized to call this Baptism with Christ *regeneration*, depends not on what our modern lexicons may say as to the proper meaning of words, but rather, as we conceive on the sense in which this word is used in the two places in the bible. We will not contend with brethren as to the sense in which the word is used, for we are forbidden to contend for words to no profit. We are content to call this doctrine Baptism, or Redemption, or Salvation, or by any other scriptural name.

In the doctrine of the New Birth as taught by our Lord and by his apostles in its personal experimental application to the saints, we all agree relative to our being called from death unto life, from darkness into marvelous light; when this resurrection life is made manifest in our personal individual experience. By the same quickening spirit and power that brought from the dead the crucified body of our Lord Jesus Christ all the saints from Abel down to the last vessel of mercy shall be brought in, all are or shall be born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. And "If the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii. 11.

The same resurrection power that brought up from under the death and dominion of the law, the church embodied in Christ, quickens with resurrection life in the new birth, and

gives assurance that the same resurrection spirit and power shall ultimately quicken the mortal bodies of the saints in their final resurrection at the last day.

MINUTES

OF THE

Tenth session of the Annual Conference of Old School Predestinarian Baptists of Western New York. Held at South Dansville, Steuben Co., N. Y., June 16 and 17, 1867.

Sunday, June 16.

Ministers present, Elders Gilbert Beebe, Wm. L. Beebe, Silas H. Durand, and Wm. J. Thorp. This day was fully occupied in preaching the word and devotional exercises.

Monday, June 17.

Conference, organized for business by choosing Eld. Wm. J. Thorp Moderator, and brother Perry West Clerk.

Received correspondence by minutes and messengers from Licking, Ky., Corresponding, Va., Baltimore, Md., Delaware, Del., Delaware River, N. J., Lexington, N. Y., Warwick and Chemung, N. Y.

Appointed Moderator and Clerk to distribute the Minutes of Correspondence.

Voted, that any brother now present in this conference who may attend any of the above named associations, be our messenger to the same.

Agreed to hold the next Annual Conference with the church at Riker's Hollow, Steuben Co., N. Y., to commence on the Saturday before the third Sunday in June, 1868, and continue three days.

The Corresponding Letter was read and adopted.

Preaching during the meeting by all the Elders present.

WM. J. THORP, Moderator.

PERRY WEST, Clerk.

Personal.

Brother Wm. P. Cook of Chili Centre, N. Y., if living, is requested to write his old friend and brother,

WM. WILLIAMS,

care Samuel S. Williams,

MOORTON, Del

Subscription Receipts.

New York:—H. H. Decker 2, Amanda M Drake 2, C. D. Wood 2, John T. Bouton 2, Mrs H. B. Webb 2.....	\$10 00
Pennsylvania:—Eld. Joseph Correll 2 00	
Virginia:—Mrs C. A. Johnson 2, Eld A. W. Rogers 2.....	4 00
Mississippi:—R. M. Moorhead 2, W. A. Holbrook 2, G. T. Cotton 4, Thomas J Grace 4.....	12 00
Florida:—J. G. Maxwell.....	2 00
Arkansas:—I. J. Staples.....	6 00
Oregon:—Jesse L. Cheate.....	3 00
Ohio:—J. S. Webster 1, Eld. J. Janeway 2, Michael Weaver 2.....	5 00
Indiana:—Mrs E. H. Boone 2, David Bennett 2.....	4 00
Illinois:—Miss S. Heimline 2, Dudley G. Watson 2.....	4 00
Missouri:—Eld. R. M. Thomas 4, Jas B. Bowen 1.....	5 00
Iowa:—Sarah Anderson 2, H. W. Vandike 1.....	3 00
Kentucky:—Reuben McDanna 6, A Clayton 2.....	8 00
Canada West:—John Blue.....	2 00
Total.....	\$70 00

Obituary Notices.

DIED—At Howell's Depot, on the 18th ult., sister **Eliza Harding**, widow of our late brother **Jarius Harding**, aged about 50 years. (A farther notice in our next number.)

Elder Jacob Winchel, of Olive, Ulster Co., N. Y., has finished his mortal pilgrimage, and gone from his labors and sufferings to his immortal inheritance above. We were informed by telegraph of his death, which occurred about the 10th, ult. Of the particulars of his sickness and state of his mind in his last hours, we hope to be able to publish more definitely in our next number.

Sister **Susan White** died near Freeport, Ill., May 2, 1867, aged 62 years, 3 months and 8 days. She was a member of the Old School Baptist Church at Lexington, N. Y., and moved to the West three or four years ago. When I was visiting the West last fall, I went to see her; she was on her death bed, and perfectly reconciled to go as soon as her blessed Lord should call her from this vain world of sin and sorrow. She requested me, after her decease to prepare this notice and send it to you for publication in the "Signs of the Times," that her friends and brethren at Lexington, and elsewhere, might know that she had gone to that blessed rest that remains for the people of God. She leaves four children, and many relatives to feel and mourn their loss; but we believe our loss is her eternal gain.

JAMES T. STREETER.

DEAR BROTHER BEEBE:—By request, I send you for publication the obituary of sister **Mary Moody**, of East Pittston, Maine, who departed this life May 2, 1867, aged 70 years. She was a member of the Whitesfield Church, and esteemed as a mother in Israel. She was truly of an amiable disposition, kind and sympathetic, and she was rooted and settled in the truth, and an ornament to the church; and, what is very singular, she had no enemies; all seemed to love her greatly. God has called her home to be with him, as we have no doubt. Her husband died some years ago; he was a deacon of the Old School Baptist Church, and preached sometimes. Their son with whom they lived is now the deacon of the church. May the Lord sustain them under this sad bereavement and reconcile them to his will, is the prayer of their friend.

Yours as ever,

J. A. BADGER.

BRUNSWICK, Maine, July 18, 1867.

DEAR BROTHER BEEBE:—Please publish the obituary of our son, who departed this life May 7, 1867, aged 23 years, 6 months and 27 days. His health was not good for some four years previous to his exit from time. The last five months of his life he suffered considerably with liver complaint and dropsy in the chest, which was the cause of his death. He never made any public profession of the religion of the Redeemer, yet we hope he went to rest. He bore his afflictions with christian fortitude, particularly the last six weeks of his illness. He retained his proper senses until his last moments. A short time before his death he said he should soon enter through the gates into the city. He held out his hand and bid his relatives and friends farewell; and with but little apparent pain, and with a pleasant countenance he breathed his last.

We stood beside the sufferer's bed, "I'm going home," he faintly said; "Fair Canaan's gates are in my view, My friends, I bid you all adieu."

Help us, O Lord, to bear the cross, And praise thy name in every loss; "To live as we would wish to die, And then to dwell with God on high."

ISOM AND MATILDA L. CRANFILL.
NEAR PEORIA, Oregon, June 12, 1867.

MY DEAR BROTHER BEEBE:—Please publish the following obituary.

DIED—Very suddenly, in Fayette Co., on Wednesday morning, July 3, 1867, **Mrs. Ann M. Dudley**, wife of **Abraham F. Dudley**, of Audrian Co., Mo., in the 57th year of her age. Sister Dudley was baptized in the fel-

lowship of the Particular Baptist Church, at Bryans, in November, 1830, where she remained a beloved member, until the removal of the family to Missouri. Few women discharged so faithfully the duties devolved upon them as wife, mother, mistress, neighbor, and member of the church of the living God, as she did. She was the mother of twelve children, ten of whom survive her. I feel sure that she has left no better woman behind; she was meek, quiet, and sincere in her affection, firm and unyielding in her faith. I feel confident she "rests from her labors, and her works do follow her."

The circumstances attendant upon the demise of my dear niece by marriage, and sister-in-law, were peculiarly distressing. She, with her husband, was on a visit to their relations and friends in this state, where they have very many, had enjoyed their visit much for about four weeks, when she was suddenly stricken down; leaving a disconsolate husband almost heart-broken, to return to his family in Missouri without her.

Brother Beebe, I feel that as much may be said of her virtues, and faithful discharge of her duties, as of most of women. But she has left us for a higher state of being. God grant to sanctify the deep affliction to the good of the bereaved husband, children, relatives and friends.

As ever, your brother affectionately,

THOS. P. DUDLEY.

LEXINGTON, Ky, July 15, 1867.

BROTHER BEEBE:—Please publish the obituary of **William F. C. Hurst**, only son of **Martin F.** and **Nannie Hurst**, who was born April 19, 1861, and died November 29, 1862, aged 1 year, 7 mos. and 10 days. His mother died when he was but seven days old, leaving myself, together with many relatives and friends, to mourn her loss; though we have reason to hope that she and her precious little cherub are now together around the throne of God singing praises to his great and glorious name.

In January, 1862, I was married to **Susan M. Hogan**, who was blessed with a precious daughter, **Nannie Irene Hurst**, on the 6th day of June, 1864, who lived to the interesting age of 1 year, 3 months and 10 days, when she breathed her last and joined her little brother in the realms of eternal bliss where there is no more parting nor wave of trouble to disturb the quiet rest of the redeemed of God.

ALSO

The death of our son **John Hogan Hurst**, who was born March 16, 1866, and died July 27, being our last and only child.

Brother Beebe, you perceive that each time our dear little ones were taken from us that it was all we had. Will you, together with all of God's people, pray God that we may have grace given us sufficient for our trials; feeling that it is right because God doeth it; remembering that he has declared that of such is the kingdom of heaven.

Yours in affliction,

M. F. AND S. M. HURST.

OPELIKA, Ala., August 17, 1866.

BROTHER BEEBE:—Please publish the following.

DIED—At the residence of her son, in Butler Co., Ohio, March 2, 1867, sister **Catherine Larison**, aged 90 years, 1 month and 1 day. She was truly a mother in Israel, having been a member of the Baptist Church more than sixty years. At an early day she identified herself with the Hopewell Baptist Church, in New Jersey, from there she moved with her husband to Ohio, and settled in Hamilton County, in 1807, where she lived when the Mill Creek Church was constituted, and was one of the constituents; and she continued in that church until her death. She was a sound Predestinarian Baptist, and her faith was unwavering in the purposes and promises of God, and she contended earnestly for the faith once delivered to the saints. Although in consequence of extreme old age she was enfeebled in body and mind, and had forgotten many things of recent date, yet when talking on her experience, or on the spiritual birth, she could remember all, and things that transpired in her youth were as fresh in her

recollection as though they had occurred but a few days since. Her disease was palsy, by which she was in a measure deprived of her speech, so that she could talk but little. But she gave her friends to understand she was sensible of her desolation, and that she was ready and waiting to depart and be with Jesus, which was to her far better.

Yours, in hope of eternal life,

JONAS ROBERSON.

RILEY, Butler Co., O., July 8, 1867.

BROTHER BEEBE:—By request of sister **Vickers** I send you for publication the obituary of her husband, **Deacon John Vickers**. He died at his late residence in Kenton Co., Ky., December 20, 1866, in the 69th year of his age. He was born May 17, 1797, united with the Lebanon Baptist Church, in Campbell Co., Ky., in May, 1824, was chosen deacon the same year. The Lebanon Church united with the Dry Creek Church, in the same county, in 1836, and he was chosen deacon again; and when the division occurred in 1840, he and his wife went with the Old School part of the church; and was constituted deacon of that church, in which office he faithfully served until his death. He was a sound and consistent Old School Baptist, honest and upright in his deportment, which secured to him many friends, and no one could have fewer enemies, and he died, as he had lived, a firm believer in the doctrine of salvation by grace. In his death sister **Vickers** has lost an affectionate husband, and the children a kind and indulgent father, and the church a faithful member; but we sorrow not as they who have no hope; we believe our loss is his eternal gain. May the Lord sanctify the bereavement to their good and his own glory. The funeral was at his late residence, on the 21st, where the writer tried to preach to an attentive congregation, from 1 Cor. xv. 21, 22.

Your brother, in hope of eternal life,

JOHN UNDERHILL.

BURLINGTON, Boone Co., Ky., June 17, '67

BROTHER BEEBE:—Please publish the following obituary.

DIED—At her residence in Fulton County, Kentucky, on the 12th day of September, 1866, our dearly beloved sister, **Eliza P. Johnson**. The deceased was born on the 8th of July, 1803, made a profession of the religion of Jesus and joined the Regular Baptist Church in the year 1816, and was baptized by **Elder George Waller**, pastor of Bethel Church, Kentucky. She suffered long and much; her disease was principally chronic bronchitis, but bore her sufferings with uncommon patience and christian fortitude. I was personally acquainted with sister **Johnson**, she was exemplary in her life, sound in the faith, prompt to her religious duties, hospitable and kind to the poor, a loving wife and a good mother. She had selected the following text to be used when her funeral should be preached—being satisfied that she must soon drop off this mortality. "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world." John xvii. 24.

Some time before her death, I had an appointment at her house, while she was then lying on her death bed, and preached from the above text. She expressed herself to be greatly revived, and strengthened in soul; and although weak in body and fast sinking, she praised God aloud and rejoiced that she would soon be done with pain and suffering; and the sermon she had heard, and the illustration of the text had given her satisfaction, and did not want any sermon delivered on her funeral occasion. She leaves an aged husband and four children—two sons and two lovely and devoted daughters, to mourn her loss.

Weep not, children. You should not wish her back, dear husband;—death is swallowed up in victory.

O happy dead, in Jesus sleep, While o'er thy mouldering dust we weep. Thou faithful Savior, who shall come That dust to ransom from the tomb.

W. A. BOWDEN,

Marriages.

June 19, 1867.—By Elder P. Hartwell, at the parsonage, Mr. **EDWARD TORTON**, and Miss **MARY J. POMROY**, both of Hopewell, N. J.

On the same day, by the same, at the house of the bride's father, Mr. **ZEPHANIAH S. ABBOTT**, and Miss **ADALAIDE UPDIKE**, daughter of **John S. Updike**; all of Hopewell, N. J.

Associational Notices.

CORRESPONDING, Va., will be held with the Upper Broad Run Church, Fauquier Co., Va., commencing at 10 o'clock a. m., on Thursday before the third Sunday in August, 1867.

LEXINGTON, N. Y., will meet with the First Baptist Church of Roxbury, Delaware Co., N. Y., at 10 o'clock a. m., on the first Wednesday in September 1867.

LICKING, Ky., with the church at Goshen, Anderson Co., Ky., commencing on Tuesday, September 10, 1867, at 10 o'clock a. m.

OCMULGEE, Ga., with Mt Gilcead Church, Putnam Co., Ga., ten miles west of Eaton, on Saturday before the second Sunday in September 1867.

YELLOW RIVER, Ga., with Sweet Water Church, Gwinnett Co., Ga., eight miles west of Lawrenceville, and ten miles north-east of Stone Mountain, on Saturday before the fourth Sunday in September 1867.

EUHARLEY, Ga., with Silver Creek Church, Floyd Co., Ga., about twelve miles southeast from Rome, on Saturday before the third Sunday in September 1867.

OCONEE, Ga., with the church at Mt Paran, Walton Co., Ga., six miles east of Social Circle, on Saturday before the second Sunday in October 1867.

KEHUKER, N. C., with the church at Concho, Martin Co., N. C., on Saturday before the first Sunday in October 1867.

CONTENTINA, N. C., with the church at Newborn Meeting House, Green Co., N. C., six miles north of the A. & N. C. Rail Road, on Friday before the second Saturday in October 1867, at 11 o'clock a. m.

SALISBURY, Md., with the church at Nassawong, Md., on Wednesday before the fourth Sunday in October 1867, at 10 o'clock a. m., and continue three days.

WESTERN, of Iowa, with the Ebenezer Church, Mahaska Co., Iowa, ten miles west of Oskaloosa, at 10 o'clock a. m., on Saturday before the second Sunday in August 1867.

SILOAM, Iowa, with Otter Creek Church, in the north-west corner of Wayne Co., Iowa, to commence at 10 o'clock a. m., on the first Saturday in September 1867.

MAINE OLD SCHOOL, with the church at Jay, Franklin Co., Maine, on Friday before the second Monday in September 1867.

GREENVILLE, IND., will, by divine permission, meet with the Bethlehem Church, Franklin Co., Indiana, six miles west of Oxford, Butler Co., Ohio, on the turnpike leading to Fairfield; commencing on Friday before the fourth Sunday in August, 1867, at ten o'clock a. m. We hereby invite all our brethren and sisters, and especially our ministering brethren, to a seat with us. Brother Beebe, cannot you and brother Durand visit us at that time and cheer the hearts of the followers of the meek and lowly Saviour? Come brethren! Those coming by the Junction Rail Road will stop at Oxford, as the train going West arrives at 9. 10, and the one going east at 10. 15 a. m., Friday morning, there will be teams at that time and place to convey the brethren and sisters to the meeting.

By request of the Bethlehem Church,
JONAS ROBERSON.

MAINE O. S. B. CONFERENCE with the church at North Berwick, York Co., Maine, on Friday, Saturday and Sunday, after the second Monday in September 1867.

WASHINGTON DISTRICT BAPTIST ASS'N, Va., with the New Garden Church, Russell Co., Va., commencing on Friday before the second Sunday in September 1867.

MADISON O. S. B. ASS'N, will meet with Jennings Creek Church, in Van Wert Co., Ohio, on Friday before the first Sunday in September 1867, and continue three days. Brethren coming by the cars, will be met on Thursday, at Dolphos, Van Wert Co., Ohio, and conveyed to places of entertainment.

SUGAR CREEK, will meet with the church at Crawfordville, Montgomery Co., Ia., on Saturday before the third Sunday in August 1867. This place is on the Louisville and Chicago Rail Road. Enquire at the Crawfordville Depot for brother Chilion Johnson, within a few rods of the depot.

CHANGE OF TIME—The Ocaw Regular Baptist Association, have changed the time of meeting, from the fourth Sunday in September, to the first Sunday in August, and will be held this year with the Big Spring Church in Cumberland Co., Ill., beginning on Friday before the first Sunday in August 1867; at which time and place we invite our brethren generally, and ministers especially, to meet with us. By order of the Hickory Creek Church,

A. P. BRODERICK.

JASPER Co., Ill., June 1, 1867.

The Morgan Association of Regular Baptists, if the Lord permit, will assemble with the Union Church, in Yatesville, Morgan County, Illinois, on Saturday, Sunday and Monday, August 17, 18, and 19, 1867.

Those wishing to visit the association by railroad, will run from the east and west to Jacksonville, on the Great Western R. R., from Jacksonville north-east about twelve miles on the Petersburg R. R., to Yatesville.

BROTHER BEEBE:—Please publish that the Okaw Regular Baptist Association will be held, the Lord willing, with the Big Spring church, Cumberland county, Illinois, commencing on Friday before the first Lord's day in August, and continuing for three days. Our esteemed brethren in the ministry, Elders J. A. Johnson and J. G. Jackson, of Indiana, have agreed, (the former if not providentially hindered, and the latter if he can possibly shape his arrangements to do so,) to meet with us at that time. Can not others who see this notice come too? Those that come by rail can get off the cars at Mattoon or Stockton, on the St. L. & L. H. R. R., where they will be met on Thursday and conveyed to the place of meeting.

J. G. SAWIN, Mod.

DEAR BROTHER BEEBE:—Please give notice in the "Signs of the Times," that the Corresponding Association of Old School Baptists, will, if the Lord permit, be held with the church at Upper Broad Run, Fauquier Co., Va., on Thursday before the third Sunday in August next, and continue three days; to which Old School Baptists generally are invited.

Those coming from the east can come by rail-road through Washington and Alexandria, to Manassa, and at the latter place take the Manassa train to Broad Run Station, which is little over a mile to the meeting house. As the trains now run, they do not arrive at the station until about 11 o'clock; and it would therefore be advisable to come on Wednesday, so as to be at the beginning of the meeting, and prevent confusion. If any change should take place in the running of the trains, information can be obtained of brethren in Alexandria. Yours truly,

R. C. LEACHMAN.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each,.....\$3 00
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ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 00 A. M. Express Mail, via: Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily, (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8.00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.

8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.

4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8. 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Cure for Fever and Ague, BILIOUS & LIVER COMPLAINTS.

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PRICE.

Single Bottle 2. 00, Single Bottles, put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,

"Signs of the Times" Office, Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill. John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good, that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Panola, Woodford Co., Ill., }
January 22, 1866. }

MRS. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

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2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., AUGUST 15, 1867.

NO. 16.

SELECTED POETRY.

HYMN BEFORE SERMON.

When friends together meet,
And Jesus is the theme,
The moments O how sweet,
While they converse of him;
While he unfolds his love within,
And pardoning blood removes their sin.

So were thy visits blest;
We feel the savor still.
Come be our minds express'd
And, Lord, be there to heal;
Give us a token of thy love,
And fix our wandering hearts above!

Thy servant's message bless;
Attend the word with power;
Lord, show triumphant grace;
Be this the appointed hour;
And prove 'twas well that there he came,
To speak where God doth write his name.

CORRESPONDENCE.

LANESVILLE, Harrison Co., Ia., July 15, 1867.

DEAR BROTHER BEEBE:—If it meets with your approval, I will try to present for the consideration of the readers of the "Signs of the Times," something of the *order of the Gospel Church* as given in the scriptures and observed in the kingdom of Christ. The apostle Paul, "to the saints and faithful brethren in Christ at Colosse," says, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ." Col. ii. 5. In the next preceding verse he says, "And this I say, lest any man should beguile you with enticing words." And in the next one following, "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

As it was in the times of the apostles, so it is now, the children of God are troubled by men who seek to beguile them with enticing words, and "speak perverse things, to draw away disciples after them." Among those men there is a wide difference in some respects, for they seize upon opposite extremes; while some insidiously attack the *faith* of the gospel, others will strongly contend for *doctrine*, but as artfully attack the *order* of the household of faith. However, they may all be known and avoided by this easy and infallible test, given by the Holy Ghost; their object is, "to draw away disciples after them." Recently one of the boldest of those disorganizers has given us much trouble here, assailing the order and repudiating the authority of the Old School Baptist Churches with great bitterness, and with so much success as to beguile some with his enticing words. This man said to me, and other brethren, that he would as soon be connected with Popery, as with the Old School Baptist connection of

the United States. And he has boldly and persistently declared, that we as a church and people are influenced, controlled and ruled by designing men and the traditions and inventions of men. Yet some are so far influenced by him as to overlook his disorder and spirit of insubordination, and contend that because he preaches sound doctrine, and his moral character is good, we should receive him, regardless too of the action and decision of the Old School Baptist Churches, from whose fellowship he stands expelled. I speak of Mr. Smart. The position has been taken, that, although according to Old School Baptists order he is in disorder, yet according to the word of God he is in order. Hence it is contended that he should be received as one of the Lord's anointed, without regard to the order of the Old School Baptist Church. Is it not strange that one who has, until now, professed to be a zealous Old School Baptist minister would take this position?

If this is true, then, of course, the Old School Baptists are wrong, after all, and Mr. Smart and those who sustain him are right in rejecting them and repudiating their authority. Let us therefore carefully and prayerfully examine the order of our church by the scriptures, and compare it with the established and divinely instituted order of the Apostolic Church—the gospel church: for the text shows that there is not only an established *order* in the church of Christ, and that the order and faith of the church are *connected together*, but also that order occupies the *first place*—"Joying and beholding your order and the steadfastness of your faith in Christ." The same apostle writes to the church, "Let all things be done decently and *in order*" 1 Cor. xiv. 40. Again, "And the rest will I set *in order* when I come." 1 Cor. xi. 34. Again, "For this cause left I thee in Crete, that thou shouldst set *in order* the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus i. 5. Now as this order has reference to the church, therefore the kingdom of Christ has a visible existence—notwithstanding this truth has been denied among us. It was foretold by the prophet Daniel, that "The God of heaven should set up a kingdom which should never be destroyed." Dan. ii. 44. Accordingly, when the day of Pentecost was fully come, the disciples of Christ to the number of about one hundred and twenty were all with *one accord* in one place &c. "And they were all filled with the Holy

Ghost and began to speak with other tongues, as the Spirit gave them utterance." The result was, "They that gladly received the apostles' words were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." "And the Lord added to the church daily such as should be saved." Acts ii. This is the kingdom of which Daniel spoke, now set up. It is composed of baptized believers, and has for its King, Christ the Lord; and for its princes the twelve apostles. *These are all in the church.* Our king Immanuel says, "In the midst of the church will I sing praise unto thee." Heb. ii. 12. And the Holy Ghost says, "God hath set some *in the church*, first apostles, secondarily prophets, thirdly teachers," &c. 1 Cor. xii. 28. Therefore all the authority that Christ our Master has given to any man or body of men on earth, is *vested in the church*, not even excepting the apostles themselves, for they were members in and of the visible church, and were clothed with and acted by its authority. So that all apostolic and all ministerial authority is in the church—yea, all the authority of Christ the Head of the church. And therefore whoever refuses to submit to the authority of the church, or, having submitted, rejects and casts off its authority, repudiates the authority of Christ and his apostles. And he that does this has no authority whatever to minister in the name of Christ; for every apostle, prophet, teacher and servant of Christ, God has set *in the church*. The holy ordinances of the gospel are also *all in the church*. This is the manifest order of the gospel church. Is it not also of the Old School Baptist Church?

I can find no instance upon the sacred record of any servant of Christ going about as a preacher and elder independent of the church or without its authority or approval. The sentence, "If he neglect to hear the church, let him be unto thee as a heathen man and a publican," applies with equal force to the minister as to any other member. Hence, such a thing as an independent preacher of Christ is not known in the bible; yet I find independent preachers spoken of there; for "Jude, the servant of Jesus Christ," says, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be *mockers* in the last time, who should walk after

their own ungodly lusts, (and not with the church.) These be they who *separate* themselves, sensual, having not the Spirit." And if I mistake not, the apostle Peter also speaks of men of this kind when he says, "Presumptuous are they, *self-willed*; they are not afraid to speak evil of dignities, *and despise government*." 2 Peter ii. 10. But Paul, when writing to the church, acknowledges himself and his fellow-laborers, "*Your servants for Jesus' sake*." Here is recognition at once of the church and its authority.

The apostle in one verse calls the church "the house of God, the church of the living God, the pillar and ground of the truth." 1 Tim. iii. 15. From this and many other scriptures of the same import, we learn that the church is *one*, in whatever place it is located. Therefore, when an individual has forfeited the fellowship of God's church and people in one locality, he cannot be received by them in any other locality, after the fact is known to them, without setting at naught the authority of the church of God, and casting contempt upon it. If it is not a violation of gospel order to do this, and the highest degree of disorder, leading to confusion, schism and the worst of consequences, then I know not what could be considered disorderly. And I ask, Does not the church or people who knowingly and persistently do this, repudiate the authority of the church of Christ, and justly forfeit the fellowship of all churches and brethren who walk in the faith, order and fellowship of the gospel?

In support of the foregoing, as well as to further illustrate the subject, I will now present some plain testimony, under the following heads.

1st. *In the kingdom of Christ, his ministers are ordained in the church with prayer and the laying on of hands.*

"Now there were *in the church* that was at Antioch, certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts xiii. 1-3. Here it was not the apostles, but the ordinary ministers of the church who laid their hands on those ordained. Neither was it to Barnabas and Saul directly, but to the church that the Holy Ghost said, Separate Barnabas and Saul for the

work, &c. "And when they (Barnabas and Saul,) had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." Acts. xiv. 23.

2d. *In the kingdom of Christ, his servants act with the church and by its authority.*

We have seen above that the church at Antioch sent Barnabas and Saul away. The same church afterwards "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about the question of circumcision. And being brought on their way by the church," &c. "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders." "Then pleased it the apostles and elders, with the church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." Acts xv. "Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch." Acts xi. 22. "And it came to pass that a whole year they (Barnabas and Saul,) assembled themselves with the church, and taught much people." Verse 26.

3d. *In the kingdom of Christ, his servants and members when going from one locality to another, are recommended by the church.*

"And thence sailed to Antioch, from whence they (Paul and Barnabas,) had been recommended to the grace of God for the work which they fulfilled." Acts xiv. 26. The church at Jerusalem thus recommended the following named brethren. "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth." Acts xv. 25-27. "And when he (Apollos,) was disposed to enter into Achaia, the brethren (at Ephesus,) wrote, exhorting the disciples to receive him." Acts xviii. 27. "I commend unto you Phebe our sister, who is a servant of the church which is at Cenchrea." Rom. xvi. 1. "And when I come, whomsoever ye (the church at Corinth,) shall approve by your letters, them will I send to bring your liberality unto Jerusalem." 1 Cor. xvi. 3. Paul thus recommended Epaphroditus to the church at Philippi, "Receive him therefore in the Lord with all gladness." Phil. ii. 29.

4th. *In the kingdom of Christ, there is a mutual recognition, correspondence and co-operation among the churches, showing unity throughout.*

"And they wrote letters by them after this manner: The apostles and elders and brethren and greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." Acts xv. 23. "Likewise greet

the church that is in their house." Rom. xvi. 5. "The churches of Christ salute you." Verse 16. "The churches of Asia salute you. Aquilla and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you." 1 Cor. xvi. 19, 20. "Salute the brethren which are in Laodicea and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of Laodiceans; and that ye likewise read the epistle from Laodicea." Col. iv. 15, 16. "And we have sent with him the brother whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace. Whether any inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love." 2 Cor. viii. "Yet I suppose it necessary to send to you Epaphroditus, my brother and companion in labor and fellow-soldier, but your messenger." Phil. ii. 25. "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." 1 Thess. ii. 14. "As I have given order to the churches of Galatia, even so do ye." 1 Cor. xvi. 1. "For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. xiv. 33. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of faith." Eph. ii. 19. "Love the brotherhood." 1 Peter ii. 17. "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven." &c. Heb. xii. 22, 23. "Not forsaking the assembling of yourselves together," &c. Heb. x. 25. "There is one body and one Spirit, even as ye are all called in one hope of your calling; one Lord, one faith, one baptism." Eph. iv. 4, 5. "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you." Eph. i. 15, 16.

Many other texts could be given, but these are amply sufficient to show that there is unity, harmony and order in the kingdom of Christ. This order is both divine and perfect, for it was established by the King of saints, and therefore the order of the church is as sacred and should be kept as inviolate as the faith of God's elect; for they are both taught and connected together in the apostles' doctrine, in which the primitive disciples continued steadfastly. Hence, whoever departs from the order of the house of God, does not abide in the doctrine of Christ, for it includes all his teachings and commands. And the apostle John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." He then gives to the church the positive command, "If there come any unto you and bring not this doctrine,

receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." 2 John ix. 11.

Now this essential and peculiar order of the kingdom of Christ among the apostolic churches, as traced above, is substantially the same which now exists among the churches of our faith and order. This is strikingly manifest, and when we consider in connection with the fact that our brethren also earnestly contend for the faith which was once delivered to the saints, we may feelingly say with the apostle, in the text, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." For in all the order of our churches—in ordaining our ministers or elders, and their place in and relation to the church, being sent and recommended by it—in giving letters of recommendation to our brethren when going from one locality to another—in the correspondence of our churches, through their letters, elders and messengers, assembling ourselves together in our associational and other meetings, for the high praises of God and the increase of love and fellowship among the saints, churches sending mutual recognition, salutations and greetings, co-operating and harmoniously acting together, as members of one body, having one Head, whom they unitedly desire to honor in all this, we are only followers of the churches of God which in Judea were in Christ Jesus. And to know that, as strangers and pilgrims, we are "going our way forth by the footsteps of the flock" of God, is truly confirming and consoling to the souls of God's afflicted people. Then, dear brethren, "whereto we have already attained, let us walk by the same rule, let us mind the same thing." Our apostle continues, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." Phil. iii. 16, 17. And though men do and shall assail and deride this apostolic rule and example as man's invention and tradition, and disregard the authority of the church, may all the churches closely adhere to the apostle's command: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 2 Thess. iii. 6.

Your brother, I hope, in the kingdom of Christ,

D. BARTLEY.

DEAR BROTHER BEEBE:—I noticed some time back, in the "Signs of the Times," a request from brother Hughs of Pennsylvania, for my views through the "Signs of the Times," of Col. ii. 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ."

First it may be proper to explain the reason for not sooner attempting a compliance with brother Hughs'

request. I am a poor writer at best, and having no certain dwelling place, it is seldom I can find a suitable opportunity for answering my numerous private correspondents. Long absence from my usual field of labor, attending the northern associations this spring and summer, has made it still more inconvenient for me to write any thing for publication.

This epistle seems to be a joint production of Paul and Timotheus, addressed to the saints and faithful brethren in Christ at Colosse. Although there may be some things in the epistle peculiarly and specially applicable to that particular church, yet an admonition like the one contained in the text is as applicable to the saints and faithful brethren in one place and age of the world as another, and to them only. The nature and character of the religion of Jesus is the same now that it ever was, and those who possess it are subject to like temptations and infirmities, have the same need of being vigilant and watchful lest they should be enticed away from the simplicity of the gospel of Christ by the traditions of men and the rudiments of the world. We have an account in the 17th chapter of the Acts of the Apostles, of Paul having to defend himself against certain lewd fellows of the baser sort, with the Jews in the synagogue and devout persons, and also against certain philosophers of the Epicurians and Stoics. It was this latter encounter that called forth that masterly defence of the truth delivered from Mars' Hill, which resulted in the silencing of his adversaries and the conversion of Dionysius the Areopagite, and others. Philosophy is a science of nature, and teaches that all its operations are by certain fixed and well established laws. Even where these laws have not been studied and reduced to science, there seems to exist in the minds of men, a sort of undefined theory, that certain causes will produce certain effects. Christianity, or the religion of Jesus, on the other hand is spiritual; is not dependent for its existence or any of its enjoyments, upon any natural cause or any laws of nature. Various attempts have been and are still being made, to reduce the religion of Jesus to a science, or to explain and illustrate it, upon philosophical principles. The result has always been and always will be, to present a theory as widely different from the teachings of Christ as true philosophy differs from blind chance. All that is known of God, or all that is enjoyed by the christian of a spiritual nature is comprehended through faith. The natural mind of man is as incapable of receiving or knowing them as the mind of a brute is of comprehending the science of philosophy. Herein lies the foundation of all the errors that exist in the world upon the subject of religion. Believing the natural mind as capable of being instructed in the things of the spirit as it is in the science of philosophy, or any other natural science, men have resorted to all the most approved methods of imparting to natural

minds a knowledge of the true God; hence the almost universal use of Sunday Schools, bible classes, tract and bible societies, Young Men's Christian Associations, protracted meetings, and all the different measures that are employed for the purpose of advancing the Redeemer's kingdom, and teaching the people christianity. They may be and are taught sectarianism, which is in direct antagonism to the truth. We have Episcopal Sunday Schools to make Episcopalians, Presbyterian schools to make Presbyterians, Methodist schools to make Methodists, New School Baptist schools to make New School Baptists. Only Old School Baptists discard the whole theory, and contend that because the natural mind of man is incapable of comprehending spiritual things, therefore he must be born again or he cannot see the kingdom of God. If religion was a science to be studied or acquired as is the science of philosophy, then all the advantages would be in favor of the wise and prudent; but these things are hidden from the wise and prudent, and revealed unto babes. "Not many wise, not many noble are called; but God has chosen the foolish things of the world to confound the wise, and base things, and things that are not, to bring to nought things that are, that no flesh should glory in his presence." That there are certain laws or fixed decrees of Jehovah that govern the whole system of salvation, it is our joy to believe; but these laws are of a higher order, and in no sense dependent for their execution upon the laws of nature; but on the contrary, the laws of nature are made subservient to, and dependent upon the provisions of that covenant that is ordered in all things and sure. Hence the dividing of the Red Sea, the rolling back of Jordan's tide, the standing still of the sun, the burning bush, and the harmlessness of the flaming furnace upon the Hebrew children, with other suspensions or perversions of nature's laws, recorded in the scriptures. Christ though promised long before, could not come until the fullness of the time had come; all that he did and suffered, was that the scriptures might be fulfilled. These scripture prophecies were but declarations of the determinate counsel of God, and could not be departed from, even in what might seem to be a matter of no consequence. When he arose from the dead it was at the appointed time; and not only unaided by any philosophical science, but in open defiance of all the well established principles of nature, strengthened by art, and human precaution to prevent it. Experience and revelation alike teach, that when sinners are quickened into life, it is by a power subversive of all the laws of nature; and that all his after enjoyments come entirely independent of any philosophical principles. The sun may shine in all his noontide brightness and yet the christian have no light. All nature may be enveloped in the sable shades of midnight darkness, yet even the

night shall be light about him. The verdant earth, the singing birds and fragrant flowers may all proclaim that stern winter is past and lovely spring is upon us, and yet bring no joy to the troubled christian's breast. Anon, though nature be bound in icy bands, and all is drear and bleak without, yet the saint may sing, "The winter is past, the rain is over and gone, and the time of the singing of birds has come."

How often do we hear from scientific religionists, an argument like this: As we clear our land of rubbish, put in the plow and break the sod, sow the seed, and cultivate with industry, that we may keep down the weeds and reap a crop, (sound philosophy this,) so we must abandon all vicious habits, break up the fallow-ground of the heart, plant the seeds of faith and repentance, in order that we may reap a crop of grace. This argument seems so reasonable, so consistent with common sense, and more than all, contains such sound philosophy, that it is not only calculated to deceive the simple, but also to spoil the christian. Bildad, Eliphaz and Zophar, philosophised extensively in Job's case; but they could not spoil him; there was a comfort (although all earthly comforts and friends had failed,) in the reflection and knowledge that his Redeemer lived.

To spoil is to rob; and although every christian, like Mary, the sister of Martha, has that which shall never be taken from him, yet there are certain enjoyments and privileges flowing from the possession of this, of which they may be deprived, in consequence of imbibing erroneous principles; and among these is the fellowship and communion with the saints, which to every saint is of priceless value. It is remarkable with what earnestness these religious philosophers will call up the traditions of the fathers, and the rudiments or elements of the world, as the basis of their religious dogmas. Instead of quoting from Paul, Peter, John, &c., they will tell you what John Calvin, Martin Luther, or John Wesley have said. Instead of regarding the religion of Jesus as one and the same in all ages and countries, they conform to the rudiments of the world, and tell us about this enlightened age, and about exploded and worn out systems. Take from this class of religionists all their traditions and all their worldly policy, or the rudiments of the world, and what would they have left? Absolutely nothing. Take from them their natural offspring and their fleshly excitements, and natural causes, and they would have so few accessions to their number that they would ere long perish from natural causes. These are the things they look to and rely upon, and not upon our Lord Jesus Christ. The apostle shows of what little value these things are to the christian, and how dependent he is upon Christ for every thing, by declaring in the verse following our text: "For in him dwells all the fullness of the God-head bodily."

Now we would not be understood by any thing we have written as depreciating a knowledge of the principles of philosophy or any other science that the natural mind is capable of comprehending, but as drawing a distinction between the wisdom of this world which cometh to nought, and that which is of God. Worldly wisdom is very well in its place, and much to be desired, but contributes nothing to christian knowledge or enjoyment. And now, brother Hughes, and others, how shall we avoid being spoiled through philosophy? I know of no better plan than that recommended by the apostle Peter, 1st epistle v. 8, 9; and to take the scriptures as the man of our counsel, as the lamp to our feet and the light to our path, looking unto Jesus the author and finisher of our faith. Never attempt to defend the truth by carnal reasoning, for sound philosophy will overturn all your arguments; but plant yourself square upon the plain declarations of scripture; and when these learned philosophers and deceitful workers have exhausted all their ammunition, it will be found that the scripture reads just as it did before they commenced their assault.

May the Lord enable us to stand against the wiles of the devil, and to contend earnestly for the faith once delivered to the saints. Yours in love,

R. C. LEACHMAN.

HIGH SHOALS, Ga., May 1, 1867.

DEAR BROTHER BEEBE:—If one so unworthy as myself may dare thus to claim kindred with the people of God; I have felt a strong desire for many weeks to write to you from this far southern land, to which the decree of an all wise providence has directed my steps; and now that the period is near at hand when so many of the dear brethren and sisters will be united in the spring associations, I feel moved to write a little to prove that though absent from them in body I shall be with them in spirit. Truly, how wonderful is the spiritual tie that binds together the household of Christ with such imperishable bands as to resist the influence of distance and time—those mighty sunderers of earthly loves. Empires rise and fall. Monuments of worldly pride and ambition crumble into dust, and the systems of men pass away with the minds that gave them birth; but there is one building "fitly framed together," which has endured the storms of centuries, the rage of evil and ungodly men, and remained unshaken; for it is built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone. Ah, if I could always feel that I was even the least of the stones that compose this building which groweth unto a holy temple in the Lord for an habitation of God through the spirit, I should never feel solitary, never mourn over separation from home and friends, but would know that there can be no partings in the family of God, that though land and sea may divide its members, spiritually they are together; but it is very seldom this heav-

only peace and assurance comes to me; but instead, hours of doubts and distress, when I feel myself a stranger and pilgrim, and it seems utterly impossible that one so unworthy as myself can be a fellow-citizen with the saints, and of the household of God. Then sometimes rising out of the very midst of this shame and abasement comes the consoling thought that Christ's precious blood was not shed for the righteous, but for just such poor miserable sinners as I am, who if ever saved at all, must be saved entirely through grace; and my thoughts find utterance in the words of the hymn:

"O, Thou that hearest the prayer of faith,
Wilt thou not save a soul from death,
That casts itself on thee?
I have no refuge of my own,
But fly to what my Lord hath done,
And suffered once for me."

I am indeed a stranger in a strange land. My home is in the family of a Missionary Baptist, and though they are exceedingly kind to me, and I have made many warm friends here, I am almost entirely cut off from the privileges of the gospel; I have heard but one gospel sermon since I have been here, and that was preached at Jack's Creek meeting house, about eight miles from this place, on the first Sunday in November, by Elder David W. Patman. It was a discourse calculated to build up the weak and comfort the sorrowing; and though styled a funeral sermon, contained no vain eulogies of the dead, but was full of earnest exhortations to the living, particularly to those of the household of faith. Brother Alman is the regular preacher to the Jack's Creek Church, but I have not yet made his acquaintance. A Missionary Baptist remarked to me a short time ago, that brother Alman was getting ahead of them all converting souls. I replied, that if brother Alman was converting them I thought they had best remain unconverted. But the Lord does seem to be blessing his ministry in this part of the country, to the awakening of many souls from darkness to the glorious light of the gospel. The Baptist ministry, both Old and New School, is comparatively weak in this immediate section of country, most of the talent being in the Methodist denomination; but the churches, even those calling themselves Missionary Baptists, are far more orthodox in doctrine and belief than the same denominations in Virginia. With the family in which I am now staying, I attended for one day last fall the Appalachee Association, which convened with the Sandy Creek Church, about seven miles from this place, and was very agreeably surprised at the number of queries which came up before that body, in regard to the divine authority for Missions, Boards, &c.; showing, as I hoped, an awakening from the delusions of men, to the doctrine of our Lord and Savior, as revealed in the scriptures.

Brothers Purington and Wm. L. Beebe called with brother Preston to see me last fall, on their way to the Yellow River Association. They were pressed for time and could only re-

main a short time, and I have not seen them since.

Will you give me your opinion in regard to that expression in the scriptures, "Born of water and of the Spirit," as to whether the words, "born of water," refer to baptism, or the action of the Holy Spirit; which question is exciting much attention in this community just now. I am surrounded here by Methodists and Campbellites, with whom I have frequent discussions; so it becometh me to be able to give a reason for my faith on all points; but I often feel deeply my weakness and ignorance; still, I know that whosoever lacketh wisdom, will receive full supplies from an eternal Fountain, if they be asked in faith.

I hope to be at home in time to attend the Corresponding Meeting in Virginia, in August, where I hope to meet you, and many other dear brethren and sisters, and gather up crumbs of refreshment and consolation to support me through another year's weary sojourn in a strange land, to which I shall probably return, after my vacation. I fear I have already trespassed upon your valuable time by this long letter. I do not write it with any desire for publication, for I do not think it worthy of it, but simply from a hungering of the heart to hear from you all. However, do as you think best with it. I suppose uncle Leachman is now with you all; I wish very much it had been in my power to accompany him. My visit last spring to Maryland must ever remain a pleasant spot for memory to dwell upon. Remember me affectionately to your daughters, and any other of the kind friends whom I met last spring, that may be with you on the receipt of this. I shall be very much pleased to hear from you, if you feel disposed to write to your unworthy sister in the faith,

LAURA R. FEWELL.

OPELIKA, Ala., June 25, 1867.

"The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and it setteth on fire the course of nature, and it is set on fire of hell." James iii. 6.

The tongue is a fire. This language is metaphorical. Fire burns, consumes, and is very destructive when out of its proper channel. However useful it may be in trying precious metals and purging away dross, or in warming our bodies and preparing our food, it is susceptible of inflicting great pain and loss. It is, therefore, used by the apostle to show the powerful effects of that unruly member, the tongue.

The tongue is "*a world of iniquity.*" The term world here is not the earth and seas, neither is it the people of the earth abstractly considered; but it is rather that massive body of iniquity brought about by an improper use of the tongue. innumerable are the evils that flow from the tongue of slander, deceit and falsehood. Slander charges men falsely with faults, and seeks to destroy the reputation, character and peace of society. It is a deadly poison, showing

the corruptness of the human heart by sin. "Out of the abundance of the heart the mouth speaketh." "An evil man out of the evil treasure of his heart brings forth that which is evil." And the tongue of slander makes manifest something of the nature of the treasure hid in the heart. A treasure of wickedness, poisonous darts. Deceit, beguiles and deceives the simple and unwary, and drags them into many difficulties. Falsehood is the proper element of Satan and his followers, to delude and draw away men from the truth.

To show something of the depth of wickedness in the human heart, and the height of sinful folly and pride as manifested by the wicked, it is said by the psalmist, "They are corrupt—they speak loftily; they set their mouths against the heavens, and their tongue walketh (like Satan) through the earth." Psal. lxxiii. 9. Such is the heaven-daring wickedness of men, that they feel to bid defiance to the God of heaven, and mock and insult him openly, saying, Lord, Lord, as in worship and honor, while they have only drawn near with their mouth and honored him with their lips; but their heart goeth after covetousness. Such are religious hypocrites—dangerous men to society, to the nations, and to the church of God. Beware of them. Matt. xv. 7.

The opposers of Christ and his gospel are "filled with all unrighteousness," and no good need be looked for from them. "The tongue that speaks falsehood is an abomination to God." Prov. vi. 17.

To show how enticing the manners, customs and *creeds* of the different sects of antichrist are to men, and how congenial to their natural inclinations to follow their bewitching charms, Solomon represents them under the figure of a "strange woman" whose "lips drop as an honey-comb, and her mouth is smoother than oil." To show the effects however of such oily speech, it is further said that "her end is bitter as wormwood, sharp as a two edged sword, her feet go down to death, her steps take hold on hell. Lest thou shouldst ponder the path of life, her ways are movable, that thou canst not know them." Prov. v. 3—9.

But it seems to be the chief design of the apostle to stir up christians to bridle this unruly member, the tongue, by showing its baneful effects. It defiles the whole body, political or religious; fills nations and kingdoms with broils, contentions, strife and blood; divides families and friends, and sets on fire the course of nature; stirs up the natural passions of the natural man; creates malice hatred, envy, strife, variance and wrath, and sets the natural powers of the body and mind on "fire of hell;" it brings the greatest trouble and distress, and manifests man as a demon. Seeing that such is the nature and influence of this deadly evil, how important for the peace of Zion and for the honor of the christian profession, that christians should watch and be sober; laying aside all malice and all evil

speaking and backbiting, lest they devour the peace and happiness of one another. "Behold how great a matter a little fire kindleth." The poisonous effects of evil speaking, often spreads like leaven, through a community or church, and fills the minds of men with envy and hatred to each other. The tongue that is used to bless and praise God and to talk of his goodness, love and power, should not be employed to curse and revile men, who are made "after the similitude of God." Knowing the ungovernable nature of this unruly member, the tongue, David prays, "Let the words of my mouth and meditations of my heart be acceptable in thy sight, O Lord." Psal. xix. 14. The words which are acceptable with the Lord are such as are in harmony with the scriptures of truth, flowing from a pure heart in truth and sincerity, always with grace, seasoned with salt. Such were the acceptable words which Solomon sought, even words of truth. Eccl. xii. 10.

As I did not design writing a lengthy letter, I will bring this hastily written article to a close by saying, if our tongues are properly employed, as christians, they will be used in talking of the works of the grace of God, and in praising his holy name, in making an open profession of our obedience and subjection to him, in confessing our weakness, folly and sins, in preaching the word and exhorting one another to love and good works, and to abstain from fleshly lusts which war against the soul, to defend the gospel of Jesus Christ, and the cause of the innocent, speaking the truth in love, that we may grow up in Christ in all things. May this principle guide the writer, and all who love our Lord Jesus in sincerity.

W. M. MITCHELL.

SANTA CRUZ, May 11, 1867.

DEAR BROTHER BEEBE:—If one who has no visible standing among your order of Baptists, and who feels himself too unworthy to assume such a position, may thus address you, permit me to pen a few lines for your consideration. I have for some time past had a desire to add my feeble testimony to that great cloud of witnesses that the saints are compassed about with; but from a sense of my unworthiness and incompetency to instruct or edify any one, I have deferred until the present, and perhaps I should not now make the attempt were it not that a brother of mine according to the flesh had requested me to send for your valuable sheet, the "Signs of the Times."

I said I desired to add my testimony. Although I feel my weakness and unworthiness, I do sometimes feel that I have a glorious High Priest who can be touched with our infirmities; and though I am overtaken in many faults, that I have an Advocate with the Father, Jesus Christ the Righteous, and one who knows how to succor the weak. I am often made to think and say, surely his loving kindness and tender mercies have followed me all the days of my life;

for when I look back upon my past life and begin to enumerate the narrow escapes, to all human appearance, I have passed through, I am struck with astonishment that I have been spared and delivered out of thm all; and above all, that I have, in this the thirty-ninth year of my age, I trust found him whom my soul loveth. O, his wonderful goodness! Well might Paul exclaim, "O, the depth and riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out."

I was impressed with serious feelings at an early age, perhaps at about fifteen, but they all seemed to pass away with the causes that seemed to bring them on, until I was about twenty-three years old, when I was struck with a deeper sense of my guilt than ever before; so much so that I sought relief in every way that I could think of, endeavoring to pray following my plow, kneeling at the handles, in the fence corners, and elsewhere, but seemed to get no relief. So time passed off; sometimes greatly troubled, and then it would wear off for a time; in the mean time I removed from Missouri to this country, in which place there was so little religious influence that for a time my mind seemed to be carried away by its fantastic charms. Finally my burden stole upon me again; and it worked on in that way, sometimes with a heavy heart and sometimes lighter, until last fall. There was prayer meeting going on in the neighborhood every Wednesday evening and I was a regular attendant, if peradventure I might get some relief in some way; but the more I went the more intense were my troubles. The meetings not being very well supplied with singers they were somewhat dependant upon myself as a sort of leader in the singing exercises; in fact I would sing as cheerfully as I possibly could, in order to conceal my melancholly feelings and appearance. I continued thus until my grief became so intense that my voice faltered so that I had to yield to the mighty force which pressed upon my mind. I felt a strong inclination to get into some dark obscure corner of the house so no one present could discover my troubles. Finally, one night after meeting broke up I started for home in company with my family. I had a strong desire to get away by myself to try to pray; but having the babe to carry I proceeded to my residence, but instead of going in the house with the rest of the family I passed out to a grove near by; the first tree I came to, I fell prostrate upon the ground to pour out my very soul to God in prayer; thinking it certainly the last attempt that I could make; and as I fell down I uttered some words of prayer I hardly know what—the first time, I believe, that I ever prayed in an audible voice. I laid there in silent meditation for a time, unconscious of the length of time I had remained there. While I was there meditating, I hardly know where my mind was roaming, the thought came to me, though your

sins are like mountains, one single stroke of the hand of Jesus can smooth them down to plains; and before I was aware I was upon my feet looking upward; and there was such a calmness of mind, and the very stars seemed to dance for joy. Yet I did not think it was the change I had been seeking for; still I know there was a great change in my feelings. I started for the house to tell the family how I felt; but I had not proceeded many steps before the thought occurred to me, now suppose you tell how light you feel, and your burden returns upon you again, you would be ashamed you had said anything about it; so I did not communicate my feelings on that occasion; but every thing around the fireside seemed so pleasant after I went in, and for quite a spell there seemed to be nothing to mar my peace. But alas! I find a great warfare in which there is great strife—The world, the flesh and the devil warring against the spirit. But I am persuaded that their power is limited, only to cause pain, anguish and tribulation in this world, as such is the legacy of the saints in this world.

O may the great Head of the church enable us through the spirit to so mortify the deeds of the body that we shall live a christian life, and die the death of the righteous, that our survivors may sing of us,

"Asleep in Jesus—blessed sleep,
From which none ever wake to weep;
A calm and undisturb'd repose,
Unbroken by the last of foes."

I have written more than I intended when I commenced. I hope you will excuse my boldness, and the imperfect manner in which I have expressed myself. If you think this worthy a place in the "Signs of the Times," you can publish it; if not, cast it under the table or to the flames and I will be satisfied.

Please give us a comment upon the office of the Spirit, together with the power and efficacy of the gospel, in refutation of the doctrine held forth by the Campbellites; and oblige one whose desire is, that you shall ever be able to speak forth the words of truth and soberness, to the edification of the saints, and convince the opposers of the truth. I am your sincere well wisher,

J. R. WALKER.

WASHINGTON, D. C., July 9, 1867.

DEAR BROTHER BEEBE:—Since I returned home, I have thought much about the peculiar sorrows and trials you have to experience; and I feel assured that some of the most painful of your afflictions have come from them, who have proven to be false brethren; but, for all such things, there is a *must needs be*; and however crossing to flesh and blood such peculiar trials may be, they will certainly redound to the good of God's children, and shew forth his praise.

I am satisfied beyond a doubt, that the tendency of present events is to make the children of God more bold, in the defence of the truth, and to cause all "pretenders," who have

crept in amongst them, to leave, and go to their own company; for such characters would "lodge" amongst Old School Baptists, as soon as any where else, if every thing transpired to please their carnal notions, and the doctrine of the cross should not be openly proclaimed, and the precepts of Christ not contended for.

When quite young, I thought that the Old Baptists were such a despised, and poor people, that wolves in sheep's clothing would never creep in amongst them; but alas! I have been sorely disappointed; and now I feel that we cannot be too exacting when persons offer themselves for membership, in examining them in every principle of the doctrine; and if they have been formerly connected with some arminian tribe, to ascertain, if possible, what reasons they have for leaving such work-mongrel brood, before we receive them into our fellowship; for while the church of Christ is ever ready and willing to receive all, who have passed from death unto life, into her fellowship, and give unto them all the privileges of God's house, she is not willing to be made a "wash-pot" of, to take all the filth from the sects of antichrist.

I have thought much of Paul's address to the Galatians; for said he, "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." What was gospel liberty in Paul's day and time is gospel liberty now; and what was the yoke of bondage then is now. If we stand fast in gospel liberty, as a church, we cannot take part in the so called benevolent movements of the present time; for every thing that the "horse-leech" ministers are doing under the cloak of religion, we must view as blasphemy; and the very fact that we cannot conform to, nor admit that such things are right, because the written word of God forbids us to do so, the howl comes up from these wolves, infidel! non-conformists! bad men! and many other such things. Well, what of it? Our dear Redeemer was called, or rather accused, of casting out devils by Beelzebub, the prince of devils; and his true followers in this day, need expect no better treatment than their Lord received; but notwithstanding all such reproach and accusations, the warning voice is "Stand fast."

My dear brother, I have to state that since I returned home, I have been kept so busily engaged that I have scarcely had an hour to sit down in my own house, except at night, which accounts for my not having forwarded a communication for the "Signs of the Times;" but as soon as I can, I wish to write some articles for your paper.

I hope when you receive this that it will find you in your usual health, also, that your dear family are well as usual. We hope that sister Beebe is better, as we have had anxiety about her, fearing that the physical disability, of which she was suffering, would trouble her all summer.

My love to all the dear brethren, who may ask after me. Brother

Beebe, as you have long battled for the truth, I hope that as you draw near your eternal rest, God will grant you grace, strength and patience for every thing that awaits you, and that your last days may be your most pleasant ones, and your last moments your sweetest ones.

Affectionately yours,

WILLIAM J. PURINGTON.

MIDDLETOWN, N. Y., August 1, 1867.

BROTHER BEEBE:—Will you please publish for the information of our friends and correspondents, who have requested us to keep them posted in regard to our health and whereabouts, many of whom are scattered through the several states where we have traveled, that we are now located at Middletown, Orange Co., N. Y., for the present. My husband, Elder Daniel L. Harding, is now very feeble, having become much reduced from hemorrhage of the lungs; but we hope his health is now improving; but how it is to be is only known to our God, to whose will we greatly desire to be fully reconciled in all things. Mr Harding seems very submissive to the will of his heavenly Father, and is ready in some degree to adopt the words of the apostle, "I am ready to be offered, and the time of my departure is at hand."

We hope this will serve as a satisfactory apology to our friends for our failing to write to them severally, to whom letters from us are due. We hope they will still write to us, and address their letters to us at Middletown, Orange Co., N. Y.

Your sister in Christ,

MARTHA M. HARDING.

Corresponding Letters.

The Ocmulgee Association, in session with New Hope church, to her sister, the Delaware River, with whom she corresponds, sends greeting:

DEAR BRETHREN IN THE LORD:—We have again been blessed with the privilege of holding another very pleasant and harmonious session of our body. At our session in 1861 we were compelled, painful as it was, to suspend a correspondence with you, which for years had been so pleasant. Now at the very first opportunity, after a most sanguinary strife, which, for a time, separated our sections, we have been pleased to receive a package of your minutes as an evidence, on your part, of a continued desire of correspondence with us. In the same spirit of love we have most willingly resumed our correspondence with you.

We have the most unmistakable evidence that we, as a denomination, North and South, had, even during the most bloody period of the war, one heart and one soul; that our hearts were knit together in the strongest bond of love and union; that your God and Father was ours; that we were brethren in Christ Jesus. While other denominations, owing to sectional differences, separated years ago; while excommunication and hate actuated them, the love of Christ, as we trust, constrained us; and while they are now favoring plans to reunite, our principles of unity remain unchanged. We profess to take the word of God as a whole, in its entirety, as our only guide; to disbelieve its teachings is

infidelity, and we have no fellowship with infidels. Interest, policy and friendship are the cohesive principles that unite the followers of anti-christ, while love, union and oneness bind together the followers of Christ with cords, so strong, that they cannot be severed by the striving together of the potsherd of the earth. The life of Christ is our life; it is one life, existing in the Head of the church; it exists in all his members. War has prevented us from assembling together in the flesh as brethren; there were certain lines and boundaries that we dare not pass; but in our standing in Christ Jesus there never was, never can be, a separation.

We have suffered much, but not from you, yet the Lord has been our helper hitherto, and he will be even unto death. He is a wall of fire round about his people. He is their munition of rocks. We will not be afraid what man can do, in the Lord have we righteousness and strength. The future is most gloomy. The host of anti-christ still presents a martial front; seems emboldened by success. They are arrayed against the true worshippers of God, are not yet satisfied with blood and carnage, but Give! give! is still the watchword; nothing will satisfy them but the total overthrow of civil and religious liberty from the earth, and the banishment of truth.

Let us in the fierce struggle through which we must pass with spiritual wickedness in high places, have on the whole armor of God; nothing but that can make us invincible; without that we shall be as weak as other men. "The Captain of our salvation was made perfect through sufferings." The Head cannot suffer, and his body, the church, be exempt from sufferings; but we must know the fellowship of his sufferings. But let none of us suffer as an evil-doer, give no occasion to the flesh to fulfill its lusts, contend earnestly for the faith once delivered to the saints, and be willing to suffer reproach for the name of Jesus, not counting our lives dear unto us. If possible, let us correspond by messengers, become acquainted in person, and be united helpers in our pilgrimage state. There seems to be more inquiry for the truth generally, and greater love and union among the household of faith, with more additions to the churches, than for some time past.

The next session of our body will be held with the church at Mount Gilead, Jasper county, Georgia, commencing on Saturday before the second Sunday in September, 1867.

Done by order of the Association, this tenth day of September, 1866.

JAMES MONTGOMERY, Mod.
HEARNEDON PATTERSON, Clerk.

ORDINATION.

At a call of the Old School Baptist Church at Crooked Creek, Schuyler Co., Ill., a council convened at their meeting house on the 23d of June, 1867, to examine, and if satisfied, to set apart to the office of a deacon, brother Isaac H. Keith. The council organized by choosing Eld. Peter Ausmus, Moderator, and Deacon Black, Clerk; after the usual examination, the council being satisfied, the ordination was conducted in the following order, viz: Ordination prayer by Eld. John Frazier, with the laying on of hands of the Presbytery, the charge and right hand of fellowship by the Moderator, &c.

PETER AUSMUS, Mod.

— BLACK, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1867.

THE CHURCH OF CHRIST, AND ORDER OF THE GOSPEL.

We call the especial attention of our churches and brethren to the letter of brother D. Bartley, found in this number, and bespeak for it a careful perusal. The subject treated on is at this time invested with special importance. We have never witnessed a time when the peace and order of the church of God has been more violently assailed, or the laws which Christ has given for her government more artfully perverted and wantonly disregarded by many who have once stood approved by the churches, than the present.

If we admit that Christ has a regularly organized church on earth, we must also admit that there are marks and characteristics by which that organization is to be identified and recognized by those who belong to her communion and have a right to her fellowship; and that the peculiar marks and characteristics of the church of the Living God are all given in the New Testament. What the church of Christ was in her primitive organization, order, ordinances, doctrine and practice, the church of Christ must continue to be throughout all time. It was predicted of her, (Isa. xxxiii. 20,) that Jerusalem should be seen a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. This Jerusalem, this church of God, now stands precisely where she stood when her stakes were set and her cords drawn on the day of pentecost. No party, profession, or people, outside of those stakes, and not environed by those cords, can be scripturally recognized or fellowshiped as the church of Christ. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. xxii. 15.

To suppose that any member or members of a church may become restless and dissatisfied with her order, and thereupon declare themselves independent of her authority, is simply preposterous. Christ has given laws for the discipline of all her members, and authorized and commanded her to enforce them. Those laws and that authority must and will be respected by all the loyal subjects of the kingdom of our Redeemer. If any of her members refuse to respect and obey her order she is commanded to expel them from fellowship and membership, and to let them be to her as the publicans and sinners were to the Jews. As the Jews could not have any dealings with publicans and sinners without defilement and disorder, so neither can those who are held in the church extend fellowship, or aid to them in their opposition to the faith or order of the church of Christ, without be-

coming thereby partakers of their disorder and insubordination. "He that is joined to an harlot is become one flesh" with her. Of the flagrant disorder of Mr. Smart, of whom brother Bartley speaks, we here in the East have been witnesses for about thirty years past. It seems that he has more recently palmed himself off on the Old Baptists at the West, as a regular Old School Baptist, and now that his disorder has become known to them, he again denounces the Old Baptists as he did when in Philadelphia. If it be claimed for him that he is sound in his doctrine, &c., let him leave his gift, (if he has any,) before the altar, and return to the church from which he was regularly excluded, and first be reconciled to the church, and then let him offer his gift. And let all who fear the Lord and respect his laws, beware how they receive him into their houses or bid him God speed until he shall have complied with the law of Christ. But Mr. Smart is not alone in his bold defiance of the laws of Christ and authority of the church of the Living God. In New York city, in Canada West, in Middletown, N. Y., and in several other places parties have more recently raised the standard of rebellion against the laws of Christ's kingdom, and defiantly asserted their independence of her jurisdiction, and are zealously engaged in trying to draw away disciples after them. A party in the city of New York, and another in this place, (Middletown,) of this description, have recently received aid and concurrence from two or three ministers who have been hitherto held by us as orderly brethren.

Nearly two years ago, about eight or nine members of the Middletown and Walkill church, and about the same number in the New Vernon, whose Abolition and warlike proclivities predominated over their attachment to the churches with which they had solemnly covenanted to walk in the order of the gospel, took offence at the doctrine of the scriptures as held by our churches, and as set forth in the "Signs of the Times," and went out from us, and set up a separate meeting, in defiance of the order and authority of the churches which they had solemnly pledged themselves to adhere to, and declared themselves no longer members of our churches, and some of them by letter formally demanded to be dropped from our list of members. Their secession from the churches and repudiation of the laws of Christ and of the authority of the churches occurred when there was not a charge before either church against any of them, and after due labor, they were excluded according to the laws of Christ. Such was their standing and position when Elder James Bicknell, (a minister who had been highly esteemed and cordially welcomed among us whenever he had visited us, without making a word of inquiry of the churches with whom he had always before professed to be in full fellowship, came some two or three hundred miles from his home and ex-

tended to this disorderly faction his fellowship, and baptized into their connection five persons. Our churches of course notified the Westmoreland church, of which Eld. Bicknell is supposed to be a member, but have received no response from that church. Some few others we have been informed have manifested the same contempt for the authority and action of our churches in other localities, and yet seem to flatter themselves that they will still be recognized by our Old School churches and Associations. But that cannot be; for any church or association, knowing of their disorderly and disorganizing course, who should still recognize them, would themselves cease to be Old School or Apostolic Baptists; for the apostles have commanded us to withdraw from all such, and to mark and avoid them. We cannot obey the law of Christ, as laid down by his inspired apostles, if we do not "Mark them which cause divisions and offences contrary to the doctrine which we have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi. 17, 18.

It certainly does not require any extraordinary degree of intelligence to see where this disorganizing course, if persisted in and tolerated, must inevitably lead. If members in our churches are not held under sacred obligation to respect the authority of our churches, how is disorder to be kept out; and if it be not kept out of our churches, what will it avail to be members of churches which are in disorder? And if the action of our churches in disciplining their own members is to be disregarded by other churches who profess to be of the same faith and order, how can such churches correspond with and hold fellowship for each other? Churches, we admit, may err; may become disorderly, and may forfeit the fellowship of sister churches. And we presume that it is alleged by Elder Bicknell, in over-riding the authority of our churches, that we have become disorderly; but even if that were true, and we claim no infallibility, is it his right, without making a word of enquiry of us, to sit in judgment over us, give his decision in our case and assist in building up an opposition to us, without one step of labor to show us our error, or to reclaim us? We hold, (and we appeal to all regular Old School brethren and churches to decide by the laws of Christ whether we be right or wrong,) that no church has a right to annul the decisions of a sister church without first inquiring of such church as to the ground of their action. And farther we hold that every church is bound to let her order be scrutinized by her sister churches. But we solemnly protest against the usurpation of any church or minister to disrespect or disregard the decisions of a gospel church, without first making due inquiry, in a respectful and christian like manner of that church, and after hearing and duly

considering her version of the matter in question, let their decisions first be made known to such church, and then if she will give no satisfaction, an appeal may be made to the churches of our faith and order generally.

So far as the churches of our Warwick Association are implicated by reports, charges, or accusations, we are ready to submit all that we have done, and all that we hold, to the most open investigation of any or all of our Old School Baptist brethren, churches, or associations on the face of the earth, and as far as they may convict us of any departure from the faith or order, or spirit of the gospel, we will make all gospel satisfaction in our power.

But until such investigation shall be made, and we convicted of some departure from the gospel, we shall deny the right of any one to disregard our decisions, and shall hold all such as identify themselves by acts implying fellowship with those by us excluded, as disorderly, and we shall no longer recognize any such as Old School or Bible Baptists.

In this article we have alluded more largely to local matters than was our design, as our object was to commend to the prayerful consideration of our readers the subject matter of brother Bartley's seasonable and well written letter, in which he has called our attention to the laws and ordinances, discipline and order of the churches of the saints.

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Yearly Meetings.

The Old School Baptist church in Columbia, Jackson Co., Mich., have appointed their Yearly Meeting to be held, the Lord willing, to commence on Saturday before the third Sunday in September, 1867, at their new meeting house, and invite their brethren and sisters to attend and participate in the worship of God. Ministers of our order are especially invited. We expect Elder Lewis Sitz.

Those coming by the Railway will stop at Napoleon, on Friday, where they will find conveyances to take them to the meeting.

THOMAS SWARTOUT.

Obituary Notices.

DIED.—In this village, July 25, 1867, from the effects of a cancer, of which she suffered greatly, **Mrs. Jane Conklin**, relict of William Conklin, who died about ten years ago. Mrs. Conklin was a native of Ireland, came to this country while young; lived in the family of the Editor of this paper several years, and until she was married. She was in the fifty-ninth year of her age. She has left an only son, the only relative in this vicinity except by marriage.

Deceased entertained a hope in the Redeemer, and gladly welcomed the messenger which bore away her ransomed spirit as we hope to the paradise of God.

DIED.—At Otisville, July 9, after a short illness of typhoid fever, **Mrs. Abbey A. Brewster**, wife of Mr. George W. Brewster, in the 29th year of her age. Mrs. Brewster was a daughter of our late brother Jairus and Eliza Harding. She has left a husband and children, two of which were sick of the same fever at the time of her death, but have now recovered.

ALSO,

At her late residence at Howell's Depot, July 18, of typhoid fever and congestion, **Mrs. Eliza R. Harding**, relict of our late brother Jairus Harding, in the 57th year of her age.

Sister Harding had been suffering from a bilious complaint for some weeks, when her daughter and children were taken down with typhoid fever at Otisville, with maternal solicitude and anxiety she went to their aid and probably over exerted herself with them. On the day her daughter, Mrs. Brewster, was buried, she was taken down, and on the following Tuesday her spirit departed. In her sickness, when her mind was free from the excitement of fever, she seemed perfectly conscious of the approach of death, and hailed the hour of departure with peculiar delight. She has been an orderly and highly esteemed member of New Vernon church for many years. She leaves four daughters, all grown up, a son-in-law and two grand-children, with many friends and the church to feel and mourn her absence.

ELDER JACOB WINCHEL.

In our last issue we announced the death of our dear brother and fellow laborer in the gospel ministry, and gave encouragement that we would give a more full account of his departure in the present number. We have received a letter from our bereaved sister Sallie Ann Winchel, his widow, informing us that his disease was dropsy in his chest, of which he had been afflicted more or less for the past two years, but he has been able to attend his regular appointments with the church, and some appointments away from home, until last winter. He attended the Yearly Meeting in Roxbury, in January last, since which he has been able to preach but twice. In his last days his mind was as strong in the doctrine of salvation by grace alone as it had ever been. Immediately preceding his death, from Sunday until the Wednesday on which he fell asleep, he preached almost incessantly to friends, brethren and sisters that called to see him. About two hours before he breathed his last, he said to those standing around him, "Commend earnestly for the faith once delivered to the saints.—Live in peace and union.—Farewell, brethren.

While life and breath remains,
I'll pray for Zion still."

He had professed to have a hope in Christ fifty-one years, on the fourth day of August, 1867, and united with the church in October following. He served as clerk of the church a number of years, and afterwards as deacon. Sixteen years ago he was ordained pastor of the church, which station he filled until called away by death.

His funeral was attended by a large assembly, and an appropriate discourse was preached on the occasion by Eld. Isaac Hewitt, from 2 Tim. iv. 7, 8, "I have fought a good fight," &c. His age was 69 years and 7 months.

We became personally acquainted with

brother Winchel almost fifty years ago; we were both in our youth; he was a son of Deacon Peter Winchel, and his wife who survives him, was the eldest daughter of Elder Jonathan Van Yelsen, who died in the city of New York, (where he was pastor of the Ebenezer Baptist Church) about forty years ago.

In a long and familiar acquaintance of nearly half a century, nothing has ever occurred to mar the fellowship and christian love which was enjoyed by us mutually from our earliest acquaintance. Brother Winchel was sound in the faith, and an uncompromising advocate of truth and good order. His walk and deportment were exemplary. He was remarkable for his humility and unpretending meekness. He was our senior only by about three years. May God support the bereaved widow and numerous children, grand-children, brothers, sisters, and the church, all of whom mingle their tears and sorrow in this bereavement.

DEAR BROTHER BEEBE:—Death that has long spared the little band of brethren in this vicinity has come among us, and our beloved brother **George Bruce**, is known no more. He died June 25th, of typhoid fever, after an illness of several weeks; manifesting in death as in life, entire resignation to the will of the Lord, and relying solely on the atoning blood of Christ as his only plea before the great white throne. How true that "man goeth to his long home and the mourners go about the streets." We would sorrow at this bereavement almost as one "mourneth for an only son," but as it is an event in God's unsearchable providence, we want to bow submissive and say, "Thy will, not ours, be done." Brother Bruce died in the prime of life, aged thirty-three years, having been for the last eight years an exemplary member of the church of Christ. He leaves a broken hearted widow and one young child to mourn the loss of earthly happiness. Our bereaved and sorrowing sister Lucy, merits the sympathy and would ask to be remembered in the prayers of the brotherhood. All who knew him, and especially all those "of like precious faith," bear testimony to his usefulness as a citizen, his kindness of heart to all, his exemplary walk as a believer in the truth, and his gentle yet fearless advocacy of the doctrine of free grace. He leaves a character, humanly speaking, unblemished by a stain. While we cherish the memory of his religious companionship, his moral worth and christian virtues, we realize something of the blessed doctrine of the resurrection. May the gracious spirit direct our hearts to regard death as a messenger of God, removing his children from this sorrowing world to the realms of glory, and shorn of corruption, weakness and mortality, shall come up from this wilderness world leaning upon the Beloved clothed with immortality and light, to rejoice forevermore with joy unspeakable and full of glory.

SAMUEL P. LUCKETT.

CORYDON, Ind., July 15, 1867.

ELDER G. BEEBE—Beloved brother in the bond of the gospel for Christ's sake: I am again with my pen in hand to drop a note to you informing you and all whom it may concern, the reason of my not being at your association in Baltimore Co. I was looking forward to the time, having a very ardent desire to meet with you this spring as I was disappointed last spring. But a short time before the association I took a very heavy cold which settled in my breast with a cough and hoarseness, so much so that I did not pretend to fill my appointments on the second Sunday, although it was our communion season, and there was a very large attendance, I was so hoarse that I could not speak above a whisper; I still thought I must go up, till Tuesday morning, when I found it was no use; and with a sad heart I tried to be reconciled to the will of the Lord. I then sent the corresponding minutes by mail, to brother Dr. Thorne, of Baltimore, hoping they might reach the association before its close.

Dear brother, I am requested to drop you the following notices of the deaths of our

old brother, Enoch Dean, and old sister, Hannah Chilcott.

Brother **Enoch Dean** departed this life in the 91st year of his age. He had been a member of the Old Baptist Church, called Huntingdon, in Trough Creek Valley, for many years, and a sound and consistent brother, very humble and cautious, chaste in walk and godly in conversation, a bold contender for the doctrine of the Bible as held forth by the Old Baptists. His companion was removed from him many years ago. He has only one son and one daughter living, with whom he was living when he was called to lay down his old body to repose in the long sleep of death, to await the morning of the resurrection. He for many years spoke of death and his departure. His faith was strong and his evidence bright, and was, like Job of old, waiting for his change to come; and as it approached he sank gradually, without terror, till he fell asleep in Jesus. His funeral was largely attended, and a discourse was preached in his memory from Genesis iii. last clause of the 19th verse. He leaves one son, one daughter, several grand-children, and the church to mourn their loss; but we believe their loss is his gain. May the Lord sanctify this dispensation of his providence to his name's glory and their good, in our prayer for Christ's sake.

ALSO

The death of old mother **Hannah Chilcott**, in the 86th year of her age. She and her husband, William Chilcott, in the blessing of God lived together in the bond of matrimony for over sixty years. Mother Chilcott had been a member of the Old Baptist Church for several years, and died in honor of her profession and in triumph of faith, leaving one less in the Huntingdon Church, Huntingdon Co., Pa., where she was looked upon as a bright example of piety and zeal. It was my privilege to visit her in her last affliction, which was decay of nature, declining gradually, like the burning down of a candle. She told me she had no fears of death nor the consequences after death; but looked upon death as the gate into joys eternal and a deliverance from all pain; she also said her hope was in Christ and that he was her all, for she was nothing of herself; and begged all not to fret about her when she was gone, for she had nothing to fear, but longed to depart and be with Christ which was far better; so she closed her eyes in death, taking leave of all that was near and dear, for the better Friend on high. And now began to sing with the poet,

"'Tis finished—the conflict is past
The heaven-born spirit is fled;
Her wish is accomplished at last,
And now she's entomb'd with the dead."

Mother Chilcott leaves a husband, in his 84th year, who has been blind for years; two sons, three daughters and many grand-children, with the church, to mourn the absence of a tender companion, a kind mother and consistent member; her seat seldom vacant as long as she was able to get to the church.

The fourth Sunday in July is set a part for a discourse in her memory. May the Lord be very near to the old bereaved, blind and infirm husband, to confirm his hope and strengthen him in his few lonely remaining days, and in the end give him a glorious victory through Jesus Christ our Lord. May this, and more, be the happy lot of the dear single daughter whose tender hand and heart was open by day and by night to administer and lend an aiding hand to make her dear old mother happy while she beheld her sinking till she breathed her last in the smile of her blessed Jesus, and now continues her tender care towards her dear old blind father; knowing that they too must soon be parted. May the Lord prepare each and all the dear bereaved ones to look to the Lord, and for a better meeting where parting will be known no more: forever, and while our sainted mother sleeps quietly beneath the cold damp earth awaiting the great resurrection morn we mourn not as those who have no hope knowing that our loss is her everlasting gain. Yours as ever,

JOSEPH CORRELL.

HARRISONVILLE, Pa., June 4, 1867.

Associational Notices.

CORRESPONDING, Va., will be held with the Upper Broad Run Church, Fauquier Co., Va., commencing at 10 o'clock a. m., on Thursday before the third Sunday in August 1867.

LEXINGTON, N. Y., will meet with the First Baptist Church of Roxbury, Delaware Co., N. Y., at 10 o'clock a. m., on the first Wednesday in September 1867.

LICKING, Ky., with the church at Goshen, Anderson Co., Ky., commencing on Tuesday, September 10, 1867, at 10 o'clock a. m.

OCMULGEE, Ga., with Mt Gilead Church, Putnam Co., Ga., ten miles west of Eatonton, on Saturday before the second Sunday in September 1867.

YELLOW RIVER, Ga., with Sweet Water Church, Gwinnett Co., Ga., eight miles west of Lawrenceville, and ten miles north-east of Stone Mountain, on Saturday before the fourth Sunday in September 1867.

EUHARLEY, Ga., with Silver Creek Church, Floyd Co., Ga., about twelve miles south-east from Rome, on Saturday before the third Sunday in September 1867.

OCONEE, Ga., with the church at Mt. Paran, Walton Co., Ga., six miles east of Social Circle, on Saturday before the second Sunday in October 1867.

KEHUKEE, N. C., with the church at Concho, Martin Co., N. C., on Saturday before the first Sunday in October 1867.

CONTENTNA, N. C., with the church at Newborn Meeting House, Green Co., N. C., six miles north of the A. & N. C. Rail Road, on Friday before the second Saturday in October 1867, at 11 o'clock a. m.

SALISBURY, Md., with the church at Nassawong, Md., on Wednesday before the fourth Sunday in October 1867, at 10 o'clock a. m., and continue three days.

WESTERN, of Iowa, with the Ebenezer Church, Mahaska Co., Iowa, ten miles west of Oskaloosa, at 10 o'clock a. m., on Saturday before the second Sunday in August 1867.

SIOUX, Iowa, with Otter Creek Church, in the north-west corner of Wayne Co., Iowa, to commence at 10 o'clock a. m., on the first Saturday in September 1867.

MAINE OLD SCHOOL, with the church at Jay, Franklin Co., Maine, on Friday before the second Monday in September 1867.

SPOON RIVER Association will be held, the Lord permitting, with the Henderson Church, commencing on Saturday before the first Sunday in September, 1867, twelve miles north of Galesburg, Ill., at which place brethren and friends will find conveyances awaiting the arrival of the trains on Friday before the meeting, to convey them to the meeting. We invite all, but especially our ministering brethren, to attend. Cannot you, brother Beebe, attend?

GREENVILLE, IND., will, by divine permission, meet with the Bethlehem Church, Franklin Co., Indiana, six miles west of Oxford, Butler Co., Ohio, on the turnpike leading to Fairfield; commencing on Friday before the fourth Sunday in August, 1867, at ten o'clock a. m. We hereby invite all our brethren and sisters, and especially our ministering brethren, to a seat with us. Brother Beebe, cannot you and brother Durand visit us at that time and cheer the hearts of the followers of the meek and lowly Saviour? Come brethren! Those coming by the Junction Rail Road will stop at Oxford, as the train going West arrives at 9. 10, and the one going east at 10. 15 a. m., Friday morning, there will be teams at that time and place to convey the brethren and sisters to the meeting.

By request of the Bethlehem Church,
JONAS ROBERSON.

MAINE O. S. B. CONFERENCE, with the church at North Berwick, York Co., Maine, on Friday, Saturday and Sunday, after the second Monday in September 1867.

WASHINGTON DISTRICT BAPTIST ASSN., Va., with the New Garden Church, Russell Co., Va., commencing on Friday before the second Sunday in September 1867.

MADISON O. S. B. Ass'n., will meet with Jennings' Creek Church, in Van Wert Co., Ohio, on Friday before the first Sunday in September 1867, and continue three days. Brethren coming by the cars, will be met on Thursday, at Dolphos, Van Wert Co., Ohio, and conveyed to places of entertainment.

SUGAR CREEK, will meet with the church at Crawfordville, Montgomery Co., Ia., on Saturday before the third Sunday in August 1867. This place is on the Louisville and Chicago Rail Road. Enquire at the Crawfordville Depot for brother Chilion Johnson, within a few rods of the depot.

CHANGE OF TIME—The Okaw Regular Baptist Association, have changed the time of meeting, from the fourth Sunday in September, to the first Sunday in August, and will be held this year with the Big Spring Church in Cumberland Co., Ill., beginning on Friday before the first Sunday in August 1867; at which time and place we invite our brethren generally, and ministers especially, to meet with us. By order of the Hickory Creek Church.

A. P. BRODERICK.

JASPER Co., Ill., June 1, 1867.

The Morgan Association of Regular Baptists, if the Lord permit, will assemble with the Union Church, in Yatesville, Morgan County, Illinois, on Saturday, Sunday and Monday, August 17, 18, and 19, 1867.

Those wishing to visit the association by railroad, will run from the east and west to Jacksonville, on the Great Western R. R., from Jacksonville north-east about twelve miles on the Petersburg R. R., to Yatesville.

BROTHER BEEBE:—Please publish that the Okaw Regular Baptist Association will be held, the Lord willing, with the Big Spring church, Cumberland county, Illinois, commencing on Friday before the first Lord's day in August, and continuing for three days. Our esteemed brethren in the ministry, Elders J. A. Johnson and J. G. Jackson, of Indiana, have agreed, (the former if not providentially hindered, and the latter if he can possibly shape his arrangements to do so,) to meet with us at that time. Can not others who see this notice come too? Those that come by rail can get off the cars at Mattoon or Stockton, on the St. L. & L. H. R. R., where they will be met on Thursday and conveyed to the place of meeting. J. G. SAWIN, Mod.

DEAR BROTHER BEEBE:—Please give notice in the "Signs of the Times," that the Corresponding Association of Old School Baptists, will, if the Lord permit, be held with the church at Upper Broad Run, Fauquier Co., Va., on Thursday before the third Sunday in August next, and continue three days; to which Old School Baptists generally are invited.

Those coming from the east can come by rail-road through Washington and Alexandria, to Manassa, and at the latter place take the Manassa train to Broad Run Station, which is little over a mile to the meeting house. As the trains now run, they do not arrive at the station until about 11 o'clock; and it would therefore be advisable to come on Wednesday, so as to be at the beginning of the meeting, and prevent confusion. If any changes should take place in the running of the trains, information can be obtained of brethren in Alexandria. Yours truly,

R. C. LEACHMAN.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each, \$3 00
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FOUR EXPRESS TRAINS DAILY!
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New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.

8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8. 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20.00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

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Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Panola, Woodford Co., Ill.,
January 22, 1866.

MRS. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

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You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rule will greatly oblige us, and enable us, with greater accuracy, to enter the proper credit to each name.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35. MIDDLETOWN, N. Y., SEPTEMBER 1, 1867. NO. 17.

SELECTED POETRY.

WHEREFORE LOOK YE SO SADLY TO-DAY.

What means this sadness which I feel?
Is this the way to bliss?
Do all the ransom'd of the Lord
Feel burden'd like to this?

Do those who fear the Lord most high
Find sin a heavy thrall,
And feel as destitute as though
They had no grace at all?

As though they never had a sign,
A word of heavenly grace?
As though they never saw God's light
Shining in Jesus' face?

As though their prayers were nothing
worth,
Their sighs and groans a mock?
As though there ne'er was one like them
In all Christ's little flock?

And do they often hear the word,
Yet feel as dark as night?
And when a word of comfort comes
It takes a hasty flight?

And do they feel a heart like stone,
Or hard as adamant?
Can hear of judgment—mercy too,
And yet will not relent?

Yes, all these things prove there is life.
A soul that's dead in sin
Feels none of this, for he is dead
To all the filth within.

Yet, gracious Lord, thy Spirit's power
Can thaw a heart like mine.
Dear Savior, let me feel thy love;
And cause thy face to shine.

CORRESPONDENCE.

SOUTHAMPTON, PA., May 9, 1867.

DEAR FRIEND:—I very highly appreciate your kindness in writing to me, who am so unworthy such favors. I thank you, too, for the privilege of writing to you, and as your letter seems to indicate that you would know something of my experience, I shall attempt to tell you, I hope with meekness and fear, of what the Lord in his goodness has done for me. It has been, and still is, at times, a great weight upon my mind, that I fear my convictions were not deep enough, and I would not, I think, have even a hard feeling toward you if you should fail to see the evidence of a work of grace in my exercises, but I think you will be candid and deal plainly with me.

The first thought I ever remember having in regard to my eternal welfare, was when I was ten or eleven years of age. I was by request committing to memory the ten commandments. I felt that I daily violated a part of that law. I was at first very much surprised, then I tried to excuse myself, thinking a part of it I had not broken; but I read further, "He that offendeth in one point, is

guilty of the whole law." It often came to my mind, how should I stand before the bar of God and answer to these things? I looked for a judgment after death, and when I thought of it, it caused gloomy feelings. Some two or three years later a young girl of my acquaintance united with the New School Baptists near our place. When I heard of it I felt a desire to be a christian. I knew there must be a change, for I felt I was far from such. I thought, however, I could reform if I set myself about it. I soon found my resolves were broken as soon as made, or as soon as temptation came in my way. My prayers were an empty sound, and I had no real interest in reading the bible. One night I went upon my knees, as usual, and while trying to be heard for my much speaking, I felt that I was mocking. I then thought I should never try to pray again. I knew not what to do; I saw plainly that I had no power to improve myself, but grew decidedly worse. I then felt that there was but one who could save a helpless sinner, and I dared not hope that I was held in remembrance when Christ fulfilled the law. After this I loved to hear the doctrine of salvation by Grace, although I could only regard the promises as belonging to Christians. I always after entertained a hope that I should have a hope sometime; but thought my deliverance would be so plain that I could bring unmistakable evidence of it to the church. At length I became indifferent about these things, until one day I witnessed the baptism of one. I felt as I saw her come out of the water, her face bespoke the joy and peace she felt. Oh! thought I, if I could only have this hope, the ordinance was so beautiful. But I thought, perhaps every one felt thus. I went into society, but there was a void these things could not fill, a longing for something beyond, which I could not understand.

In the summer of 1865 I stood one communion Sunday looking upon the members as they gathered around the table. I felt that their enjoyment must be sweet; my affections seemed drawn towards them. I realized for the first time that they were very dear to me; but my unworthiness came to my mind, casting a gloom over me. After this, whenever I heard preaching, particularly when christian experience was the theme, or when christians talked together about their exercises, I would be searching myself and wondering whether what little I could witness with them was more than any one in

a state of nature, without any spiritual life, might experience. The first day's meeting at London Tract cheered me very much. I felt to use the language of Ruth to Naomi. I thought no earthly gain would tempt me to go where I could not hear this language. These words had often given me comfort: "We know that we have passed from death unto life, because we love the brethren." In this I felt I could hardly be mistaken, that I found enjoyment in their society, which I had nowhere else found, and all through the meeting, after there seemed to be a gloom over my mind, I wanted to tell some one, and yet did not dare to, for fear of deceiving them. A friend told Elder Quint, who was then stopping with us. He spoke to me, but I could say nothing then; afterward I sought an opportunity to talk with him; he told me he thought it my duty to speak to the church, and obey the commands Christ had given to those who loved him. I did not feel that I should be doing his bidding if I moved forward feeling so much in the dark. One Sunday evening after meeting I retired feeling unusually gloomy. After a little I found myself thinking of those words of the Psalmist: "He maketh me to lie down in green pastures; he leadeth me beside the still waters." I wondered where my sadness had gone, and I do not think I felt so much cast down afterwards. A few days following I was reading in Psalms, when I read these words: "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, and behold his beauty, and enquire in his temple." This passage expressed my feelings and desires, if I had a correct understanding of what the house of the Lord here meant. The next day being an appointed church meeting, I went, desiring to hear some relate their exercises, from whom it was expected we should hear that day, when three persons came forward. I looked upon them and felt that I must join with them in telling of his goodness. I had never felt before that it was my duty and privilege, although I had often felt a desire to thus feel. Something seemed to suggest, You had better wait until you see whether it still continues. Immediately I felt again that I could not wait until the next meeting; the desire grew stronger as I heard them speaking, still I kept my seat. When the meeting closed I felt condemned, and thought if I could only call them back. Elder Quint asked me how I

felt. I told him I should like to have an opportunity to speak to the church. I then told them in a stammering way of my experience. The peace of mind that followed I had never before known. On the morning before going to the water I thought it seemed a great step for me to be taking, to profess to follow Jesus, yet so long as I felt a joy in so doing, nothing would prevent me from it. That day and the next I felt lifted above the things of time. I wanted to close my eyes to everything but my new found happiness. I soon found that my old nature still lived to trouble and annoy—the flesh warring against the spirit, and the spirit against the flesh. Sometimes since then, my dear brother, I have felt very low indeed in regard to my hope. At one time I felt as though I should be compelled to tell the church that I was too unworthy to walk with them. Oh! this was a trying hour. I wondered where I should find comfort. Then I felt if they could bear with me, I could not part with their society. It does appear that there are dangers of every shape along our pathway. I have felt, were it not for his watchful care and protection, I should fall a prey to mine enemies. Surely he restoreth my soul. Sometimes I feel condemned for being so doubting, having an assurance of his love in the past, I know his mercy endureth forever.

I have written quite a lengthy and perhaps tedious letter. Please bear with me, for I do love sometimes to communicate my joys and trials to those who are experienced, and who I trust will be charitable, even to my many infirmities. I would be glad to read your letters if you can feel to write at any time. I do desire to feed only upon that food which the word of God affords. Affectionately yours, in christian love,

LYDIA FETTER.

DONIPHAN CO., Kansas, May 20, 1867.

DEAR BROTHER BEEBE:—In the "Signs of the Times" for May 15th I find a communication from sister Hassell, of Williamston, North Carolina, the perusal of which has touched a tender chord in my poor heart, and I will now, with your permission, try to speak a few words of comfort and consolation to her poor bleeding heart through the columns of the "Signs." And in the first place I will remark, my dear sister, that there is no geographical line that can separate the people God in this unfriendly world, but on the contrary all such barriers that Satan and his emissaries have ever attempted to rear

between them, has only served to unite them closer, and hence Mason and Dixon's line has utterly failed to alienate the tender feelings of my Father's children, North and South, notwithstanding strong efforts were made by the enemies of the cross of Christ to bring about such a melancholy state of things. "But thanks be unto God, who giveth us the victory, through our Lord Jesus Christ." He has thwarted all their wicked plans, and the redeemed of the Lord are now seen coming up out of great tribulation, hand in hand like the Hebrew children from the burning fiery furnace, purified by affliction without the smell of fire or the blood of the innocent upon their garments.

I know, sister Hassell, that the brethren and sisters in the South now have a great deal more to perplex and annoy them than those at the North do. In addition to all your other difficulties you are now groaning under the iron heel of military despotism, and your natural love of liberty makes you restless under such unusual, and I may say, unjust restraint; your property has been destroyed and your once peaceful homes made desolate, and now to take away your liberties, I must confess does seem hard indeed; and while in this defenceless condition to have all the insults and indignities heaped upon you that malice can invent makes your situation, as subjects, of an earthly government, at once almost intolerable. But remember that your divine Master, who was pure as the throne of God, and harmless as helpless innocence, was once insulted and accused of disloyalty as you are now; for, said his enemies, "Whosoever speaketh against Cesar is not Cesar's friend." This they did, not that they had any love for the Romish government, as they proved a few years later by rebelling against it themselves, but to furnish a plea to persecute and finally put to death the blessed Son of God.

And their followers in every age and every clime have taken pattern after them by letting no opportunity pass to persecute the saints of God. But there is one thing that ought and no doubt does furnish you abundant consolation amid surrounding difficulties, and that is the declaration of holy writ that "All things work together for good to them that love God and are the called according to his purpose." O yes, says sister Hassell, I fully believe that with all my heart, and would be lifted by it far above the reproaches of this ungodly world, were it not from the fact that I often doubt whether I am one of those highly favored characters or not. I see so much sin and corruption still clinging about my poor heart that I have almost come to the heart-rending conclusion that surely I am not; and therefore God in his just and mysterious providence has sent all these heavy judgments upon me as tokens of his displeasure for my wickedness. But let me say to you, my dear sister, that you need not thus soliloquize, for God, the

Father, has only suffered these great calamities to befall you, to wean you and all the rest of his dear saints from earth, and wed you to heaven. He has only touched you with the finger of his love which now points you away to your refuge in Zion, as your only place of safety whither he directs you to flee, and take shelter until his indignation be overpast; from whence you can laugh your enemies all to scorn. The poet has truly said:

"The souls that would to Jesus press,
Must fix this firm and sure,
That tribulation, more or less,
They must and shall endure."

And the Savior has also said, "In the world ye (his people) shall have tribulation; but in me ye shall have peace," and has not your experience, sister Hassell, fully verified the truth of the above declaration? Have you not found that as a subject of this world you have had great tribulation? and have you not also found with equal certainty that in your relation as a subject of Christ's kingdom, you have at least, at times, enjoyed a peace and tranquility that this world and all its fleeting vanities cannot give nor take away? and have you not felt at such seasons like you could willingly bear all the reproaches of the wicked one for Jesus' sake, without a single murmur, and say, with your blessed Lord and Master, while agonizing in the garden, "Thy will, not mine be done?"

And now I will say to you, in conclusion, and to all the rest of the dear people of God who are cast down, under whose eyes this may come, "Be of good cheer," for your heavenly Father will bruise Satan under you, and bring you forth purified as fine gold from the furnace of affliction, and cause the sunshine of his grace to light up your path from earth to heaven, where in the end of all your sufferings you will join with the redeemed of the Lord in singing:

O death, where is thy boasted sting,
Since Jesus, our all-conquering King,
Did you with him a captive bring.

O grave, where is thy victory,
For Jesus also conquered thee,
That all his ransomed saints might be
At last from thy dominion free.

And thus through him whose arm is strong,
You'll sing that new and living song,
That's sung by all the happy throng,
While ceaseless ages roll along.

With love to all the household of faith,
I remain their unworthy brother
in tribulation,

PRYOR PLANK.

ALBANY, Linn County, Oregon.

DEAR ELDER G. BEEBE:—I thought that I would pen you a few thoughts for your disposal, inasmuch as my paper would be mostly blank without it. I seldom endeavor to pen any of my thoughts for publication, knowing my own weakness and inability to instruct others, and feeling more like receiving than giving advice. But there is one portion of scripture, relating to discipline, that I find Baptists differ on, and as I may be wrong, I will put forth my ideas and solicit advice. The subject matter will be found in Matthew, 18th

chapter, commencing at the 15th verse, which reads: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Now inasmuch as I intend to be short in what I say, and depend more on you and other brethren to illustrate, I will proceed. Here is a rule given to the members individually, by which they should be guided in trying to reconcile difficulties. And in reclaiming an erring brother, which if followed out strictly in the spirit of meekness, first going alone, that is, not taking the old man along, or any spirit of envy or malice, exacting and demanding, pay me that thou owest, I say that when we do go alone in the spirit of the text, and of Christ, and meet our brother, if he too has been made to know that joyful sound, we will seldom fail to accomplish what we are aiming to—a full restitution, and our brother will be reclaimed. This I think we all understand alike, but things do not always terminate so comfortably; many times the difficulty has to be (or generally is) carried to the church.

The member who is charged with the crime will deny that he is guilty of the charge urged against him, when visited as directed, and also when the matter is brought before the church, he still persists in saying that he is innocent. Now comes the test; what shall be done? Can the church act thereon without evidence? One brother asserts that the other is guilty of a heinous crime; the other denies being guilty, and says that the accusation is false. He so denied before the "one or two brethren;" they can prove nothing more; the supposition is that each of them are and have been of equal standing for veracity in the church. Can a church in faithfulness and honor to the cause of Christ decide between them? I think not, unless something is manifested by one or both so as to enable the church to act. Yet some brother will say, does not the text state, "let him be unto thee as an heathen man and a publican." Yes, it says just so, not that he should be unto the church a heathen man, &c., but unto thee. Some will here urge that the *thee* has reference to the church, but I cannot see it in that light. My own idea is, that should I be knowing to a fault or crime of any brother, and should have to proceed thus far with gospel steps against him, and could prove nothing to establish my charge, I could not expect the church to take my word as against his, so as to prove his guilt. That would enable the church to act understandingly and exclude the other, even when I knew in my own breast that he was guilty of every thing that I

charged him, and would consider that I was instructed to let him be unto me as a heathen man and a publican, until such time as it might please the Lord to fully reveal the matter. To conclude otherwise, we might be sadly disappointed; designing characters get into the church, and some of them are smart, and know well how to deceive. And it might be that, such person being the guilty one, might even through hypocrisy commence to deal with another member, who is entirely innocent, and thus through trickery and fraud carry the matter to the church, and being the smartest of the two, obtain friends, and so exclude the innocent and unoffending brother. No doubt such has been the case. Seeing that the church cannot decide as between the two, I think right here she ought to stop, unless the brother who brings the charge will not be subject to the church in her decision that he must bear with the matter, and becomes obstinate, he would of course in that case subject himself to the discipline of the church. And I am not sure but that the better way would be for a brother who is knowing to the crime of another, and at the same time is aware that he cannot substantiate his charge, would be to lay still and bear with it, unless the cause of Christ would suffer more by his silence than it would by taking gospel steps with him.

But I will leave my remarks right here, hoping that you, brother Beebe, will take the matter up and more fully explain it. I will also ask for some other information from you and your able correspondents relative to the office of the deacons, and whether that office is now filled as intended by our Savior. In this country where there are so few who are so poor indeed as to need help thus procured, would you feel fully justified in ordaining a deacon when nothing more would be required of him only his assistance in sacrament; that is, I mean when a church is without a regular ordained deacon, would it be right to omit attending to the command, "This do in remembrance of me?" "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Must the church first before attending to this ordinance have a deacon ordained? I am aware that when a church has a deacon it is well for them to thus officiate, but if the church has not such an officer, could not some other brother attend to handing around the bread and wine; or might not the Elder while talking on the nature of the ordinance, himself pass the bread and wine. I would like to hear from you and other brethren on these points. Yours in the bonds of love,

JOHN T. CROOKS.

NEW LIBERTY, Ky., July 11, 1867.

DEAR BROTHER BEEBE:—The following three letters from our well known brother Purington, on the forty-fifth Psalm, have afforded me so much satisfaction that I have written to him and obtained his consent to send them to you for publication in the "Signs of the Times."

And I would wish to encourage the writers for your columns to continue their labor of love. Their communications have feasted thousands who have now laid off their armor, as well as those lambs of the flock who are still among us.

D. H. SULLIVAN.

LETTER No 1.

COVINGTON, Ga., March 3, 1867.

DEAR BROTHER SULLIVAN:—

Yours of Dec. 25, 1866, was received in due time, requesting my views on Psa. xlv. 13, with some remarks on the whole psalm. My mind, time and circumstances have hindered me from complying with your request. I thought immediately on the reception of your letter that I would reply in a short time; but failed to do so. I have not treated you as I ought, or as I would like to have a person treat me. My mind has been so closely absorbed with cares, time has flown apace; and circumstances have kept me constantly on the move. I hope you will excuse my seeming neglect, though I have not intended any harm.

I remember with pleasure our acquaintance at the Licking Association, and the agreeable season I had with the brethren and sisters and friends in Kentucky. I wish I could enjoy another such opportunity; but at present it does not seem practicable.

As to my views on the psalm, and especially on the verse you mention, it seems I am wholly incapable of writing on a subject so glorious and sublime, and fraught with so much instruction and comfort to the saints. The heart of man is incapable of inditing good matter, for it (the heart of man,) is fully set in him to do evil. This is too apparent to be controverted by any person of a sound mind. God has given to his people a new heart and a new spirit. On this principle they love him with all the heart, &c. In a collective sense the people of God are his church, the body of Christ. There is one body and one spirit, one hope and one salvation. They are united to Christ in this indissoluble union. Being in the spirit the church can say, My heart is inditing good matter. What is it? I speak of the things which I have made touching (or concerning,) the King. Not any thing I have produced by my native energy and power, but that which is produced by the spiritual working of a spiritual mind, or the heart or spirit of Christ. The good matter, or the things which my heart has produced, or upon which I speak, are of God; they are concerning the King; they come from that source alone. Every thing else is of the earth and originated in the deep recesses of a depraved imagination, the depth of darkness and death. My tongue the pen of a ready writer. With the heart man believeth unto righteousness, and with the mouth (or tongue,) confession is made unto salvation. The words tongue and mouth are used synonymously when used in relation to speaking. The mouth can be speaking only by the use of the tongue. When the heart

is full of good matter flowing forth, the tongue speaks like the pen of a ready writer; it speaks easily and freely. At one time the Psalmist was dumb with silence while the wicked was before him; yet says, "My heart was hot within me; while I was musing the fire burned; then spake I with my tongue." God's ministers speak often under similar circumstances. Their heart is full of good matter concerning the king, his doctrine, laws and ordinances; they speak because they cannot withhold from speaking. Many individuals, but one heart; and their heart often burns within them like the two who went on their way to Emmaus. Well may the church speak of her adorable Redeemer, "Thou art fairer than the children of men." In his mediatorial character he stands upon the earth, yet like the ladder which Jacob saw in his vision, it reaches to heaven. He came down from heaven and has gone back there; yet sustains the relation of Mediator between God and his people. In his manhood as the Mediator, he is fairer, more glorious, more exalted than the children of men. I speak of his manhood alone in relation to his Mediatorial character as the Son of God, the Covenant Head of the church, and not to his assumption of a fleshly body when born of the virgin Mary. As Mediator the angels of God ascend and descend upon him. God talks with his church, or communicates with her through Jesus Christ, as God talked with Jacob in a night vision on the desert of Mesopotamia. By faith the saints ascend the way to God by a living Mediator. They behold the glory of God shining in the face of Jesus Christ, and for a time forget their own infirmities, unworthiness, vileness, and such like, through a faith's view of him who is fairer than the children of men can ever be by any of the manufactured ornaments or decorations of time. This fascinating enchanting view of Christ absorbs all other contemplation with the church. She can say, "Grace is poured into thy lips." Our God has done it. Grace given to the church in Christ. Her standing is in him. Jesus spake words of peace and comfort to his needy followers, because God hath poured grace into his lips. He says, "Let not your heart be troubled, neither let it be afraid." I have the keys of hell and death. Satan and his infernal hosts are under my control. Kingdoms and governments are subordinate to me. All power in heaven and earth is given into my hands; therefore fear not. The sweet words, thy sins are forgiven thee, peace be unto you, comes from his lips with comforting force. In view of the refulgent glory of the adorable Mediator, and the glory revealed to the church in him, she can say, "Therefore God hath blessed thee forever." God has anointed Christ with power and glory as King in Zion, as head over all things to the church which is his body &c. He loves his church as he loves his Son who died to redeem her. Though Christ is the embodi-

ment of all spiritual blessings, those blessings flow cross-handed to the saints as the path they travel is a cross-bearing and a self-denying way through this vale of tears. Jacob blessed Ephraim the youngest son of Joseph by crossing his hands so as to lay his right hand on Ephraim's head and his left on Manassah's head, the eldest son. The church receives the blessing of the first-born cross-handed, as Christ is the first-born among many brethren.

The church viewing the dignified character of the Son of God, his exalted position as Prophet, Priest and King, and his majestic power and universal dominion, can say with enraptured delight, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty." Principalities, dominions, powers, worlds visible and invisible, thrones and governments are subject to him. He sets over governments and kingdoms the basest of men to execute his purpose and to accomplish his will. The church rejoices in his government and desires to see his glory and power manifested among the nations. The church acknowledges him only as her Sovereign Lord. Our God will avenge his people. He has set his Son upon his holy hill of Zion, and he is established as King. The decree has gone forth, the Lord hath said to his Son, "Thou art my son this day have I begotten thee." God hath sent him forth in his glory and majesty; and in his majesty he rides prosperously because of truth, and meekness, and righteousness, &c. The language of the psalm, from the third to the seventh verse inclusive, is directly applicable to the Lord Jesus Christ in his Mediatorial Headship. Paul, in his letter to the Hebrew brethren, (Heb. i. 8, 9,) quotes a portion of this psalm, showing very clearly that Christ Jesus in his Mediatorial character has a kingdom, and in that kingdom is addressed by his Father as follows: "Thy throne O God is forever and ever." Unmistakably affirming the dignity and power of his Sonship.—At least I so understand it. The subject is so copious; so wonderfully glorious, I am altogether incapable of writing upon it. The act of affirming the dignity of the Sonship of Christ by the church, in no way detracts from the absolute Godhead. God is the Father of our Lord Jesus Christ, and he is our God and our Father. Christ's humiliation under the law with all he suffered, &c., does not in the least impair his character as the Son of God, and as one with the Father. When all things are put under him as the Son of God, he also will be subject to the Father that God may be all in all. The eighth and ninth verses express in a metaphorical sense the excellency of the character of Christ and beautiful manner in which he appears as King in Zion. His garments smell of myrrh, aloes and cassia out of the ivory palaces. Honorable women attend him, called King's daughters; referring no doubt to the daughters of Zion, or in other words, to the children of God. Perhaps the queen at

his right hand in gold of Ophir has reference to the church in a collective sense as she appears in the kingdom of Christ, justified by his blood and righteousness. The declaration of the King in the tenth verse unquestionably is to the church in Gentile lands directing her attention to him, and that she should forget her own people and her father's house. Here is the experience of the saints. We should forsake all for Christ. The beauty of the church is something invisible, not tangible to the natural senses.

I can write no more on the subject now, yet I have not reached the thirteenth verse. As we know nothing of spiritual things only as they are revealed from heaven by our God, we are in his hands as clay in the hands of the potter. If the potter has fashioned us as vessels of mercy, prepared unto glory it is a happy consideration. If it should be in my power to write any thing further upon the subject I will cheerfully do so. Preaching and writing on spiritual subjects is pleasant when the Spirit of truth is seen and felt. Otherwise it is a task which the flesh cannot bear. Please reply to this if you feel like doing so. Sincerely your friend and brother in a precious Redeemer,

JOSEPH L. PURINGTON.

LOWE CEDAR, GRAVES CO., KY., July 1, 1867.

BROTHER BEEBE:—Will you please publish the experience, which I herewith send you, of a poor orphan girl, as related by her to the church at Mount Zion, the third Sunday in June, upon which she was received into fellowship, a proper subject for baptism. It is in her own language, or nearly so. I also request you to compliment her with the "Signs of the Times" for one year. If this is asking too much, charge to my account, inform me by letter and I will pay for it. Send to the address of Miss E. F. Winstead, Dukedom, Weakly Co., Tenn.

W. A. BOWDEN.

"When I was fourteen and a half years of age, there was a great excitement on the subject of religion in my neighborhood. Many of my friends and associates made a profession of religion, and I wanted to go with them. I became alarmed about my condition; the thoughts of death very much frightened me. I thought, live long or die soon, I wanted to be a christian. I then determined to set out and seek religion. The Methodists held a protracted meeting in the neighborhood. I attended the meeting, and on Sunday night, at the close of the sermon, I with a number of others, went into the altar to be prayed for; and thus I continued to do until the third night. I thought I felt like rejoicing. I told them I was happy; I thought I had religion. For some time I got along very well, but at length I found out that I was deceived. I had not been thoroughly convicted nor converted. What to do I did not know. I was ashamed to tell any person the awful condition that I was in, there-

fore I would keep it to myself. But this caused me a great deal of trouble. I thought this was deceiving the people. But I had heard several remarks that they had no confidence in any person who had to get religion the second time, and I was afraid that they would think that I was trying to deceive them. But I thought I would soon get religion, and no one would know anything about it. Sometimes my mind was very much distressed, and I often tried to pray, but the cares of this world carried me away so that I soon would forget all of my troubles, and when they would return I would vow to God that if he would spare me a while longer, I would not be so forgetful. Thus I continued, making and breaking vows until the Autumn of 1865. Those serious impressions returned oftener and continued longer. Sin was then a bitter thing to me; I had no pleasure in it. Seven years I had been trying to get rid of my troubles, and was no better than when I commenced, but I tried to hope that the Lord would some day hear my prayer, until the first night of November. I dreamed of being in company with a young lady, one whom I highly esteemed as a friend. Presently I thought she was dead, and as I looked on her corpse, I thought it was hard to part with her, but I thought she was prepared to die and I was not. What if it was me in stead of her? Oh! what would become of me? I awoke, and for a while was much troubled about my dream, but calling to mind that it was only a dream, I soon fell asleep again. I then dreamed that the end of time had come, and that I had to meet my awful doom. The sun, in my mind, began to darken, and I began to beg and cry for mercy, but I thought it was too late. I awoke full of trouble and distress; time seemed short and precious to me now. I felt and thought that I was lost, lost forever; that I was out of the bounds of God's mercy; how could he remain just and save such a sinner as me—how had he spared my life so long. I could do nothing but beg for mercy at every breath. I went from place to place seeking relief, but finding none until the night of the 19th of November, 1865, while meditating on my situation. I felt that I was willing to suffer anything. I would be satisfied to live on bread and water, if I could only feel and know my sins forgiven, when all at once these words came to my mind with as much force as if some person had spoken them: "The Lord has chosen the poor of this world." My burden was gone. I could trust Jesus as my Savior. Such joy I had never felt before. There seemed to be a little hope that my sins were forgiven, but I was afraid to tell any one, lest I was deceived. I retired to bed, and after a while I fell asleep. When I awoke in the morning my feelings were quite different to what they had been the last nineteen mornings. But I thought this not sufficient. I feared my sins were not all forgiven, but still there seemed to

be a little hope. I tried to throw it away to get a better one, but could not do it. Yet small as it is, I would not give it for the world. Sometimes I think I will never doubt again; then again my soul is filled with doubts and fears that I have never been born again."

E. F. WINSTEAD.

Now, my dear brother Beebe, may the God of all grace abundantly bless you, and yours, and as you grow in years, may you still grow in grace, and increase in usefulness to the saints of God; and to the building up of Zion and the pulling down of the strongholds (of Satan.) Adieu for a while,

W. A. B.

COVINGTON, Ga., July 30, 1867.

DEAR FATHER:—In accordance with many promises made on my late journey, I wish to address a few lines to the dear saints and friends generally with whom it was my privilege to meet, and whose kindness and sympathy were so freely manifested toward me.

After attending the series of meetings published in the "Signs of the Times," beginning with the Baltimore Association and ending with the Conference of Western New York, I enjoyed a short visit with my natural kindred and the friends of my childhood in the state of New York; then returned to Virginia, or, as at present constituted, to District No. 1, where I spent a few days with my sister Harriet M. Larue, with whom I had not met since 1860. She took me to Ebenezer Church, in Loudon Co., on Saturday, July 13, where I again met my beloved and respected brother Eld. R. C. Leachman, and had the privilege of hearing him preach the unsearchable riches of Christ, and bearing the testimony which God enabled me to do to the same glorious truth, both on that day and the next. After preaching on Sunday, brother Wm. F. Kercheval conveyed me to the Manassas Gap Rail Road, where I took the cars for Alexandria the next morning, having spent the night near the Piedmont Depot, where he and his sister reside together in a very pleasant little sequestered nook in the vicinity of that station, just at the base of the Blue Ridge, within hearing distance of the battle-field of Manassas, yet undisturbed by the turmoil of war which raged so near them. Arriving that evening at Alexandria, I stopped there with a friend of my childhood, Mr. Wm. Mankin, who with his wife, sister Dorcas Mankin and their dear family will be remembered by all Old Baptists who are acquainted in that city. At their house I preached the last sermon of my trip, and had the pleasure of meeting again with my dear brother Eld. Wm. J. Purington, who with sister Towles came from Washington to meet me. On Wednesday morning the 17th inst., I left Alexandria, and reached home in safety on Friday morning the 19th, and found my family in common health, having been absent ten weeks.

Although to avoid being prolix I have not mentioned specially inci-

dents which transpired during the time while in company with many others attending the annual meetings, I must refer to the very pleasant visit we made to the family of our very aged brother Woolford, on the eastern shore of the Chesapeake Bay, where you administered the ordinance of baptism after ten o'clock at night, (as we were to leave the next morning,) in the reception of his daughter Susan as a member of the little church at Fishing Creek. It is the only time I ever witnessed the administration of that ordinance in the night; and I must say that there was a solemn beauty in the act which was as impressive as any rite I ever witnessed. If I had the opportunity without taking up too much space I should like to refer to many other incidents in this, one of the most pleasant journeys of my life. The kind and christian feeling which was manifested toward me, and the active sympathy and fraternal regard which was expressed toward the saints in our oppressed section, might well have elicited again from the outside world the old exclamation, "See how these christians love one another!"

In the memory of this visit my mind must ever be constrained to acknowledge the goodness of the Lord, and his faithfulness to all his promises; for surely were it not that his love is infinite and his mercy endureth forever, such an unworthy rebel as I could not have been the recipient of such kindness and liberality from his dear children, many of whom I had never before seen; yet truly our heart was made to burn together in contemplating the goodness and mercy of God. May his grace ever preserve all his dear children from every evil and his power be manifested in subduing my wicked nature, so that I may never wound their christian feelings by any departure from the right way of the Lord. Then it matters little that day by day this earthly house of my tabernacle is crumbling to decay; the hope of a blessed immortality reconciles to every loss, cross, and disappointment, and exultingly I can say,

"Come, welcome death,
I'll gladly go with thee."

May grace, mercy and peace remain with all the saints forever, for Jesus sake. Affectionately your son,

WM. L. BEEBE.

P. S.—My health is not materially improved.

W. L. B.

Rush Co., Ia., May 31, 1867.

DEAR ELDER BEEBE:—I have been reading your inestimable little paper for one year, and I have often been able to feast upon the glorious truths of the gospel of God our Savior as they have been exemplified, both by editorial and corresponding letters. It is truly a glorious medium by which we can hear the distant watchman on the walls of Zion proclaiming the unsearchable riches of King Immanuel. And then, with what soul-inspiring feelings do we read the experience of the dear brethren and sisters, telling how the Lord has taken them up out of the horrible pit and established their goings

on a sure foundation, and put a new song in their mouths, even praise to our God. Yes, we are made to rejoice at the way of salvation; for we see that all the dear lambs are led by the same spirit; that it is not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he has shed on us abundantly through Jesus Christ our Lord. O how unworthy the poor sinner feels even to occupy the lowest place in the church of God. Yet he can see comfort no where else; and his sole desire is to be with the children of God; and although he may feel so unworthy that he would not dare to eat of the children's bread; yet if he can only be permitted to eat the crumbs that fall from the table his soul is filled to overflowing, and he is made to exclaim, O that I could live in the house of the Lord forever; and I would praise him the remainder of my days.

"Then will I tell to sinners round,
What a dear Savior I have found:
I'll point to his redeeming blood,
And say, behold the way to God."

Glorious thought! fond anticipation!
to behold the way to God.

"O how I long to quit this place,
And reign with him above,
In everlasting joy and peace,
In his redeeming love."

Although we have trials and temptations while on this low ground of sorrow, sometimes we can soar as it were on eagle's wings, borne on the wings of his love; and again, we will sink down into the depths of despair. Yet we are assured that we have a house not made with hands, eternal in the heavens. (if so be that we have tasted that the Lord is precious.) It is this assurance that makes the saints bear the persecutions of the enemy, patiently waiting for the change, to wit, the redemption of the body. It is then when the mortal shall have put on immortality that we shall ascend to that house, being clothed in all the habiliments of the blood-washed throng, and ascribe all the glory and honor of our salvation to God and the Lamb in one eternal hymn, throughout the boundless space of vast eternity.

Brother Beebe, you can do as you think best with what I have written; but I will not be surprised if you should reject it, for I am inclined to think, now that I am done writing, that it would crowd out better matter. Yours truly,

D. H. GOBLE.

Oglethorpe Co., Ga., July 17, 1867.

DEAR BROTHER BEEBE:—I now have to make a small remittance to you and will drop you a few lines to let you know that though I have been much cast down I am not destroyed. For several years past my way has been dark and boisterous. While I have realized great destitution of religious enjoyment, yet I have been regularly trying to serve the churches; and to my astonishment have been as much at liberty in preaching as ever I was before; and if any difference, feel more bold to proclaim the truth and contend earn-

estly for the faith (or form of doctrine,) once delivered to the saints. While the churches and associations of my acquaintance appear more confirmed and steadfast in the truth, while it has pleased the Lord to add to many of them such as I do believe he will have to be saved; so that I am fully convinced that God now, as in all past ages, is advancing his own cause and kingdom in spite of the opposition of the rulers of darkness of this world, while the scriptures are fulfilling immediately under our observation. Truly, God has frustrated the tokens of the liars and made diviners mad; turned wise men backward and made their knowledge foolishness.—Isa. xlv. In him are all my springs of consolation in this day of fiery trial through which we are called to pass. In this day of national commotion we can feel and humbly say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city (or church,) of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early." Psa. xlv. The reader will please read the whole psalm, for it is all good.

May the God of all grace be with you and sustain you in your last days, that you may stand firm and unshaken in the defence of the truth; and may he bless your able correspondents whose communications I have read with so much satisfaction. I would hereby humbly express my love and fellowship for all the dear brethren and sisters of the household of faith, asking an interest in their prayers on the part of one of the poorers of all. Your brother in great tribulation,

D. W. PATMAN.

NEW YORK CITY, August 5, 1867.

BROTHER BEEBE:—Having read brother Bartley's letter in the "Signs of the Times," I was much pleased with the spirit as well as the subject matter of the same; and as we as a little people have been called upon to drink somewhat of the cup which some of our brethren out west have partaken, and as you have been called upon to stand in the fore-front of the battle, I think it becomes some of us to come forward in public to sustain your hands. I am aware that these Ishmaelites have set not only their hands, but their faces as well as their tongues against you as well as us in the city. In consequence of the stand taken by us in regard both of order and doctrine. I could write a volume had I the patience so to do, upon the subject of brother Bartley's letter, as it regards the travel of this little church, and persecutions we have endured. But being reviled we would rather bless, and rather rejoice

that we are considered worthy to bear reproach for the name of Christ. I can truly say with you, that we have done nothing of which we are ashamed our brethren should know; they are welcome to scrutinize the closest. We have no secret that our brethren may not know, in our order or discipline; nor anything personal against those who went out from us; but we leave them to their own master to stand or fall. There is one thing, I believe the Lord has his wash-pot now as he had in David's day. Moab is my wash-pot, (a spoiler, Moab,) over Edom will I cast out my shoe. When the Lord will clean the vessels in his sanctuary, he has a wash-pot to catch the scum of improper accumulation from them in, and when he throws them out they must get together somewhere. So you need not marvel, that Satan finds a place for them somewhere near you, as he has in this city. These pots have been patched and puttied together time and again, in this city, first under one leader, and then another. We had some sore trials before Manser tumbled in among us, but he was the first smart one who managed to take off some of the improper accumulation from us, and our late decrease was the second, but I am satisfied it is all for the best. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment, to be punished.

I need not enumerate. I am satisfied that the brethren out West have one of the right kind of watchmen in brother Bartley; and with such a one, walking in the light of the Lord, these impostors will not escape detection. But some of the brethren may be taken for a time in their meshes, perhaps not knowing that their seeming soundness, in doctrine, they owe to their being very familiar with sound writers, or authors, on whom they depend for all they know. Like Saul, of old, if they cannot have Samuel, they will have his ghost up from the earth.

But the child of God wants the living testimony, or the true servant, who is called of God, to preach his word. And the Lord will always make manifest his living witnesses to his living children. For if it were possible the false teachers would deceive the very elect, but it is not possible, and so they fail. I hope we may all take heed to the kind and brotherly admonition of brother Bartley, and seek to carry out into practice the same. I doubt not many churches would be saved a great deal of trouble by being careful in receiving both ministers as well as members among them. Yours in the love of the truth,

JOHN GILMORE.

LAWRENCEBURG, KY., May 16, 1867.

DEAR BROTHER BEEBE:—I have been prevented from visiting the Associations East, and very reluctantly. The cause was ill-health with my wife and self. I have had two or three attacks of chills and fever which retarded some of my business

so that when the time came, I could not leave. My wife has had a considerable hemorrhage from the lungs, but it has entirely ceased, and we are now enjoying tolerable good health. I sorely regret that I could not be at the Associations in the East, for I anxiously desired to see the dear brethren and sisters once more. Receive and tender to them my warmest affections, and tell them that if we are spared, and the Lord will, I shall see many of them yet. While I now write, I reflect, and my mind takes a flight to the Baltimore Association. How I would like to be with you to-night! I ask myself the question, Has Satan hindered me? I was even eager for a while for the time to arrive for me to start. I do hope, however, that the Lord will be manifestly present at all your meetings. Should that be the case, it will afford me some comfort to hear of it.

My wife unites with me in love to yourself, sister Beebe, the family and friends generally. Your brother and devoted friend,

J. F. JOHNSON.

July 18, 1867.

BROTHER BEEBE:—One of the Savior's commands was to watch and pray, lest you fall into temptation. Paul to Timothy says, "In the last days perilous times shall come." Are they not upon us, and increasing with almost railroad speed? A crisis must shortly be reached, when I believe it will make the ear of all living tingle. But says the apostle, "We know that all things work together for good to them who love God," and I believe it will be so; but the question arises in my heart, Am I that character that loves God? What misgivings I am tried with, for I cry, My leanness and barrenness, they are such that if I am a saint, surely I am the least of all. Yet I entreat my brethren to bear with my infirmities, my weakness and short comings, for of a truth I frequently inquire, with a knowledge of the depravity of my corrupt nature, is it possible that any thing dwells within that is of heavenly origin? Oh Lord, it has been my desire ardently, that if deceived, the Lord will be pleased to undeceive me; for surely, brother Beebe, I must shortly go and prove the reality. May the Lord bless you and yours abundantly, is my prayer.

PETER CULP.

CHURCH CONSTITUTED.

At Big Walnut Creek, eleven miles west of Leavenworth City, Kansas, a church of the Old School Baptist faith and order was constituted on the Saturday before the first Sunday in March, 1867, to be known as the Big Walnut Old School Baptist Church, under the pastoral care of Elder Wm. F. Jones.

By request of the church, I send you this notice for publication, hoping it may benefit some pilgrim who may be traveling through our land.

JEREMIAH WILSON.

Corresponding Letters.

The Yellow River Baptist Association in session with the Shiloh Church, Walton Co., Ga., September, 1866, to the Warwick and Delaware River Associations, send love in the Lord.

BELOVED BRETHREN:—It has been the good pleasure of our God, in the order of his providence, to open the way for correspondence to be resumed between us and you. The terrible scenes of blood and carnage which closed the correspondence between us have passed away, and we are permitted to receive your minutes and letters of correspondence, expressive of strong feelings of christian love and fellowship, which we freely and fully reciprocate. You will learn by our minutes our course of action relative to the reopening of correspondence. It is a source of great satisfaction to hear from you, and to have the opportunity again of communicating with you. We have the strongest assurance that the war with all its attendant circumstances has not dissolved the bond of union north and south among the children of God, the followers of Jesus, in their regard towards each other. While the devotees of antichrist have been rent and torn asunder by intestine broils and divisions, the church of Christ stands alone as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. God is in the midst of Zion, his church, a sure resting place, her defence and strong tower of salvation. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The cause of God and truth can never suffer any material loss or diminution by the opposition of his enemies. The three Hebrew children in the burning fiery furnace, and Daniel in the lion's den, experienced no harm or injury; for the Son of God, the Angel of the covenant, was with them. The Lord is with his people yet, and is their righteousness and salvation.

We have had a very pleasant session. Our business has been transacted in peace and harmony. The churches have been well represented and the letters bear messages of love, with encouraging indications of the Lord's work among us. The preaching has been harmonious, with feelings of brotherly love and regard towards each other. Our correspondence has been fair, both by messengers and minutes. We send minutes, and if any of our brethren, members of our body, should be permitted to be with you at your next session, we hope you will receive them as our messengers.

Our next association will be held, if God permit, with the Sweet Water Church, Gwinnett Co., Ga., eight miles west of Lawrenceville, and ten miles north-east of Stone Mountain, commencing on Saturday before the fourth Sunday in September, 1867.

ISAAC HORNBY, MOD.

G. H. HOPKINS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1867.

"BORN OF WATER AND OF THE SPIRIT." John iii. 5.

In our last issue, sister L. Fewell asked for our opinion as to the meaning of these words.—Whether the words, *born of water*, refer to baptism or to the action of the Holy Spirit.

Various views have been entertained and expressed by some of our most enlightened brethren as to what our Lord referred to by being born of water. That a man must be born again before he can see the kingdom of God, seems so perfectly clear, as to leave no doubt that a man must be born of the Spirit before he can see or know any thing about the things of the Spirit of God. "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. It would seem that being born of the Spirit, would comprehend and embrace the entire work, or quickening operation of the Holy Ghost, in giving birth to those who are begotten of God, and brought into an experimental knowledge of Christ, by the implantation of the Spirit which searches all things, even the deep things of God. No forms of godliness, applications of ordinances, baptism, or circumcision, or any other with all that can be acquired by education, discipline, or otherwise can possibly enable an unquickened person to even see the kingdom of God.

As no man, except he be born again can possibly see the kingdom of God, we infer that every one that is born of the Spirit is divinely qualified to see the kingdom; and are instructed by the word and Spirit to seek first the kingdom of God and his righteousness, and they have the assurance that all things else that their heavenly Father knoweth they need shall be added unto them.

By the kingdom of God we understand is intended that kingdom which Daniel and all the prophets prophesied that the God of heaven should set up, and which John the Baptist and Christ in their first preaching declared was then at hand, and for the coming of which Christ before his crucifixion taught his disciples to pray. All who were born of the Spirit under the old dispensation, especially the prophets, saw and prophesied of that kingdom, as Abraham saw the day of Christ, and was glad. So all who are born of the Spirit since the day of John the Baptist, possess that Spirit which capacitates them to see, and which alone can reveal to them that kingdom which is not of the world. The kingdom of God, which being spiritual and not of the world, is invisible to all who are not born of the Spirit; and it is all that is implied in the word *kingdom*. The kingdom here spoken of cannot mean the universal dominion of God, over all beings and all worlds, for that has always existed; but it refers to the

church of God, over which Christ came to preside, which is called a kingdom because it is subject to the laws, ordinances, and special authority of Christ. All who are born again may see it; but to enter into it, implies a recognition of the supreme authority of Christ, by a cheerful obedience to his commands. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14. "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 2, 3.

There are, we have reason to hope, many who are born again, and who see, and admire the kingdom of our Lord, who have never come into the church by a public recognition of Christ as their King, nor can any one enter this spiritual enclosure without an acknowledgement of, and obedience to the laws and authority of Christ. And the very first precept binding on a heaven born subject is to be baptized. Whether gospel baptism was meant by our Lord when he said "Except a man be born of water," or not, it is true beyond all controversy that no unbaptized person, even though born of the Spirit and able to see the kingdom, can enter the portals of the kingdom of God which Christ was about to organize, and over which he presides. The New Testament clearly shows, not only that Christ required all that were born again to be baptized according to the pattern and example which he had given, but also that no one was received into the church but by baptism. Those at Pentecost on whom the Spirit was poured, who were pricked in their hearts,—gladly received the word, &c, were evidently born of the Spirit, yet in coming into the kingdom, the apostle commanded every one of them to be baptized in the name of Jesus Christ. "Then they that gladly received his word were baptized; and the same day there were added about three thousand souls."

Although baptism is the ordinance by which those who are born of the Spirit, first acknowledge their allegiance to Christ, and are to be recognized as his subjects, and by which they have right to the tree of life, or privileges of the gospel church, yet baptism of any one who has not been born of the Spirit is a desecration of that sacred ordinance; for none are required to keep the commandments of Christ which he has enjoined upon the subjects of his kingdom but those who love him. "If ye love me, keep my commandments." And none can love him except they have passed from death unto life. The Campbellite doctrine, which substitutes immersion for the new birth, is a perversion of the truth and order of the gospel. Those who are immersed by them can no more see nor enter into the church and kingdom of Christ than

they could before; they may be immersed into Campbellism, just as others are circumcised or sprinkled into other branches of antichrist; but without faith it is impossible to please God, and faith is a fruit of the spirit, and the gift of God, which none can possibly have unless they are born of God. The marks by which the apostles were authorized to know who were the saved people of God, and whom they were commanded to teach to observe all things whatsoever Christ had commanded them, were, first faith, then obedience to Christ. "He that believeth and is baptized shall be saved: he that believeth not shall be damned." The question was clearly stated by the Eunuch to Philip. "What doth hinder me to be baptized?" Whatever might hinder the Eunuch, would also hinder any other person; and whatever in his case was an indispensable prerequisite to baptism, is equally so to all others. Philip said in reply to this important question, "If thou believest with all thine heart, thou mayest." That faith which is only possessed by those who are born of the Spirit, is an indispensable prerequisite to christian baptism.

We will not attempt now to argue, in the face of the views of brethren for whose opinions we have great respect, that to be baptized in water, is to be born of water, in the sense in which these words were spoken by our Lord to Nicodemus; but we see no reason why gospel baptism should not be figuratively so called, seeing it is an ordinance, the figurative import of which is to present a death, burial and resurrection; and so far as the candidate is personally described, he is represented as renouncing the world and its vanities, and entering into a new element, and brought forth in a new relation to the church as his mother, and to all the saints as his brethren and kindred in Christ. First he is born of the Spirit, and in which birth he passes from death unto life, is delivered from the power of darkness, and born into God's marvelous light. By baptism, he publicly puts on Christ; and is born into the liberty of the sons of God, into the fellowship, and fellowcitizenship of the saints, and is recognized as a disciple and follower of Christ. Having his heart sprinkled from an evil conscience, and his body washed in pure water.

Whether this is the being "born of water," spoken of by our Lord or not, it is certain that without gospel baptism no man can enter, lawfully into any gospel church. Other avenues are open to any and all the various branches of antichrist; but without a scriptural baptism none can come into the church which is built upon the foundation of the apostles, of which Jesus Christ our Lord is the Chief Corner Stone.

GONE TO HIS OWN COMPANY.

Elder George W. Slater, who some years ago came from the *Socinians*, or those who called themselves *Chris-*

tians, professing to renounce the heresy of that people, and to cordially embrace the doctrine and order of the Old School Baptists, was received on profession of faith by a church in the bounds of the Lexington Association, and baptized, and ordained in the fellowship of the Primitive Order of Baptists, and for several years zealously contended, to the extent of his limited ability, for the doctrine and order of the gospel as held by our churches; has for some five years past been vacillating in his course, and so much so as to impair to a great extent the confidence of those who knew of his instability, has at last, as we learn from the subjoined advertisement, by a tremendous leap, passed from our connection, and received the reward of his apostasy in a cordial reception and public recognition by the New School Baptists.

We have held Mr. Slater in high esteem while he walked orderly among us, and we were grieved when his walk became disorderly, and admonished him as a brother; but we do regard it as a favor, since his heart is not with us, that he has relieved us from all farther responsibility and trouble by going to his own place and company. If all others who are dissatisfied with the order of God's house would "Go and do likewise," it would be a relief to those who are contending for the faith which was once delivered to the saints. Let it be remembered that, "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. iv. 1, 2. May the Lord search Jerusalem as with lighted candles, and, with his scourge of small cords, drive out all hypocrites and false professors from our connection. But read the following publication which we copy from a New School paper—viz:

From the "National Baptist."

Pursuant to a call of the Middleburg church, of Schoharie County, a council of delegates from sister churches convened at their house of worship on the 26th day of June ult., for the purpose of listening to a relation of the christian experience, call to the ministry, and views of bible doctrine of Bro. G. W. Slater, and if satisfied therewith, recognize him as a minister of the gospel. Rev. H. Haynes was chosen moderator, and Bro. P. Tinkelpaugh, clerk. After listening to the candidate as indicated above, the council unanimously voted to proceed to a public recognition of the candidate. (Bro. Slater having been previously ordained to the work of the ministry by the branch of the church styling themselves Old School Baptists) in the order following: Rev. William Carpenter, to preach; Rev. J. B. Vanhousen to offer prayer and give the hand of fellowship; and Rev. H. Haynes to address the church; benediction by the candidate.

H. HAYNES, Moderator.

P. TINKLEPAUGH, Clerk.

Marriages.

July 29—At Hazlettville, near Cow Marsh, by Elder E. Rittenhouse, MR. ALEXANDER FRAZIER, and MRS. SUSANNAH SMITH, both of Kent county, Delaware.

Obituary Notices.

DIED—Of dyptheria, on the 4th of December, 1866, **Anna Lee Bickers**, daughter of John W. and Arminta Bickers, aged 1 year, 3 months and 26 days. O, that God would enable our dear brother and sister, thus bereft, to feel resigned to his will and say, The Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

Little Anna slumbers sweetly
In her little narrow bed;
Driving winds and pelting tempests
Cannot reach her little head.
Your brother, in hope of eternal life,
A. J. BICKERS.
Anderson county, Ky., July 27, 1867.

Departed this life on the 8th day of July, 1867, brother **Joseph Endecott**, in the 85th year of his age. The deceased was a native of Harrison county, Kentucky; emigrated to Posey county, Indiana, in the year 1815; joined the Big Creek church of Regular Baptists, by experience, August 7, 1819, of which he was a member at the time of his death. He died as he had lived, an exemplary and devoted christian; always filled his seat on days of meeting while he was able. Although he was a member nearly 48 years, there never was a charge of misconduct in any way exhibited against him. He fought under Col. Richard M. Johnson at the battle of the Thames. But he has gone where there will be no more war, but peace and joy for evermore, in the presence of that lovely Savior he loved to serve while here below. **WILLIAM WILLIAMS.**
POSEYVILLE, Ind., July 22, 1867.

BROTHER BEEBE:—Please publish the following obituary of my father, **William Jackson**, who died May 30, 1866, aged 77 years and 7 months. He was born in Jefferson county, Kentucky; moved to Clark county, Indiana, where he united with the Old School Baptist church, of which he continued a member almost half a century, during which time he witnessed many divisions and sub-divisions. But none of these things moved him; he continued firm, and earnestly contended for the faith once delivered to the saints. He served the church many years as Clerk. He was a reader and lover of the "Signs of the Times." I can never forget the solemn impressions of my mind when gazing on the lifeless form of a dear parent to whom I had often applied for counsel. But he has now gone to his eternal home. O Death, where is thy sting? O Grave, where is thy victory?

"O happy soul who safely past
Thy weary warfare here,
Arrived at Jesus' feet at last,
And ended all thy care."—Hymn 249
in Baptist Hymn Book.
Your brother in tribulation,
ISAAC W. JACKSON.
LITTLE YORK, Ind., July 20, 1867.

ELDER G. BEEBE:—Since the year 1861 I have lost two companions, two sons and a daughter-in-law, and I wish you to publish the following short obituary notices of their ages, deaths, &c.

My first consort, **Elizabeth Culp**, died April 26, 1861, aged 69 years and 18 days. We had lived together about 46 years. We both joined Mount Pisgah church on the third Sunday in August, 1832, and continued members of the same until her death. Her disease was pneumonia. She lived and died like a christian.

My second consort, **Tabitha Culp**, died of cancer in her breast, January 3d 1867, aged about 52 years. She was also a member of Mount Pisgah church, having first joined Mount Pleasant church at the age of 16 years. They both lived and died without ever having been censured.

My first son, **Isaac N. Culp**, died March 10, 1862, from a wound in his knee, accidentally given by himself with an axe. His age was 36 years. He had never been married.

My second son, **I. A. Culp**, was killed in battle, at Lafayette, Walker county, Georgia, June 24, 1864, aged 41 years and 2 months.

His wife, **Elizabeth Culp**, died in October, 1863, of consumption. Her age I do not know. And yet, brother Beebe, I remain a pilgrim in this land of trouble, and am nearly 75 years old. I have the family of my last mentioned son with me, consisting of three promising little boys, and some six or seven free negroes. I travel constantly visiting the churches; often traveling from 20 to 25 miles by noon on Saturdays. It is difficult to leave home as I am situated; but I cannot stay from my appointments. Yours in the afflictions of the gospel,
PETER CULP.

Fayette county, Tenn., June 18, 1867.

BROTHER BEEBE:—By request of the friends I send you the following for publication:

Rebecca McFarlin was born in the state of Virginia, Rock Bridge County, July 22, 1793 and emigrated to the state of Kentucky in the year 1796, and from there emigrated to Geen County, Ohio, where she joined the Regular Baptist Church on Mathis Creek, in 1817, and from there emigrated to Adams County, Illinois, in October, 1832, and united with the Regular Baptist Church on Bear Creek, with her letter she brought from Ohio. She was taken sick the 11th, of last March, and gradually grew worse till the first of June, at half-past eight a. m., when she fell asleep in the arms of Jesus; leaving a good testimony to her children and friends that she was perfectly willing to depart hence and be with the Lord. Her funeral was largely attended, and the writer on Sunday addressed them from Rev. xiv. 13: "Write blessed are the dead that die in the Lord," &c.

ALSO

Granville Bond McFarlin was born April 30, 1856, and died October 12, 1857, at three a. m.—Son of Daniel G. McFarlin.

I take these little lambs, said He,
And lay them in my breast;
Protection they shall find in me:
In me be ever blessed.

PETER AUSMUS.

June 10, 1867.

MY DEAR BROTHER BEEBE:—I am requested to forward for publication in the "Signs of the Times" the following obituary and melancholly suicide.

John Judy was born November 20th, 1787; committed suicide on the 11th of January, 1867. Brother Judy was for many years a member of the Particular Baptist church at Mount Carmel; had lived an orderly life; was one among the most industrious men I have ever known; had acquired a large estate, most of which he had divided out among his children. Some six years since he became subject to spells of melancholly, which caused some uneasiness with his family. About this time he lost his wife, an help mete indeed, a most estimable and beloved sister in the same church with her husband. They took great delight in entertaining Old School Baptists, and were warm friends of the "Signs of the Times," which they had patronized for many years. Since the death of sister Judy the old man has almost constantly expressed a wish to leave this world. He had sold his lands and personal property, and made his home with his children. The family of his son David, with whom he was staying at the time of his death, were closely observant of his movements, he expressing an anxious desire to die, and showing symptoms of derangement. On the day of his death sister Judy (daughter-in-law) had left the room a short time to attend to some domestic matters, leaving two small negroes with him. He sent the little negroes for something in which he proposed to give them some molasses. As they returned to the dwelling they had a glimpse of him going out of the hall door, a short time after which he was found dead near the house, having placed the muzzle of the gun in his mouth, and fired. It is supposed he was instantly killed. Brother Judy had given satisfactory evidence to the church that he had experienced the new birth; and his children, several of whom are members of the same church, together with many brethren and friends,

entertain hope that he has gone to rest, although he was allowed to take his own life. How mysterious is the providence of our God. Most truly and affectionately your friend and brother,

THO. P. DUDLEY.

Near Lexington, Ky., July 22, 1867.

BROTHER BEEBE:—By request I send you for publication the following obituaries:

Henry N. Jackson departed this life May 12th 1867, in the 36th year of his age, after a protracted illness, of a dyspeptic nature, which terminated in ulceration of the stomach. He bore his sufferings with christian fortitude and resignation. He had not made a public profession of his faith by following Christ in baptism, but now felt to admonish others not to neglect that duty, as he regretted that he had done, feeling that it would have afforded him consolation in his last moments if he had not neglected it; not that it would have made his salvation more sure, but in honor of his Savior. He has left a wife and six children to mourn their loss. Before he died he called his family and friends around him and bid them farewell, and then exclaimed repeatedly, O sweet Jesus, come and take me home. He seemed to die quite easily. May the Lord sustain the family and cause them to put their trust in him who is the Father to the fatherless and the widow's God.

ALSO,

Of consumption, **John T. Jackson**, a brother, died April 2d 1866, in the 26th year of his age. He was the youngest of the children of Joseph and Lydia Jackson. He gave satisfactory evidence of a change of heart, and loved to hear christians talk on the subject of religion, and took much interest in family worship. Just before he died he called on the writer three times, to converse with him. I asked what subject he wanted to have me talk on. He said, on the subject you talked on the other day, which was on the conversion of Paul. He soon fell asleep, never to awake again in time. He leaves a wife and many friends to mourn their loss; but we hope our loss is his eternal gain.

A. J. BAKER.

LEIGHTON STATION, Iowa, July 7, 1867.

Subscription Receipts.

New York:—Mary P O'Conner.....	\$ 2 00
Maryland:—M T Jenkins.....	2 00
Virginia:—Leo Turner.....	1 00
North Carolina:—D W Morton.....	2 00
Tennessee:—Elder Peter Culp.....	2 00
Texas:—Andrew Caddell.....	2 00
Ohio:—Lewis Kagy 1, Elder Lewis Seitz 2.....	3 00
Illinois:—I C Harvey.....	4 00
Missouri:—G R Green.....	12 50
Kansas:—David Collins.....	1 00
Kentucky:—T D Enslee 2, Thos B Barnes 2, Elder T P Dudley 2.....	6 00
Total.....	\$37 50

Yearly Meetings.

The Old School Baptist church in Columbia, Jackson Co., Mich., have appointed their Yearly Meeting to be held, the Lord willing, to commence on Saturday before the third Sunday in September, 1867, at their new meeting house, and invite their brethren and sisters to attend and participate in the worship of God. Ministers of our order are especially invited. We expect Elder Lewis Sitz.

Those coming by the Railway will stop at Napoleon, on Friday, where they will find conveyances to take them to the meeting.

THOMAS SWARTOUT.

A Yearly or three days' meeting will be held with the church at Cow Marsh, Kent county Delaware, commencing on Saturday before the fourth Sunday in August, at 2 o'clock, p. m., to which friends are invited. I presume the trains on the Delaware Railroad, from both ways, will be met on the previous day at Camden and Felton.

Our Yearly Meeting at Bethel will be held at the old time, the 2d Sunday in September. Those coming by railway to this latter meeting, will find me at State Road station, on the Delaware Railroad.

E. RITTENHOUSE.

Associational Notices.

The Old Bethel Baptist Association will meet on the Saturday before the third Sunday in September, 1867, with the Providence church, in Madison county, Missouri, two miles West of Fredericktown. We invite our brethren generally to attend.
B. O. ALLEN.

LEXINGTON, N. Y., will meet with the First Baptist Church of Roxbury, Delaware Co., N. Y., at 10 o'clock a. m., on the first Wednesday in September 1867.

LICKING, Ky., with the church at Goshen, Anderson Co., Ky., commencing on Tuesday, September 10, 1867, at 10 o'clock a. m.

OCMULGEE, Ga., with Mt Gilead Church, Putnam Co., Ga., ten miles west of Eatonton, on Saturday before the second Sunday in September 1867.

YELLOW RIVER, Ga., with Sweet Water Church, Gwinnett Co., Ga., eight miles west of Lawrenceville, and ten miles north-east of Stone Mountain, on Saturday before the fourth Sunday in September 1867.

EUHARLEY, Ga., with Silver Creek Church, Floyd Co., Ga., about twelve miles southeast from Rome, on Saturday before the third Sunday in September 1867.

OCONEE, Ga., with the church at Mt. Paran, Walton Co., Ga., six miles east of Social Circle, on Saturday before the second Sunday in October 1867.

KEHUKEE, N. C., with the church at Concho, Martin Co., N. C., on Saturday before the first Sunday in October 1867.

CONTENTNA, N. C., with the church at Newborn Meeting House, Green Co., N. C., six miles north of the A. & N. C. Rail Road, on Friday before the second Saturday in October 1867, at 11 o'clock a. m.

SALISBURY, Md., with the church at Nassango, Md., on Wednesday before the fourth Sunday in October 1867, at 10 o'clock a. m., and continue three days.

WESTERN, of Iowa, with the Ebenezer Church, Mahaska Co., Iowa, ten miles west of Oskaloosa, at 10 o'clock a. m., on Saturday before the second Sunday in August 1867.

SILLOAM, Iowa, with Otter Creek Church, in the north-west corner of Wayne Co., Iowa, to commence at 10 o'clock a. m., on the first Saturday in September 1867.

MAINE OLD SCHOOL, with the church at Jay, Franklin Co., Maine, on Friday before the second Monday in September 1867.

SPOON RIVER Association will be held, the Lord permitting, with the Henderson Church; commencing on Saturday before the first Sunday in September, 1867, twelve miles north of Galesburg, Ill., at which place brethren and friends will find conveyances awaiting the arrival of the trains on Friday before the meeting, to convey them to the meeting. We invite all, but especially our ministering brethren, to attend. Cannot you, brother Beebe, attend?

GREENVILLE, IND., will, by divine permission, meet with the Bethlehem Church, Franklin Co., Indiana, six miles west of Oxford, Butler Co., Ohio, on the turnpike leading to Fairfield; commencing on Friday before the fourth Sunday in August, 1867, at ten o'clock a. m. We hereby invite all our brethren and sisters, and especially our ministering brethren, to a seat with us. Brother Beebe, cannot you and brother Durand visit us at that time and cheer the hearts of the followers of the meek and lowly Saviour? Come brethren! Those coming by the Junction Rail Road will stop at Oxford, as the train going West arrives at 9. 10, and the one going east at 10. 15 a. m., Friday morning, there will be teams at that time and place to convey the brethren and sisters to the meeting.

By request of the Bethlehem Church,
JONAS ROBERSON.

MAINE O. S. B. CONFERENCE, with the church at North Berwick, York Co., Maine, on Friday, Saturday and Sunday, after the second Monday in September 1867.

WASHINGTON DISTRICT BAPTIST ASS'N, Va., with the New Garden Church, Russell Co., Va., commencing on Friday before the second Sunday in September 1867.

MADISON O. S. B. ASS'N, will meet with Jennings Creek Church, in Van Wert Co., Ohio, on Friday before the first Sunday in September 1867, and continue three days. Brethren coming by the cars, will be met on Thursday, at Dolphos, Van Wert Co., Ohio, and conveyed to places of entertainment.

SUGAR CREEK, will meet with the church at Crawfordville, Montgomery Co., Ia., on Saturday before the third Sunday in August 1867. This place is on the Louisville and Chicago Rail Road. Enquire at the Crawfordville Depot for brother Chilion Johnson, within a few rods of the depot.

CHANGE OF TIME.—The Okaw Regular Baptist Association, have changed the time of meeting, from the fourth Sunday in September, to the first Sunday in August, and will be held this year with the Big Spring Church in Cumberland Co., Ill., beginning on Friday before the first Sunday in August 1867; at which time and place we invite our brethren generally, and ministers especially, to meet with us. By order of the Hickory Creek Church.

A. P. BRODERICK.

JASPER Co., Ill., June 1, 1867.

The Morgan Association of Regular Baptists, if the Lord permit, will assemble with the Union Church, in Yatesville, Morgan County, Illinois, on Saturday, Sunday and Monday, August 17, 18, and 19, 1867.

Those wishing to visit the association by railroad, will run from the east and west to Jacksonville, on the Great Western R. R., from Jacksonville north-east about twelve miles on the Petersburg R. R., to Yatesville.

BROTHER BEEBE:—Please publish that the Okaw Regular Baptist Association will be held, the Lord willing, with the Big Spring church, Cumberland county, Illinois, commencing on Friday before the first Lord's day in August, and continuing for three days. Our esteemed brethren in the ministry, Elders J. A. Johnson and J. G. Jackson, of Indiana, have agreed, (the former if not providentially hindered, and the latter if he can possibly shape his arrangements to do so,) to meet with us at that time. Can not others who see this notice come too? Those that come by rail can get off the cars at Mattoon or Stockton, on the St. L. A. & L. H. R. R., where they will be met on Thursday and conveyed to the place of meeting. J. G. SAWIN, Mod.

DEAR BROTHER BEEBE:—Please give notice in the "Signs of the Times," that the Corresponding Association of Old School Baptists, will, if the Lord permit, be held with the church at Upper Broad Run, Fauquier Co., Va., on Thursday before the third Sunday in August next, and continue three days; to which Old School Baptists generally are invited.

Those coming from the east can come by rail-road through Washington and Alexandria, to Manassa, and at the latter place take the Manassa train to Broad Run Station, which is little over a mile to the meeting house. As the trains now run, they do not arrive at the station until about 11 o' clock; and it would therefore be advisable to come on Wednesday, so as to be at the beginning of the meeting, and prevent confusion. If any changes should take place in the running of the trains, information can be obtained of of brethren in Alexandria. Yours truly,

R. C. LEACHMAN.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each,.....\$3 00
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460 MILES WITHOUT CHANGE OF COACHES BETWEEN
New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.
8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.
2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.
6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.
11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12. 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.
4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.
8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.
4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South.
6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
8. 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

The Best Ventilated and most Luxurious Sleeping Coaches IN THE WORLD accompany all night trains on this Railway.

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OF
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Cure for Fever and Ague, BILIOUS & LIVER COMPLAINTS.

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,

"Signs of the Times" Office,
Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

Panola, Woodford Co., Ill.,
January 22, 1866.

MRS. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague. S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all. L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure. A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since. JOSEPH KIRKPATRICK.

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35. MIDDLETOWN, N. Y., SEPTEMBER 15, 1867. NO. 18.

SELECTED POETRY.

CLOSE OF DAY.

BY C. A. EMMONS.

'Tis the quiet hour of feeling,
Now the busy day is past;
And the evening shadows stealing,
O'er the world their mantle cast;
Now the spirit worn and saddened,
Which the cares of day had bowed,
By its gentle influence gladdened,
Forth emerges from the cloud.
While on memory's magic pages,
Rise our long lost joys to sight;
Shadowy forms of other ages,
Rising from the breast of night;
And our youthful dreams of pleasure,
Which on fancy's wing we wove,
Ope again their golden treasure,
Bidding still our hearts to rove.
But the thought—that on the morrow,
Pressed again with cumbrous care;
We but plod our way in sorrow,
To the grave to leave it there;
But the mind will not be fettered,
And the soul will not be chained;
But by heavenly grace is bettered,
Rising from its clay unstained.
Sweet the thought! O, happy mortals,
Thus to find the "living way,"
Through death's dark and gloomy portals,
Into an eternal day,
Where the heart shall know no sadness,
Nor shall earthly cares corrode;
But where all is joy and gladness—
Blest communion with our God.

CORRESPONDENCE.

LETTER NO. 2.

COVINGTON, Ga., March 15, 1867.

DEAR BROTHER SULLIVAN:—
I wrote to you a few days since, my first letter, giving some of my views on the forty-fifth Psalm. The subject is too great for finite creatures to comprehend; neither can they by dint of study. By revelation alone such profound truth can be understood and appreciated. The surpassing dignity and glory of Christ's kingdom exceeds the highest attainment of man's wisdom. I would expatiate at large upon the subject but have not the ability. In the tenth verse, "Hearken, O daughter," &c., the speaker is the Lord of Hosts, the God of the whole earth. She is the King's daughter spoken of in the thirteenth verse. This daughter is not of the earth in her origin, birth and manifestation. The daughters of earthly kings and monarchs, though considered of royal blood, are despicable, and possess all the elements of depravity in common with the degenerate race of Adam. The highest elevation of a king's daughter among men clothed with power and authority, and adorned with ornaments and decorated with the most refined style of beauteous clothing ever invented, dwindles into insignificance before

the daughter of our exalted King. The gospel church among the Gentiles in all lands is this daughter. She is born of God and sustains a spiritual relation to him, and her standing is in the Lord Jesus Christ; Jerusalem which is above, and which answers to the new covenant, is her mother. In this relation we find that it is not of blood, (earthly relation,) nor of the will of man, nor of the will of the flesh, but of God. It is not by the natural organs of sense that this daughter hearkens to the voice of her heavenly Father, but with an ear which she possesses of a spiritual character. Jesus is eyes to the blind and ears to the deaf. A circumcised heart and ears those possess who are born of God. Those who are manifest as the King's daughter, in their fleshly relation to this world were children of wrath even as others; hence they are called upon to hearken, consider, incline the ear. Why? Because you are my daughter, and I am your Father, Creator and Savior. Forget your own people and your father's house. You are not of the world even as I am not of the world. Turn away from the vanities of this evil world, its charms, its allurements, its follies, its wickedness. Your own righteousness is as filthy rags, your own beauty is deformity, your own worthiness is of no value whatever. In your earthly parentage you were conceived in sin and brought forth in iniquity. Forget all these things and own me as your Lord and Savior. Jesus said to Levi, a custom-house officer, "Follow me;" and he arose, left all and followed him. He still speaks to his people in mild complacent language, Son, or Daughter, thy sins are forgiven thee. The King greatly desires the beauty of this wonderful princess for she is all glorious within. If it were possible to use or borrow the vocabulary of heaven in a description of the glory and beauty of the church as she appears in her exalted Redeemer, I might be able to write or speak as I ought on so sublime a subject. Though the spirit is willing the flesh is weak. Enough is seen by faith, however, to cause the saints to look with admiration upon the glory of Christ, and the glory of the church in him. Levi saw something in Jesus which charmed him; so did the other disciples; so do all those who love him in sincerity. The beauty of Christ is so completely in contrast with what every individual saint sees in himself, (that is, in his flesh,) that while he rejoices in spirit in the Lord Jesus Christ, and the beauty of salvation, and the glory of God in Jesus Christ,

he utterly abhors himself. It is through a spiritual or heavenly union to Christ alone that any beauty can be found in the King's daughter. She is all glorious within. Her glory is not outside, is not perceptible to the natural eye or ear; the world does not see her, neither has any knowledge of her. When a person by revelation, or the Spirit's teaching, has a knowledge of Jesus, the Son of God, then, and not until then has he a knowledge of the church, the King's daughter. The inside glory of the church is beheld in wonderful union with him who died and arose again as her Redeemer. She is all glorious within; there is no imperfection, defect, spot or blemish found in her. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. The Lord, her Redeemer, is made unto her wisdom, and righteousness, and sanctification, and redemption. His atoning blood and righteousness is hers. He is her Lord, and the direction is, "Worship thou him."—Verse 11. Not worship him in gaudy temples adorned by art and man's device—not sound a trumpet and make a great display like the modern worshipers of Dagon who bow down to and worship the bloody idols of their own wicked and depraved imagination. Not join in with those who under the pretense of great benevolence and charity are willing to sacrifice our dearest rights on earth to the Moloch of a blood and gunpowder gospel. God is a Spirit, and they that worship him must worship him in Spirit and in truth. Worship him in the sanctuary, in the solemn assembly. The command is to worship him who made the heavens, the earth, the sea, and fountains of waters. To praise and adore the God of heaven is the most exalted service worms of the dust can be engaged in. This daughter of the King, the church, can be engaged in no more delightful service in time or eternity. Her duty and obligation to the King is paramount to all other considerations.

"Her clothing is of wrought gold." The manner or custom of ancient kings in oriental countries is probably referred to in this psalm in their style of dressing and ornamenting their daughters preparatory to their marriage and admission to the king. The most expensive and gorgeous appearance they could present was calculated to attract the attention of admirers, guests and spectators. But the highest point of outward embellishment is a faint and meagre representation of the clothing of the

King's daughter. She is all glorious within; expressive of her spiritual composition and oneness with Christ; but outwardly she appears clothed in the majestic symmetry attending the perfection of the church of Christ. No eyes can behold her and live on earth only as it is seen by immortal vision, or by faith. Frequently among men a person may appear very beautiful externally, while the greatest defects, imperfections and vile deformity is concealed by fine clothing, paint, &c. This is true in a literal sense and also true in relation to the work-mongrel system of religion so fearfully prevalent in our day. But the King's daughter appears the embodiment of glory and beauty, and her clothing is of like kind.

"Wrought gold." Its intrinsic value is immensely great; really it is beyond human computation—It is invaluable. The imputed righteousness of Christ imparted to the church is the righteousness of saints. It is said to be wrought in consideration of Christ's obedience to the requisitions of the law and justice in his death, resurrection, ascension and glorification. In its manifestation to the church it is called the righteousness of faith, or the righteousness of God and our Savior Jesus Christ. In relation to gold in a literal sense, the original material is in the quarry or rocks. It is obtained by hard labor, and purified of its alloy and dross, and manufactured into whatever the workman desires to make it or is directed to make it. In this sense it is wrought. The perfect work of Christ in the redemption of the church from the law and its curse brought to light or revealed the life and immortality of the saints, showing conclusively Christ to be that life and immortality, and also their righteousness. In this sense only is it proper to be called wrought righteousness. Not in relation to its being manufactured, but revealed or communicated. There is no alloy or dross attending it; of itself it is pure. This clothing otherwise is called garments. "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh herself with ornaments, and as a bride adorneth herself with jewels." Isa. lxi. 10. Christ's garments smell of myrrh, aloes and cassia out of the ivory palaces. Rich and costly garments. The King's daughter is clothed with them and appears in glory.

In the fourteenth verse another metaphor is used. "She shall be

brought unto the King in raiment of needle-work." As all her clothing is furnished by the King, when she is completely dressed she is brought unto him as above expressed. The church is made to appear before the King in a manner pleasing to him. Thus adorned she is happy. The virgins which follow her are her companions, and are pure and chaste as she is. I presume the virgins, spoken of in the plural number, means individual saints who look upon and esteem the church better than themselves. They are brought also to the King, and bow before him. With gladness and rejoicing shall they be brought. It was so with the shepherds on the plains of Bethlehem, with the disciples, with Zacheus, and many others. It is so yet in the experience of the saints. They enter into the King's palace. The declaration is, They shall enter, &c. A new covenant declaration. Wonderful exaltation! Such is the privilege of the saints, and they should not forget their high calling.

Perhaps I may write something more at some future day on the foregoing Psalm, as there are many things of interest I might notice. A more full embodiment of truth in higher colors is not found in holy writ. Its magnitude outreaches the feeble mind of your correspondent. Perhaps, my brother, at some future period we may see these glories in a more resplendent manner. So for the present, farewell.

JOSEPH L. PURINGTON.

WHITESIDES Co., Ill., March 22, 1867.

BROTHER BEEBE:—Through the mercies of God I am permitted once more to writ a few lines to the saints scattered abroad, although I feel my inability and unworthiness to write on so great a subject; yet it is my theme to speak forth the praises of him who I trust has brought me from darkness into his marvelous light. I have been a reader of your valuable paper a number of years, and have been much comforted and edified by reading your editorials, and the communications of brethren and sisters; a great many of whom I never expect to see in the flesh, but have a great desire to; for if we be Christ's we are all one in him, and have been taught in the same school, and speak the same language—that salvation is by grace and not by works; for which, we are despised and counted as the offscourings of the earth. But I rejoice to know that they that are persecuted for righteousness' sake, are pronounced blessed, for theirs is the kingdom of heaven; and they that will live godly in Christ Jesus shall suffer persecution. God's people are a poor and afflicted people, chosen in a furnace of affliction; but Christ tells us to be of good cheer, for he has overcome the world. Then this is all our trust; we have no righteousness of our own, it is by the righteousness of a once crucified but now risen Savior that we are what we are. The afflictions and persecutions of Job are for our instruction and comfort, as all scripture is given

by inspiration of God and is profitable, &c. Job, I think, is a figure of the church in this wilderness of sin. Satan was permitted to afflict him, but not to take his life. What a beautiful figure. Satan is on the same errand now that he was then—going to and fro in the earth, seeking whose peace he may destroy, for a season. Yet he cannot get hold of that life which is hid with Christ in God. Even Job's companion told him to "Curse God, and die." But Job knew in whom he believed and trusted, and that there was no where else to go but unto Christ, for he hath the words of eternal life. Also his three friends that came to him in his afflictions, who, he says, were miserable comforters, and who probably tormented him more than his boils did. But Job could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." O, blessed hope of immortality beyond the grave; which hope we have as an anchor of the soul both sure and steadfast. We also read that the Lord blessed the latter end of Job more than his beginning; for he received his children all safe, and his substance was double. I think there was no falling from grace in Job's case, for he was, kept by the power of God, and was brought off more than conqueror, through him that loved him and gave himself for him. This world is a thorny road, but I rejoice to know that God is unchangeable, and that devils are in subjection to him, and that no weapon that is formed against God's people shall prosper; for he that keepeth Israel neither slumbers nor sleeps; his ears are open to their cries, as in the case of Peter, and many like instances. Peter was cast into prison, but prayer was made without ceasing of the church unto God for him. And Peter was bound and sleeping between two soldiers; and the angel of the Lord came upon him, and a light shone in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly, and his chains fell off; and he bid him gird himself and bind on his sandals, and follow him. And Peter was obedient to the heavenly calling. The wicked soldiers had no more power than they had when they watched the sepulchre where Christ's body was laid. The Lord knows how to deliver the godly out of temptations, and also he hath all power in heaven and on earth; he made all things, and he is able to control all things; and his counsel shall stand, and he will do all his pleasure. Antichrist is going to and fro in the earth, saying that God is wooing and beseeching sinners to come to him and be saved; such doctrine is what we hear preached by the blind leaders of the blind, and they must all fall into the ditch. But Paul tells us, that when he was on his mission of persecution

to Damascus, that suddenly there shone around about him a light from heaven; and he fell to the earth, and heard a voice saying, Saul, &c. And God let him know that it was hard for him to fight against him. What a contrast between genuine and spurious religion. No wonder Paul could testify that it is by grace ye are saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. And every one can testify the same, who is born of God. The spurious religionists also say, that we can have religion to-day and lose it to-morrow, and be forever lost; but Christ says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand." I rejoice to know that this was spoken by him that cannot lie, who is of one mind and none can turn him. It is for the comfort and consolation of God's people. But if these precious promises could be broken we should have no hope; for we are not our own keepers, but are kept by the power of God. I rejoice that it is so; for I find I am too much like the disciples that were with Christ when he was about to be crucified. He said to them, "Tarry ye here and watch with me, while I go and pray yonder." And when he came to them he found them sleeping, and said to them, What, and could ye not watch with me one hour? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. And he went the second time, and found them asleep again. We can put no confidence in the flesh. And Christ says again, "And what I say unto you I say unto all, Watch." We should watch over ourselves, and over each other, in love, for good and not for evil; with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace: for, behold how good and how pleasant it is for brethren to dwell together in unity. For if we love not our brother, whom we have seen, how can we love God, whom we have not seen.

May we all contend earnestly for the faith once delivered to the saints, and go not after the lo heres and lo theres, but take the word of God as the man of our counsel. The apostle's admonition to the Galatians stands good for us, and to all subsequent ages. He says, "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." He also gives us to understand that he did not seek to please men. "For if I yet please men, I should not be the servant of Christ." As there were deceivers in that age, so there are now; and they seem to have waxed worse and worse. May God enable us to watch, and to walk worthy of the vocation wherewith we are called.

Brother Beebe, I will close. I have written more than I expected to when I began. My best wishes to you and yours, and all the saints.

CATHERINE SANFORD.

JOYNER'S DEPOT, N. C. May 12, 1867.

DEAR BROTHER BEEBE:—If one so unworthy as I am may so address you, this is the third or fourth time I have made the attempt to write what I hope has been the dealings of the Lord with me. There was a time when I enjoyed sin. In 1856 my whole heart was set upon the vanities of the world; but in the year 1857 I was invited to attend a dance, and thought I should enjoy it well, but did not. I cannot express what were my feelings on that night, but they were such as I never before experienced. I thought that it was to convince me that it was sinful to dance; and I thought I had never had a friend to advise me; but these feelings did not last long. I loved dancing so well that I soon began to feel that I could not give it up; but I wanted the time to come when I could enjoy it as I had formerly. I continued in this way six months, and gradually lost my love for such things. I often felt the enquiry arise, What can be the matter with me? My time must be short, and what must I do? At length I concluded that I must seek my soul's salvation; so I began the work, and soon thought I was growing better, and I continued to grow better and better until I thought I was almost good enough to unite with the church. I felt confident that I was as good as several members that I could have named. But at this time, and not before, I hope the Lord showed me what a poor unworthy creature I was; without God, and without hope in the world, and I was made to cry, Lord, help or I perish. Lord, have mercy upon a poor guilty sinner, condemned to die. At times I felt that my distress was more than I could bear. I then had the opportunity of reading the "Signs of the Times." I did love to read them, but did not want any one to know how much I loved them. They were a great comfort to me. I could see how others could claim the promises of the gospel, but I could not claim them for myself. I felt that there was no hope for me; still I could not help crying to the Lord for mercy. I would often find myself repeating the words—

"Perhaps he will admit my plea,
Perhaps will hear my prayer;
But if I perish I will pray,
And perish only there.
I can but perish if I go—
I am resolved to try;
For if I stay away I know
I must forever die."

I continued in this condition more than twelve months, all the time growing worse and worse; and sometimes feeling that I must give up all for lost; but before I was aware I would find myself begging the Lord to have mercy on me. I had no set times to pray; but often my very breath was, Lord, have mercy on me.

In November 1860, I was a poor miserable creature; I then thought there were some to be saved, and some to be lost, and that I was one of those that were to be lost. There was no rest for me by day nor by night, and for about a week I felt that I had not a friend in this world,

nor in that which is to come. Those who have had these exercises can express them better perhaps, than I can. I felt too unworthy to stay in company, but desired to be where none could see me. I remember one time during that week, I left the room to avoid being seen shedding tears. I went into my room and tried once more to pray the Lord to have mercy on me. I felt as though every day would be my last, and when the sun would set, that I should not live to see it rise again. I felt that I must die and be cast into torment with Satan and his angels. On Saturday of that week my distress was very great; I thought that was my last day; and I sat up very late that night, in despair. I had done every thing I could do—had begged the Lord for mercy, time and again. I cannot express what were my feelings. There was no hope for me, and I should be in torment before day. I fell asleep, and just before I awoke I had a dream which has been very sweet to me ever since. I dreamed of hearing these words: "That was the true light, which lighteth every man that cometh into the world." I awoke repeating the words, "that cometh into the world." What world can that be? It cannot be this natural world; but Christ is the true light. I felt so much better than I had felt, I could not account for it; and I continued in this state nearly a week, sleeping very quietly at night. My troubles seemed to be gone. At length I began to enquire, What can this mean? I have given up every thing, I have forsaken the Lord, and he has forsaken me. I will try to go back to my old trials, and beg the Lord to have mercy on me. But I was surprised to find I could not feel as I had felt heretofore. O, What would I have given to have had my troubles back again; but I have never since felt just as I had before felt. My troubles were great, but not the same. I would sometimes think, Perhaps the Lord has begun a good work in me; and I would remember the assurance, Where God has begun a good work, he will perform it unto the day of Jesus Christ; and this would afford me some comfort at times. Thus I continued searching for something to satisfy me, but could not find it until February 1861. One day while spinning I was greatly troubled, and could not account for it. Something was on my mind that distressed me, and I could not get it right. At length I resolved to put my trust in the Lord, and if it was his will he would make all plain to me; and very soon I was perfectly calm. It appeared to me almost as plain as though I saw it with my natural eyes.—The Red Sea before, and a mountain on the right and on the left, the children of Israel at the brink, and Pharaoh and his army pursuing hard after them. There they had to stand still and see the salvation of the Lord. I thought that there was the place where every one had to be before they could know what was the new birth. I felt that I was there, and that was the happy

est hour I had ever experienced. I desired to praise the Lord. I then saw that if I were ever saved it must be through Christ, and by him alone. I felt that I loved every body, and every thing I looked upon was lovely. Then I thought I should continue in that frame of mind all the rest of my days, and never have another doubt or fear. But these feelings did not last long. I felt a desire to tell all christians what I hoped the Lord had done for me. At first I wanted to go to the church and see if they could receive me; but doubts and fears arose, and I felt too unworthy. Then I came to the conclusion that if I were a christian, I could live out of the church. I went on some time, often feeling that I was neglecting my duty. In August 1863, I was troubled much for several weeks, by day and by night. I made many promises, but broke them. But the Lord's good time came, and I was enabled to go forward. In October 1863, I offered to the church at Williams Meeting house, Edgecomb Co., N. C., was received, and on Sunday I was baptized by brother R. Hart. Then I felt happy and thought I had done my duty, and notwithstanding all the doubts, fears and troubles I have since had, I have never regretted that I was baptized. I cannot live as I wish to, and I fear that I do not love the Lord as I ought to. I wish to give him all the glory, for it is all due to him alone.

"Amazing grace! how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see.

"Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed.

Through many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures."

I will close this, and you may dispose of it as you think proper. May the Lord bless and be with you, is the prayer of your unworthy sister,
JANE STEWART.

OPELIKA, Ala., July 3, 1867.

BROTHER BEEBE:—As I have to write to you on business, I will present a few thoughts on the "Song of Songs, which is Solomon's."

We should distinctly notice that it is not called the *songs* of Solomon, but, "The Song of Songs;" thus showing its superiority and excellency over all other songs. The subject upon which it treats surpasses all other subjects, and the melody and animating effects to those who know the joyful sound, exceeds in sweetness, harmony and comfort, every other song. It is therefore the song of songs which God has decreed to be sung in the land of Judea.

The "songs of Solomon are a thousand and five."—1 Kings. But this only is left on record as the "*Song of Songs*," treating by highly wrought figures, metaphors and comparisons of the inseparable relation and mutu-

al love of Christ and his church. It proceeds as though it were a familiar conversation between a loving husband and his affectionate wife, each in turn expressing admiration and love for the other. The wife declares that the love of her husband is better than wine, and entreats for the "kisses of his mouth." May we not understand from this, something of the desire of the church of God and of each individual member thereof, who have a love for Jesus and his gospel, and who taste the good word of gospel promises from the mouth of the Lord. Jesus as Husband of the church "kisses" his people when he applies his word to their comfort, even the gracious words of his mouth.

Without disparagement to the merit or beauty of other women, the lovely Husband speaks of his spouse as the "fairest among women;" and however beautiful others might be, none but his own wife claimed nor receives his love. There are three score queens, and four score concubines, or religious organizations of churches and state, and virgins without number who look for justification on their moral purity; but the undefiled bride of Christ is but one. To this end he speaks most affectionately and says, "O my dove that art in the clefts of the rock," &c. The dove is gentle and meek, and is the symbol of simplicity and innocence. It is therefore only in the relation that the people of God are to Christ, and the standing they have in him, that they can be represented by such symbols as doves or lambs. In their natural state of sin and unbelief they are represented rather as vipers, asps, wolves, lions, bears, and tigers. In this relation they are enemies to God by wicked works, and their voice is neither sweet nor their countenance comely to Christ.

By the use of the figures employed by the sacred writer, it is evident that the church of Christ as redeemed, purified and justified, is designed to be set forth as "all fair." No spot of sin nor guilt in her. Clothed in the spotless righteousness of Jesus, she is a glorious church without spot or wrinkle, or any such thing.

The winding up of the old Jewish heavens, and bringing the children of promise into the blessed privileges of the gospel dispensation in the "new heavens and new earth," is described by a variety of beautiful figures; such as the winter being past, the rain over and gone, the coming of the long looked for and beloved husband leaping on the mountains and skipping upon the hills, as one who is strong, active and joyful at the thought of delivering the object of his love from death, and seeing her arrayed in his own glorious apparel. The bringing of a poor sinner to an experimental knowledge of the rich provision of grace in the gospel of Christ, is described as the bringing of one into the "banqueting house," and spreading over him a banner of love. A banqueting house is a house of feasting and joy. It contains rich and royal dainties to satisfy the ap-

petite of the hungry, strengthen and invigorate the weak and feeble, and give joy and comfort to all the guests. There is an inexhaustable fulness in the Lord Jesus Christ for all his people, and in him the Lord of hosts has prepared a feast of fat things, a feast of wine on the lees, well refined. What is true of all the church of God is true of each individual member thereof. It does not agree with the manner of the Lord's dealing with his people for any one of them to say, I went into the banqueting house, as though there was any worthiness or ability to do so; but how well does it agree with the experience of every child of grace to say, "He brought me in," thus indicating the grace and love of Christ to the poor and needy. In this house of gospel provision there is unsearchable riches. A little morsel where the fear of the Lord is, makes one much more comfortable than to have great riches and trouble therewith. How exceedingly delightful therefore must it be to the poor and needy, the hungry and thirsty, to be brought up out of the horrible pit of sin and unbelief, into the King's banqueting house of inexhaustable plenty; and instead of thunderings and terror, hatred, variance, strife, or any of the works of the flesh, to have the banner of Jesus' love spread over them. "Love hides a multitude of sins." "Blessed is the man whose sins are covered" by the offering of Jesus Christ. The merits of his blood is available with God to cleanse from all sin.

The banner of love is emblematical of the character of God's government of his people. It presents to us the very nature and essence of God. He is love. He is the eternal God and his love changes not. The banner of God's love in Christ to his people is the main spring and fountain head of the whole system of salvation by grace—it passeth all human knowledge and never can be known even by the saints in its breadth and length, height and depth, in this present mode of existence. Whatever be the height or depth of tribulation, trouble or distress that befall the people of God, there is a breadth, length, height and depth in the everlasting love of God that goes far beyond all their troubles. What tongue can express or what mind can think of all the fulness and preciousness there is in being under the banner of love? No wonder the spouse of Christ should say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." In warm countries under the heat and influence of the scorching sun, how agreeable it is to the weary traveler to sit down under the cool shadow of a great rock. So Christ is to his weary pilgrims as the shadow of a great Rock in a weary land. "He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty."—Psa. xc. God's providential care and government may be compared to the "shadow of his wings." He gives to all, life and breath and all things. He

feeds the hungry lions and provides for the ravens that cry. With proper views of the providential care of God over all creatures, the child of God may sit down under such a shadow with great delight, being confident that the Lord reigns in heaven and earth. "His fruit was sweet to my taste." Here are the fruits of love and righteousness which are by Jesus Christ. The saints have a taste for such fruit. I must close. Farewell.

W. M. MITCHELL.

BLOOMVILLE, O., June 29, 1867.

BROTHER BEEBE:—By the request of some of the members of Rocky Fork Church, in Marion Co., Ohio, I send you the following statement of the experience of Charlotte Beaver, written by herself, and presented to the church last Saturday by her husband after he had related his own experience to the church, on which he was received. They were both baptized on the Sunday following, by Elder Lewis Seitz 2d. There has been added to this church since last March, up to this time, by baptism, twenty; and more are expected. "The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. I am, as ever, yours in love,

LEWIS SEITZ.

July 9, 1865.

MY DEAR FRIENDS—As such I will take the privilege of calling you; and if it is wrong, I hope you will forgive me; for I feel as though it is a duty I owe to the all-wise and merciful God who rules in all things.

Thirteen years ago I was lying very sick, and thought I should die; then my sins rose up like a mountain before me, and I thought if I died I must be forever lost. I begged of God to have mercy on me, and let me live, and I would do better and try to become a christian. It was a year before I was able to go to meeting, then I went and heard Mr. Mason preach, and every word he said seemed to condemn me. I felt that I was the worst of all sinners, and if sent to hell it would be just and right. I could not go to meeting, for I felt so bad, and so unfit to be with a people who seemed to me to be so good. So I remained at home and read the bible. I had always been in the habit of reading the bible, but now I could not read it for every word seemed to condemn me. So I put it away for a long time, and I think I was the most miserable of all creatures. My health was poor, and my mind so troubled that I sometimes wished to die. I desired to join a church, to see if that would help me. There was but one kind of church that I thought I could live in, and that was the Baptist church; and that church I thought would not receive me without an experience; and I had never heard any one relate their experience. I thought it must be something

dreadful—that a person must be blind or speechless for a time, and then God would reveal himself to them. I continued, as near as I can remember, in this way four years. My health improved. But one morning I was taken suddenly ill, and was both speechless and helpless; and what I suffered that day and night I cannot describe. But in a few days I was better, and walked out from the house one day, not conscious where I was going. I stopped a moment and looked round me, and my burden left me, and every thing around me seemed to look bright and beautiful; even the trees and the birds were praising our Lord and Savior who had suffered and died to redeem poor sinners like me; and I was constrained to praise him also. I felt so happy that I thought I should never feel another sorrow, nor experience another fear. But I have found it far different, for doubts and fears soon came again. But under the weight of them all, there seems to be something that supports and bears me up. That little hope that I shall be a christian, and go to that bright world above.

CHARLOTTE BEAVER.

CADIZ, Trigg Co., Ky.

DEAR BROTHER BEEBE:—As I promised the brethren in Illinois, that on my return I would write to them through the "Signs," I will request a small space for that purpose.

I left home on the third Sunday in July, on Monday evening reached brother E. M. Daley's, in Livingston Co., where I tried to preach to a congregation; on the next morning I crossed the beautiful Ohio, and at evening reached the residence of our dear brother, Eld. Richard Fulkerson, and that night addressed a very large congregation; the next morning, in company with brother Fulkerson, I met with the Little Flock Church, in Johnson Co.; leaving brother Fulkerson here, I pursued my journey northward, and I reached the residence of another precious brother, Eld. Moses Neal, in Franklin Co.; although personally unknown to him, I was received and kindly entertained by him, and his excellent wife, sister Neal; the next evening I went in company with brother Neal, to Benton and put up with brother Mortin, and was kindly entertained by brother and sister Mortin, and that night tried to preach to a large congregation. The next morning with brother Mortin went to meet with the church at Union, or Horse Prairie, in Jefferson Co., 20 miles north of Benton; brother Neal is pastor of this church. We arrived at 12 o'clock m. Here I met my brother-in-law, John H. Carson, whom I had not seen for nearly 22 years. He also is a preacher, and a member of this church. They are a precious body of brethren and sisters. After laboring with this church Saturday night and Sunday, I accompanied my brother-in-law to his home, about 18 miles north, and near Ashley, on the Illinois Central Rail Road, where we arrived at night, and met with our kin-

dred and rested until Wednesday. I tried to preach in the town;—a poor place for an Old Baptist to preach; for it seems to me to be given over to arminianism and idolatry. Not one in the place either understood or loved the doctrine that I preached. The next evening I had an appointment at a Methodist Meeting House called Mt Zion; here I found it no better than at Ashley. Leaving them to their idols, in company with brother Carson I retraced my steps, to meet the next day with the church at Union; here I again met brother Neal, and after again trying to preach to them, I bade them farewell; and in company with brother Neal and other brethren, met with the church at Nine Mile, in Perry Co. Brother Neal is also pastor of this church, which is an excellent and sound body of Baptists; with whom I labored three times during their meeting. On Sunday evening we again reached Benton, where I addressed a very large audience. The next morning I bid farewell to our dear brother Neal and the brethren and sisters, and set out towards home; on that evening reached the house of our aged sister Young, with whom I have had a long acquaintance; arrived the next day at our brother Fulkerson's, who accompanied me to Golconda where we spent the night with our aged brother Eld. Charles Clay; the next morning bidding farewell to the brethren, I recrossed the Ohio, and reached the residence of my son-in-law, M. W. W. Duley, staying with them a day and night. The next evening I arrived at sister Mills', in Salem, found our venerable and dear sister enjoying good health, for one of her years. On Saturday I reached home, having been absent three weeks, and found all well.

Now, brother Beebe, with a heart full of gratitude I hope, to God for his mercies, I do not regret my travel. I was well pleased with the brethren in Illinois, and love them for their steadfastness in the gospel of Christ. Long shall I remember my trip among them with pleasure and satisfaction. May the Lord abundantly bless them. In conclusion, I remain your brother in tribulation,

JOHN. H. GAMMON.

NOTICE.

Through the kindness of the publishers of the Life, Travels, &c. of Elder Wilson Thompson, we are put in possession of a copy. We have not yet had time to more than glance over a few pages. It is a neat volume, printed on good paper, and excellent type; and for these times the price is low, compared with the present cost of publishing. Elder Thompson bore a high reputation as a talented and able minister of the Old Baptist order, and but few have spent more years in the ministry than he has. We have no doubt the book will have a wide circulation, and that those who order it will be well satisfied. At least we wish the publishers success. See advertisement on our last page. [Ed.]

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1867.

TECUMSEH, Neb., July 26, 1867.

ELDER BEEBE:—If it is not asking too much, please give your views on Heb. vi. 4-6, and oblige, yours truly,

I. D. IRWIN.

REPLY.—We have on several occasions published our views elaborately on the text proposed, namely: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Those Hebrew, or Jewish disciples had been brought up under the ceremonial law, the priesthood of which allowed, and required for every new offence, that the offender should lay a new foundation for repentance and reinstatement in the congregation of Israel, for which cause their priests had to officiate continually at the altar; for being ceremonially purged from their defilement only served until they again became defiled; and these disciples had shown a strong disposition to adhere to those abrogated rites, supposing that as it had been under the law, so it continued to be under the gospel, that new sacrifices must be made to lay a new foundation for repentance for every new transgression; not comprehending that Christ, our High Priest, has "by one offering perfected forever them that are sanctified;" and that this offering of himself, being once made could never be made again; without again crucifying the Son of God and putting him to an open shame. Hence, "It is impossible." What is impossible? It is impossible for the children of God, who by virtue of the one offering of the Son of God, have been once purged from their sins, and brought into the enjoyment of all the marks and evidences of their acceptance with God, by the strongest and most unequivocal, and unmistakable evidences that the children of God ever had, or ever can have while in the flesh, it is impossible for them to fall away from this foundation and be renewed again.

The glory of our High Priest shone in refulgent splendor when being made perfect he became the author of ETERNAL SALVATION unto all that obey him.—Heb. v. 9. And in comparing and contrasting the two priesthoods, the apostle says, after speaking of the inefficiency of the offerings and service of the Levitical priesthood, "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of

goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."—Heb. ix. 15-14. It is therefore impossible that any who are redeemed to God by the one offering of Christ, if this should fail them, if they shall fall away from this foundation, to renew, or replace them, or again redeem them, as it would require that Christ should again be crucified, and all the glory and triumph of the offering which he has once made would be lost, and he put to open shame. For if those once purged and redeemed by him, could ever require to be redeemed again, it would sink his glory down at least to a level with that of the Levitical priesthood.

PERSONAL CORRESPONDENCE.

The following correspondence was not written for publication; nor have we asked or obtained the consent of our correspondent to expose it in our columns; but as the entire subject matter of her letter and our reply is of common interest to all the tried, trembling, doubting, lambs of the flock, in the hope that its perusal will be useful to others, we take the liberty to present it to our readers. As we suppress her signature and her place of date, we think the writer will not charge us with a breach of trust. Having had some previous correspondence, and personal acquaintance with the writer, we fully believe she is a subject of grace, and an heir of glory, notwithstanding all her doubts and fears.

DEAR ELDER BEEBE.—Many times I have thought I would never again write to any one on the subject of religion, then I feel how very ungrateful it is in me to repay your kindness in this way. But which is the worse crime, write and perhaps deceive those whom you have the least desire to deceive, or be silent and let them conclude you know not what the feeling of gratitude is? I often think dear Elder Beebe that I have deceived you, though I do not think it has been my intention to do so. I think the animal feelings can become excited when there is really no change of heart. I have felt for the last few weeks indifferent to every thing; my heart, as it were, has lost its feeling; there is a hopelessness connected with the future, and I often feel that it matters but little whether I live or die. I think of all states of the mind this is the most to be deplored. In reading the other evening I came to this passage:

"So we see they could not enter in because of unbelief" Heb. iii. 19.

What has this reference to? Does it refer to any members of the church of God? If so, what rest is meant? It cannot be their final rest, for the bible says, "They rest from their labors and their works, do follow them." And we know that all the saints will attain that rest; none will fall short of it.

I often desire rest, feeling weary and heavy laden. Christ says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Now if I could feel that the weariness that I feel is the weariness spoken of by the Savior, then this promise would be very precious; but every thing to me is uncertain. I cannot allow myself to hope, for fear I may at last find myself doomed to hell. You think it is because I look for perfection in myself that I do not find that consolation in the gospel

that the subjects of grace receive. I do not think I look for perfection in myself; I know there is no good in me; though I think if I were a Christian I would be different from what I am. Still what right have I to look to Christ; I have no claim there? From the hour of my birth to the present time I have sinned against him. My heart sickens at the thought of my hopeless condition. I often feel that if I could exchange places with any one in the world, there would be some hope. You will ask why there is not as much hope for me as for others? I know not; God is so far off he never hears my cry; beside he knows what a wicked deceitful heart I have, and he knows I am unworthy of any notice. I try to give up thinking of the future, but I cannot. I endeavor to find pleasure in my old pursuits, but I have lost my relish for them. I used to take great pleasure in politics; was well posted on all the the issues of the day.—Now I cannot endure the subject; I feel but little interest in the welfare of the county, I know God will rule it for his own glory; he undoubtedly has a people here, and when they are gathered home the balance will soon be disposed of. I used to think the acquisition of knowledge was the great object of life, but that also has lost its charm. I visited a lecture room the other day but found my interest in such things I feel there has been a change; but oh! what right have I to hope this is the change I desire? You will think I am a strange being; but do not if it is any trouble, write me any more. I fully appreciate your kindness and would gladly repay you if I could, but all that my friends can say to me cannot relieve me of troubles, it is there to remain till God lifts the burden, and I fear that may never be. You say in your letter that you hope I may be an obedient child. O! how willingly I would follow in the footsteps of the blessed Savior did I feel that I dare claim him as mine. If I knew one drop of his precious blood was shed for me, I would rejoice all the days of my life; but you will not ask me to follow in the footsteps of the flock when I feel to have no place there. I would rather remain without always, and have a little enjoyment lingering around the fold, than to enter in and know I were a wolf in sheep's clothing. I have the greatest fear of being a hypocrite. I feel it would be a great pleasure to me if no one knew any thing about my feelings, then I think I would not deceive any one, but as it is, so many have spoken to me on the subject that if I am deceived my deception has been extensive.

Is it possible for one to feel any spiritual enjoyment who have never had a full and complete Savior presented to their view?

Is it possible for any one to receive a change of heart who is not aware of such change?

Does the Christian ever feel sure of his acceptance in Christ?

I would like to ask many more questions but fear I may weary you. When I used to read the many experiences in the "Signs of the Times," I thought how strange it was the writers did not know it was the Lord dealing with them. I felt if I should ever become troubled I would immediately know the cause. How very wise we are in our own estimation. Trouble has since overtaken me and I find my worldly wisdom of no avail.

Last fall when my mind first became interested in my future welfare, I thought if I only could become well enough acquainted with some of the ministers to tell them how I felt they could tell if my feelings were those of a Christian. I have had that pleasure; have become acquainted with some I have the greatest confidence in; have talked freely with them; they have all spoken words of encouragement, and yet, dear Elder Beebe, I have no more hope than I had before I was acquainted with them. I feel that it is possible in my case that they are deceived. I would be willing to receive their judgement in regard to others, but myself I cannot. My desire to attend the association was gratified; I heard what should have comforted any one, except they

be so deep in sin that their case is hopeless. You see I have been gratified in many things, but have not found that consolation I was seeking. Dear Elder Beebe, for the last four or five years I have been unable to listen with any degree of patience to an arminian sermon. I felt in my heart that what they preached was false. I would try not to listen to it, yet my mind would be keenly alive to every word; again when I would have an opportunity to hear the gospel, my mind perhaps would wander so I would not hear a dozen words. Now why was this, if my dislike for the doctrine of salvation by works had arisen from a love for the truth, would not I have appreciated the truth when I heard it? Is it not all prejudice from first to last? I have been taught to believe that salvation is of grace. I have learned the letter and know nothing of the spirit. I cannot remember the time when I could not detect the difference between a gospel sermon and one that was not. I never hated the gospel; I may not have loved it, but I never hated. If I had, and had been made to love it, then I would know what I am. When no more than nine years of age I have heard sermons that impressed me deeply. At about this time I heard you preach from the text: "Christ, to the Jews a stumbling-block, and to the Greeks foolishness," &c.; the sermon troubled me a great deal, but I have lived twenty years since then, and still without hope and without God in the world. If you think this worthy of an answer I should be very glad to hear from you; but do not allow me to weary your patience. My ideas are very disconnected, but I am not able to write a nicely connected letter. * * *

Believe me as ever your unworthy friend,

REPLY.—My esteemed, tried, tempted, tempest-tossed friend; your letter of the 17th inst. is received, describing to my judgment a quickened, living child of God; but in a state of severe trial occasioned by doubts and unbelief. If you have never passed from death unto life, how shall we account for this state of things? You "think the animal feelings can become excited, when there is really no change of heart." And so do I. Our physical powers and nervous system are subject to excitements; such as are common to all our race: but it is equally true that when the cause of such agitation is removed the excitement ceases, and the mind settles back to its former tranquility. But such is not your case. Your love for the society of the saints, and for the doctrine which gives God all the glory of the eternal salvation of his people, is not an effect resulting from excitement of animal passions. No excitement can change our nature so as to make us love that which our carnal nature always hates. It cannot make us love God, his cause, his people, his truth, or his ordinances. The children of Israel had no less right to declare that the golden calf which they had made was the god that brought them out of Egypt, than you have to ascribe the change which has been wrought in you, to animal excitement. With them it was idolatry. God's glory he will not give to another, nor his praise to graven images.

There have been times when you have felt a comfortable assurance that you were born again; and at such times you were disposed to seek the society of the children of God, and follow and obey your Lord and Master. But because you are not permitted to feel the same assurance

at all times, you cast aside all that God has done for you, and almost deny that he has done anything for you. Is this right? Would you really choose rather to walk by sight than to live by faith? If not, why appeal from faith to sense; and insist on having some evidence that can be demonstrated to your reasoning powers? Do you think if an angel were sent down from heaven, and with your eyes you could see him, and with your ears could hear him say you were a child of God and an heir of glory, that that would satisfy you? If all that were done, your confidence would not result from faith, but sight. "For what a man seeth, why doth he yet hope for?" God's people must live by faith and not walk by sight. The passage in Heb. iii. to which you refer, is full of instruction for you. The children of Israel were typical of the people of God. They could not enter into rest because of unbelief. The land of Canaan was a type of gospel rest; but they disbelieved the promise of God, and came short of that rest; and their carcasses fell in the wilderness. It is even so with the spiritual children of God; it is only so far as our faith triumphs over our fears and unbelief, that we can enter into and enjoy that Sabbath of rest wherein we cease from all our own works—from thinking our own thoughts, and from speaking our own words. You cannot deny that whenever you have been enabled to believe that you were a subject of grace, you have felt at rest. You could rest in the promises which God has spoken, in the oaths which he has sworn, and in the sweet consolations this hope has afforded you. And you continued to rest securely, and sweetly, until your unbelief arose to dispute your faith and confidence in God. But as soon as you began to doubt, you became disquiet and restless. How is it possible for a child to rest in the Redeemer when he does not believe in him as his Redeemer?

All our faith is the fruit of the spirit which is born of God. And all our doubts are from our carnal minds which are not subject to the law of God; neither indeed can be. In every heaven born child, both of these opposite and conflicting natures exist. The flesh warring against the spirit, and the spirit against the flesh. But remember, they cannot possibly both be found in any one that is not born of the spirit. Hence the very conflicts in your mind which you regard as witnesses against you, are positive evidence that you are born again. Your fleshly powers resist the evidences of your heavenly birth, and it is not possible it should be otherwise; for your natural mind cannot receive the things of the spirit of God, nor know them, for they are only spiritually discerned. But you, like a fretful child, cherish and nurse your doubts, fears, and unbelief, and refuse to be comforted by the testimony which the word presents to your faith. And why? Only because your natural mind cannot perceive them.

Could you and I be entirely divested of the selfishness of our carnal nature, and raised above it, we should have no trouble, toil or labor about our own personal interest in Jesus; all that, we should leave in better, safer hands than ours; and we should gaze with joy and admiration on what faith presents to our minds—of the uncreated glory of our adorable God and Savior. There would be rest. All our care he bids us cast on him: he assumes it all, he careth for us. Why then, if we can trust him, should we care for ourselves? Who is it that feeds the ravens, clothes in beauty the lillies, and protects the sparrows? Can we by taking thought add to our stature one cubit, or make a hair black or white?

"Then doubting child, forbid your fears,
For all he has, and is, are yours."

That hopelessness in regard to the future which settles heavily upon your mind, of which you speak, is but the natural consequence of unbelief; *cherished* unbelief. Faith reviving in your heart will say, "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, (not in thyself, nor in thy frames and feelings) for I shall yet praise him; who is the health of my countenance and my God."

If yours is not the uneasiness spoken of by the Savior, of what kind does he speak, and to what class does your weariness belong? Is yours a kind that can find relief any where else but in Jesus? Why allow your unbelief and the tempter to criticise, pervert, and cast from you the blessed words on which God's children feed and thrive?

You cannot allow yourself to hope for fear that at last you will find yourself doomed to hell! Poor child! What have you to do with hell; or hell to do with you? If Jesus had not redeemed you from hell, you would never have been sensible of your lost estate; you never would have been weary and heavy laden; you would never have hungered and thirsted after righteousness; you never would have lost your relish for sin; you never would have loved the company of the saints or desired to be one; you never would have seen a beauty in the holy ordinances of the gospel, nor seen the kingdom of God. The fear of hell could never make you love holiness or desire companionship with the children of the living God. Nothing but the love of God himself shed abroad in your heart could make you love God, his word, his people or his ordinances.

You say, you do not look for perfection in yourself; but think if you were a christian you would be different from what you are. Just so would say every christian on earth. Ask any of them; even Paul has told you that, To will was present with him, but how to perform that which is good he found not. He could not do the things that he would. And you ask, "What right have I to look to Christ?" The best possible right; for he has commanded you to do so. "Look unto me, and be ye saved, for I am God, and there is

none else."—Isa. xlv. 22. It takes a God to save a sinner; you are a sinner, and as there is no other God, it is vain to look to any other source for salvation. He says, I am God, and beside me there is no Savior. This constitutes your right; and the very fact that you have no claim on God, proves that you are the very sinner that he has thus called: for Jesus came not to call the righteous, but sinners to repentance. And yet another unmistakable mark you have that you are the very sinner Jesus came to save, is that you are the chief of sinners, sickened at heart in view of your vileness, and so much worse than any body else, that you often feel that if you could exchange places with any one in the world, there would then be some hope in your case. Do you not believe it is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save the very chief of sinners?

What right have you to say that God is so far off, he does not hear your cry? You no doubt feel that you are far off from God; because he is so holy, and you feel so vile; but it is God that works in you to will and to do his good pleasure. And if he did not know how wicked and deceitful a heart you have, and that of yourself you are utterly unworthy of his notice, your case would be hopeless indeed; for if he knew not our malady how would he know how to cure? Who but God has caused you to see and feel and acknowledge how vile and sinful you are? Who but God has sent a famine upon all the vanities of earth in which you once delighted? Who but God has given you a longing desire to be a christian? Do you ascribe the work to any other than the God that made you? You say, He undoubtedly has a people here, and when they are gathered home, the balance will soon be disposed of. This you do not doubt, of this you are fully satisfied; and so am I. But what evidence have you that this is true, more than you have that you are one of that very people: for without an exception they all have the very same experience in every essential particular that you relate? How much easier it is for us to be satisfied with the experience of others, than with our own. You are compelled to admit that in your own case there has been a change. The things you once loved now you hate; your views, and taste, and desires, and hopes, and fears are none of them such as you once had; and yet you ask, what right have you to hope that this is the change that you desire? Precisely the same that any other quickened one has to hope: and my impression is, that in spite of yourself you are obliged to hope, and do hope; but the trouble is, like all others who have this hope, you find it opposed by the darkness and unbelief of your own unrenewed nature; by doubts and fears that you will have to battle with as long as you remain here in the flesh. Truly the words of all

your friends are powerless unless God by his spirit shall apply them with comfort to your heart.

I would by no means urge any one to profess faith in the Lord Jesus who does not possess such faith, nor to be baptized who has never felt a sincere love to the people of God; but we hold that it is not possible that one can truly love the brethren who has not passed from death unto life, or that any can love the brethren who do not love the Lord Jesus Christ: and his command is, "If ye love me keep my commandments." He does not say, If ye feel worthy, if ye have no doubts and fears, or if ye know that one drop of his precious blood was shed especially for you; but simply, *if ye love me*, for if you love him, it is positive proof that he first loved you, and gave himself for you, and that not merely one drop, but all the rich fountain of his blood was shed for the remission of your sins.

If you were a hypocrite, you would be trying to deceive. A fear of deceiving and being deceived, is a mark of sincerity and truth. And certainly no hypocrite or wolf in sheep's clothing could find any enjoyment in lingering around the fold of Christ, except for the purpose of devouring the flock. You cannot conceal your love for the people of God, and desire to be numbered with them, for your speech, looks, and actions all betray you.

To your questions, I answer, It is not possible that one can feel a particle of spiritual enjoyment, who is not born of God. For, as before quoted, "The natural man receiveth not the things of the spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." That measure of spiritual enjoyment, is an earnest of an incorruptable inheritance of glory; and we may add, in the words of the poet,

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure
Are the glorified spirits in heaven."

Is it possible, you ask, for any one to receive a change of heart, who is not aware of such a change? There are evidences given to all who have passed from death unto life, such as I have already enumerated; but there are thousands who like yourself are distrustful of such evidences as the scriptures warrant them to rely upon; such as a love of the brethren, desire after holiness, a disrelish for carnal enjoyments in which they have once delighted: and the seeing a beauty in the ordinances of the church of God. Some are very suddenly ushered into the light and liberty of the gospel, and can tell the day and hour, the place and circumstances when their deliverance came; but others who may be numbered by thousands, have been led in such a manner, as never to be able to tell when they ceased to hate, and when they began to love the Savior, and his people. But the fact that they do love Christ and desire to honor and obey him, are equally as

reliable and scriptural evidences that they are born of God, as though an angel came down from heaven and declared it.

Again you ask, "Does a christian ever feel sure of his acceptance in Christ?" Yes. There are times when christians enjoy the faith of assurance; but as a general thing, those precious seasons are few and far between. Whenever they confer with flesh and blood, doubts arise, fears prevail, and unbelief is master of the field; until faith revives and looks within the veil; then it puts our doubts to flight, and again we enter into rest.

Again, your case is not unlike all the children of God in being keenly sensitive when you hear the truth of God blasphemed by arminians; and often sluggish and inattentive while sitting under the preaching of the gospel. The rantings of arminians are understood and repelled by our knowledge of the truth; but the preaching of the gospel must be set home by the spirit before it can animate and feed us. Prejudice never taught any one to know that salvation is of grace; nor can the letter of that doctrine be so acquired as to qualify one to detect error, unless the error be so gross as to be apparent to our natural judgment. You may not be conscious of a time when you ever hated the gospel, but you certainly came into the world with a hatred to it. Your change of heart may have been as early, or even before you were nine years of age; and your being troubled in hearing me preach at that early period may have been in consequence of the word being set home with divine power to your quickened heart.

In conclusion, let me say, it cannot be right for us to cherish the unbelief and infidelity of our carnal reason, and reject the evidences which God has warranted us to rely upon. Nor are we justifiable, if we love God, and his people, and his truth, and see a beauty in the ordinances which he has enjoined on all who love him, to tempt God, by saying, unless he shall give us greater evidences than he has given to others, or such as will be tangible to our mental powers, we will not obey his precepts. Thomas said, "Except I see the prints of the nails," &c., I will not believe that Christ is risen. Was this commendable in Thomas? Is the like commendable in us?

Here I must leave the subject for the present; from the conversion I have had with you, and the evidences received, I cannot doubt that you are a subject of saving grace; and although the tempter may strive to make you think that it is wise and prudent in you to cast away or under rate the evidence you have of your acceptance with God, and to demand more, or a different kind of testimony, I will only remind you that you will find that the way of the transgressor is hard.

Deeply solicitous for your spiritual welfare, I am your sincere friend and kindred in Christ.

GREENVILLE, Mich., March 1, 1867.
BROTHER BEEBE:—Two years ago I requested your views on John xxi. 21-23, but have received no reply. Please give such views as you have, and may God help you. I am well. Yours as ever,
STEPHEN HAMMOND.

REPLY.—“Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus saith not unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?”

The probable reason why we did not give our views on this text when called on, was that we had no views to give, that would make the subject more clear.

Peter was, like some of us, over-curious to know some things which, could he have been gratified, would neither promote his good or his Master's glory. And in what is here related we have an example of his impertinence, and of the wholesome-reproof which he received from our Lord. All the care and ability of every member of the body of Christ is required for the faithful discharge of his own duty, or obligation to Christ. And if it were the pleasure of Christ that some of his disciples should remain, even unemployed forever, it would be nothing to others; their duties would be neither greater nor less. The word of command to each is, “Follow thou me.” It is not to lead him, or to go before him, or anticipate what he will do, or what command he will enjoin on others.

It was evidently from a misunderstanding of Christ's reply to Peter that the impression prevailed among the disciples that John was not to die, but continue on the earth until the second coming of Christ; but this misapprehension, John himself corrects, by stating that Jesus did not say that John was not to die; and what he did say did not justify their impressions on that subject.

The lesson may be of great service to the people of God in all subsequent time. Showing that it does not become us to make suggestions to our Lord and Master. It may be that Peter, (for this occurred before he was endued with power from on high, as an apostle,) feared that the Lord, in his partiality to John, had either forgotten or neglected to give him any thing to do; but whatever may have induced his excessive inquisitiveness, the reproof given him, should teach us all, each to mind his own business, and trust to the wisdom of Christ the right to give to each his orders. Let us endeavor to profit by this lesson of instruction, and follow instead of trying to go before our Lord.

CHRENSHAW Co., Ala., July 17, 1867.
BROTHER BEEBE:—Will you give your views on 1 Tim. iii. 11. The point of instruction more particularly desired is whether the wife of a deacon is required to be a visible member of the church, before the husband can lawfully hold the office of a deacon?

S. L. W.

REPLY.—It would be very difficult

at the present day for the church to find among her members those who in all respects come up to the gospel, or apostolic standard in their qualifications for the office either of bishop or deacon; but in the organization of a gospel church, these marks and characteristics should be kept in view; and those who come nearest to the standard should be regarded as best qualified for either position. It is required also of all the members of a gospel church, that they should in all respects be followers of God, as dear children; yet, we are not allowed to reject those who feel in their hearts feel to confess from day to day their short comings. The deacon in a church, as an assistant to the bishop, or elder, or pastor, in visiting the sick, ministering to the poor, and counseling the members, would be much assisted by the co-operation of a wife bearing the requisite qualifications named by the apostle. These may sometimes be defective even when the wife is a member of the church; but it is certain that she cannot assist him in the discharge of the duties of his station if she is not a member, and walking in the fellowship of the church. True the apostle does not name membership among the indispensable requisites for a deacon's wife, unless it be implied in her being faithful in all things.

We are not prepared to say that a brother, who is otherwise qualified, but has no wife, or whose wife is not a member of the church, if she be grave, sober, and not a slanderer, should be regarded as ineligible to the office; but it seems clear to us that where there are in the church brethren having wives that are also members, they should by all means be preferred. But where such members are not, the church should, under the circumstances, and for the time, or until those of better qualifications be brought in, allow such to hold the position.

Brother S. L. W. will understand the above to be but our view of the subject; every church should ask counsel of God in this matter, with fasting and prayer.

Enquiries After Truth.

WINCHESTER, Ind., July 14, 1867.

DEAR BROTHER BEEBE:—Will you please give your views on 1st Cor. xv. 41, 42.—“There is one glory of the sun, and an other glory of the moon, and an other glory of the stars; for one star differeth from an other star in glory. So also is the resurrection; it is raised in incorruption.”

A. VINIE REYNOLDS.

REPLY.—We will give our views as soon as we can command the time.

Marriages.

At North Berwick, Maine, June 27, 1867, by Elder Wm. Quint, Mr. CHARLES H. GETCHELL and Miss JENNIE H. JOHNSON, both of North Berwick.

At Bowdoinham, Maine, Aug. 7, 1867, by Eld. H. Campbell, Mr. FORRIS A. CHICK, of Starks, Maine, and AMANDA E. WILLIAMS, of Bowdoinham, Maine.

Obituary Notices.

ELDER DANIEL L. HARDING SLEEPS IN JESUS.

DIED.—At the residence of his brother, Dea. J. C. Harding, in this village, at four o'clock, a. m., on Monday the 19th instant, Elder Daniel L. Harding, youngest son of the late Eld. Amos Harding of New Vernon, in the 55th year of his age. Brother Harding was baptized on profession of his faith in Christ, and united with the Old School Baptist Church at New Vernon about twenty-four or twenty-five years ago, and was shortly thereafter elected deacon, which office he filled to the satisfaction of the church until the church discovered in him a gift for the ministry of the word, when he was licensed, about the year 1852, or 1853, to preach the gospel. He was soon called to ordination, which occurred (if we mistake not,) in 1853, at New Vernon. In 1854 he accepted a call from the Southampton Church in Bucks Co., Pa., and served that church as pastor for more than ten years, when from failing health and other circumstances, he resigned the pastoral care of the church, and has spent the principal part of his time from that time until within the last few weeks, in traveling and preaching to the churches scattered throughout the several states.

Elder Harding was an able, faithful and zealous minister of the word, never shunning to declare all the counsel of God, to the utmost of his ability; and equally faithful in opposing and exposing the hidden things of dishonesty and cunning craftiness whereby men lie in wait to deceive. He had to encounter much opposition, reproach and persecution for the plain and unreserved manner in which he denounced error, and contended for the truth. But none of these things moved him, nor did he seem to count his own life dear unto himself. After having attended all the spring associations, his failing strength required rest; and he came to this place designing to resume house-keeping, but his health rapidly declined, and after lingering about one month, at the house of his brother, Dea. J. C. Harding, received his passport to mansions above. During his last sickness we saw and conversed with him frequently. From the time he was confined to his room, he was satisfied that the time of his departure was near at hand; and hailed the day of his departure with peculiar delight. Many portions of scripture came with great power and consolation to his mind. The twenty-third psalm was specially precious. He said, The Lord had prepared a table before him in the presence of his enemies; even before death, the last of all his enemies; and death was disrobed of all its terror.

He said, he did not regret that he had been plain and decided in opposing error and in advocating truth; he felt if he were able to preach again, he should be more pointed and emphatic than ever before. He had nothing to retract of the testimony he had uniformly borne; more than ever, now on his death bed he was convinced that it was God's eternal truth. He suffered considerably, but bore it patiently. His mind being stayed on God, seemed in a transport of indescribable joy as he approached the swells of Jordan. At one time he repeated the whole of the 96th hymn. “O could I speak the matchless worth,” &c. And frequently, some parts of the 125th. “Asleep in Jesus,” &c. Many passages of scripture also, and frequently exclaimed, “Come, Lord Jesus; come quickly.” Those who witnessed his departing hours, could say, “Let me die the death of the righteous, and let my last days be like his.” He gradually declined until at last without a struggle or groan, he quietly fell asleep.

He has left no family but his widow. He had had five lovely children by a former wife, but they had with their sainted mother been called from the evil to come and laid to slumber by her side.

With our dear afflicted and bereaved sister Harding we, with her numerous friends and kindred in Christ, heartily sympathize; but God will be known as the God of the widows. May his grace be sufficient for her. He has also left three loving brothers and three sisters, with many relatives and dear friends to mourn, but not as they who have no hope. He will be greatly missed by our churches and brethren generally, but by none more than by the writer of this notice.

We were absent, attending the Corresponding Meeting in Va., when our dear brother died. His funeral was largely attended on the 21st, on which occasion Eld. Wm. L. Benedict preached an appropriate discourse at New Vernon Meeting House, from Acts xx. 27, assisted by Eld. H. Campbell, of Maine.

At the time of his death Elder Harding's membership was still in the Southampton Church. Although he held a letter of commendation and dismission from that church, owing to his constant travels from place to

place, he had not handed it into any other church.

The following lines selected by sister Harding are subjoined, at her request.

‘Tis finished! the conflict is past,
The heaven-born spirit is fled;
His wish is accomplished at last,
And now he's entomb'd with the dead.
The months of affliction are o'er,
The days and the nights of distress,
We see him in anguish no more—
He's gained his happy release.

No sickness, no sorrow, no pain,
Shall ever disquiet him now;
For death to his spirit was gain,
Since Christ was his life when below.
His soul has new taken its flight,
To mansions of glory above,
To mingle with angels of light,
And dwell in the kingdom of love.

The victory now is obtain'd;
He's gone his dear Savior to see;
His wishes he fully has gain'd—
He's now where he longed to be.
Then let us forbear to complain,
That he is now gone from our sight;
We soon shall behold him again,
With new and redoubled delight.

Subscription Receipts.

New York:—Horton Corwin Esq. 4, Samuel Beye 2, J. Burroughs 2, Wm Hart 2, Dea Hiram Horton 2, Stephen Harding 2, Geo Fryer 2, Arletta LeRoy 2.....\$18 00

Maine:—Saml Little..... 2 00

Pennsylvania:—Mrs L Holden 2,

John Murray 5..... 7 00

Maryland:—Eleanor Price 2, Eld G

W Staton 2..... 4 00

Virginia:—Mrs E Gallatt 2, S &

Thos Rixey 2, Enoch Grimes 25, 25,

Chas Shackelford 2, Corresponding

Association 17 60, F M Lewis 2, Mrs

Sarah Spindle 2, Mrs Mary Downs 2,

Martha Silcott 1, John L Chamlin 2,

Martha Anderson 2, Miss B Thomas 2,

Virginia Davis 2, M P Lee 2, F M

Moore 2..... 67 85

District Columbia:—Eld Wm J Par-

ington..... 2 00

North Carolina:—Coffield King (all

right) 2, Jas R Young 2..... 4 00

Arkansas:—Danl E Scudder 4, Eld

Stephen Berry 1..... 5 00

Tennessee:—J F Holt..... 1 00

Georgia:—Eld Wm L Beebe 2, Eliz-

abeth Hurst 2 50, Nathan Bussy Jr 2,

Druid Caldwell 4..... 10 50

Oregon:—John T Crooks..... 4 00

Ohio:—Jas Childress (lost) 2, E C

Harsh 1 12, I C Garrison 50c, Albert

Parker 1 12, S S Place 2, Wm Brooks

3, Elizabeth Platt 7, Wm Sawyer 2... 18 74

Michigan:—Wm S Carpenter 2, Dr

Wm B Slawson 2, R Gorboll 4..... 8 00

Indiana:—J Yoeman 2, Adelaide

Haskins 2, A D Holcomb 2, H D Con-

ner 2, Nancy M Cook 2, Eld John A

Thompson 2..... 12 00

Illinois:—H C Ragan 4, B R Warn-

er 2..... 6 00

Missouri:—L Lovelace 1, Wm M

Jones 60c..... 1 60

Iowa:—A Garrett 2, Jacob Chilcote

2, Catherine Harden 2..... 6 00

Kentucky:—Eld John H Gammon 4,

Thos P Findly 4, A R Davis 7, S A

Gaar 4, A W Winstead 2..... 21 00

Total.....\$198 69

Yearly Meetings.

The yearly meeting will be held this year with the Welsh Tract Church, (instead of London Tract as reported in the minutes,) to commence on Friday before the third Sunday in October, at two o'clock p. m. Our ministering brethren and friends generally are invited to attend.

A. COUTER.

DEAR BROTHER BEEBE:—Please publish the following notice.

A yearly meeting will be held with the Rock Springs Church, Lancaster Co., Pa., to commence on Saturday before the third Sunday in September, at ten o'clock, and continue two days. Brethren and sisters of our faith, with all who love the truth, are affectionately invited to attend; especially brethren in the ministry.

Those coming by public conveyance will take the morning train from Philadelphia and Baltimore to Port Deposit, on Friday before the meeting. They will arrive at the latter place about noon, and will be met with conveyances to take them to the neighborhood of the meeting.

GEORGE JENKINS.

Associational Notices.

The Old Bethel Baptist Association will meet on the Saturday before the third Sunday in September, 1867, with the Providence church, in Madison county, Missouri, two miles West of Fredericktown. We invite our brethren generally to attend.
B. O. ALLEN.

LExINGTON, N. Y., will meet with the First Baptist Church of Roxbury, Delaware Co., N. Y., at 10 o'clock a. m., on the first Wednesday in September 1867.

LICKING, Ky., with the church at Goshen, Anderson Co., Ky., commencing on Tuesday, September 10, 1867, at 10 o'clock a. m.

OCMULGEE, Ga., with Mt Gilead Church, Putnam Co., Ga., ten miles west of Eaton, on Saturday before the second Sunday in September 1867.

YELLOW RIVER, Ga., with Sweet Water Church, Gwinnett Co., Ga., eight miles west of Lawrenceville, and ten miles north-east of Stone Mountain, on Saturday before the fourth Sunday in September 1867.

EUHARLEY, Ga., with Silver Creek Church, Floyd Co., Ga., about twelve miles south-east from Rome, on Saturday before the third Sunday in September 1867.

OCONEE, Ga., with the church at Mt Paran, Walton Co., Ga., six miles east of Social Circle, on Saturday before the second Sunday in October 1867.

KEHUKEE, N. C., with the church at Concho, Martin Co., N. C., on Saturday before the first Sunday in October 1867.

CONTENTINA, N. C., with the church at Newborn Meeting House, Green Co., N. C., six miles north of the A. & N. C. Rail Road, on Friday before the second Saturday in October 1867: at 11 o'clock a. m.

SALISBURY, Md., with the church at Nass-aongo, Md., on Wednesday before the fourth Sunday in October 1867, at 10 o'clock a. m., and continue three days.

MAINE OLD SCHOOL, with the church at Jay, Franklin Co., Maine, on Friday before the second Monday in September 1867.

MAINE O. S. B. CONFERENCE, with the church at North Berwick, York Co., Maine, on Friday, Saturday and Sunday, after the second Monday in September 1867.

WASHINGTON DISTRICT BAPTIST ASS'N, Va., with the New Garden Church, Russell Co., Va., commencing on Friday before the second Sunday in September 1867.

Life of Eld. Wilson Thompson;

his travels and ministerial labors, together with a history of the Old School Baptist Churches among whom he labored.

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ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.

8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.

4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7. 00 P. M. Lightning Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8. 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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"Signs of the Times" Office,
Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassas's Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.
DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

Panola, Woodford Co., Ill.,
January 22, 1866.
Mrs. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.
S. R. PATTON.

Middletown, N. Y., Jan. 1866.
Mrs. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.
L. BRINK.

Middletown, N. Y., Jan. 1866.
Mrs. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.
A. H. CORWIN.

Middletown, N. Y., Jan. 1866.
Mrs. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.
JOSEPH KIRKPATRICK.

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., OCTOBER 1, 1867.

NO. 19.

SELECTED POETRY.

O DEATH! WHERE IS THY STING?

See! while the saint expiring lies,
Upwards he lifts his longing eyes;
In praise he spends his latest breath,
Triumphs in pain and sings in death.

Oh! who can tell what secret power
Supports him in the gloomy hour?
What unseen hand supports him now,
Or who creates that peaceful brow?

This is the death that Jesus gives;
Dying, in him the sinner lives;
Each fear removed, each sin forgiven,
Death is to him the door of heaven.

CORRESPONDENCE.

LETTER No. 3.

COVINGTON, Ga., April 7, 1867.

DEAR BROTHER SULLIVAN:—
Yours of the 31st ult. came to hand yesterday, and was perused with satisfaction. Being at home to day, and not otherwise engaged, I seize the opportunity to write again. Upon a reperusal of the forty-fifth psalm I find much more than could be written, and which I have not the ability to communicate. It is only as the heavens are opened, and our minds enlightened by the Spirit's illumination that we can behold and wonder at the riches of God's grace. The theme of salvation is soul-enrapturing, and soul-inspiring, and soul-comforting to poor needy dependent sinners. As the throne of our adorable Redeemer is forever and ever, his kingdom is the same. He is adorned with power and great glory, for his sceptre is the appropriate ensign of his royal power and authority. He will reign, or have dominion until he puts all enemies under his feet. In him let the saints rejoice and be exceeding glad. He has put his law in their inward parts, and written it in their hearts. The love of God has come down from heaven into their hearts, and they love him in return. They love righteousness, even as he who is their God loves it, and hate wickedness, even as he hates it. His people are one with him in their spiritual manifestation as the sons of God. They love what he loves, and abhor that which he abhors, or hates. Christ Jesus is anointed in his Mediatorial character above his church, even as the Head is exalted above the body. The gladness and unspeakable joy attending the spiritual coronation of our Redeemer fills all heaven with sounding praise. There is peace in believing, and joy in the Holy Ghost. The saints from their exalted position can look with sublime contempt upon the base things of earth, and smile

with holy joy upon the vain attempts of man to subvert the law of Zion's King.

If my mind was spiritually exercised, as I very much desired it to be, my pen indeed would be the pen of a ready writer. The deep things of God are known by revelation, and in no other way. Your correspondent often feels like one of old to say, "Surely I am more brutish than any man, and have not the understanding of a man." Prov. xxx. 2. To dwell upon a subject of so sublime a character as expressed in the forty-fifth psalm seems too much for me. And what am I? A worm, and no man. And yet the song is sung in the land of Judah, the land of praise. God has put this *new song* in our mouth, even praise to our God. All nations shall praise him; all nations do praise him; that is, the nations that are saved. None can sing the song of loves but those who are redeemed from among men. The gates of praise are open that the righteous nation which keepeth the truth may enter in. They enter in who fear God and work righteousness; and no others. They leave behind all their rags, manufactured goods, their idols, yea, they forsake all for Christ. They worship him in the beauty of holiness. The daughter of Tyre is there with a gift, not of her own production, but a spiritual sacrifice, even the sacrifice of an humble spirit and a contrite heart. Even the rich among the people have to come down and entreat the favor of our glorious King. Zacheus was rich and among the publicans, but he came down in haste in obedience to the royal mandate of the blessed Jesus, and received him joyfully. Levi, a custom-house officer, obeyed the heavenly summons and forsook all and followed Jesus. Though not many wise, noble, rich and mighty among men are called, yet some of them are made heirs of immortality. God calls whomsoever he will and sets them in his church. They come with gladness and rejoicing, as thousands did in pentecostal times, as the shepherds on the plains of Bethlehem, and as many others have come. And it is the King's palace they enter into, the holy Mount Zion, the city of our God. Many, very many metaphors, figures, comparisons and illustrations are used in holy writ to point out and to familiarize to the saints the glorious things of the kingdom.

The saints can join in this "song of loves" when the heavenly vision of peace rests upon them. But alas! how often the mind becomes dark and benighted, yea, deeply enshroud-

ed with gloom and horrible forebodings. The pall of death rests upon us; no light is seen, no cheering voice is heard, and like the psalmist we can say, "I am like a dead man out of mind; I am like a broken vessel." Psa. xxxi. 12. Or say, "I am a brother to dragons and a companion to owls." Job xxx. 29. While out of soundings in the great deep of sorrow and bitter afflictions we have to cry like one of old, "For thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about; all thy billows and waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, *even to the soul*," &c. Jonah ii. 3-5. Yet we can say, "Salvation is of the Lord." When God speaks salvation to us, as he did in the case of Jonah, we are vomited forth on dry land, or set upon a Rock, and our goings established. Then again we can sing the "song of loves." Or it may be we are walking in darkness and have no light; *if so* our glorious King from his holy throne declares in emphatic tones, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord and stay upon his God." Isa. l. 10. The Lord of hosts, the God of the whole earth declares, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." Isa. xli. 10. Encouraging promises, how full of consolation. When the vision of peace returns, as Jesus said to his disciples, "Peace I leave with you, my peace I give unto you," it is a glorious peace. Then we can sing as in the days of our youth, as in the former years.

The sons of God are princes in all the earth, occupying a higher and more exalted position than earthly princes. They are the legitimate sons of the King, and receive the spirit of adoption when called by grace. The King's daughter is a princess in a collective sense, and the virgins, her companions are princesses, the daughters of the Lord God Almighty, and heirs of glory. Surely each one can say in ecstatic joy, "I will make thy name to be remembered in all generations; therefore shall the people praise thee forever and ever."

It becomes the imperative duty and privilege of the King's daughter, whether we speak of the church in a

collective sense or in its members, to look to her heavenly Father and to her heavenly Mother for protection and support, under all circumstances. Whether we pass through the fire, or through the water, or travel by day or night, or through a land of drouth, of darkness, and of the shadow of death, his rod and his staff they comfort us. Our Father and our Mother are near by to watch over and protect us by day and by night. Our Redeemer is our shield and buckler. Obey the laws and statutes of our King and we need not fear what men may do unto us. The enemies of truth are in the hand of God as clay in the hands of a potter; and so are we also in his hands. If he has, my brother, prepared you and me for glory, to his name belongs all the praise, *now and forever*.

You refer to the meeting of the Licking Association last September, as being a very pleasant meeting to you, not soon to be forgotten. It was very pleasant to me. I have thought of that meeting several times since with special interest. May God bless you and the brethren and sisters of the association, and some others also who manifested a special regard for the truth.

A general, or union meeting of Primitive Baptists was held near me a week since. Though troubled on every side, perfect peace and harmony abounded among us. The theme of the preaching and of the conversation was concerning the things of the kingdom of our God. Amidst all our imperfections there was an evident presentation of Christ Jesus our Lord in the testimony borne to truth. We parted in love and peace.

If my letters of the 3d and 15th of last month were a source of comfort and satisfaction to you, which of course I do not dispute, you have very justly ascribed the glory to God. I send this my last comment upon the psalm, though expressed in rather a scattering manner. I have to speak or write according to the gift God has bestowed upon me. I have nothing good only what I have received; my sins and imperfections are my own. You wish to get my consent to have my letters sent to the "Signs." I did not write them for publication, still if it is your wish to forward them to brother Beebe for insertion in the "Signs," you are at liberty to do so. I wrote them hastily, though perhaps properly. In these days of distress and trouble I see nothing in the future relative to this world which affords any comfort to me. In a faith's view of that heavenly building of God on high, I behold a glorious fu-

ture which enables me to surmount these inferior things. Grace reigns, my brother. Farewell.
J. L. PURINGTON.

NEWTON Co., Ga., July 31, 1867.

ELDER G. BEEBE:—Dear brother in Christ, I have been a reader of the "Signs of the Times" for a number of years. I have often been edified in reading the experiences of the saints of God, and now feel to relate how I hope the Lord has led me along. Some saint may be edified thereby, as all the Lord's people are taught the same language.

I was born in Georgia, in 1795. Born in sin are all of Adam's race. I received pious instruction from my father, Elder Daniel Montgomery, an Old School Baptist. In childhood I hope the Lord commenced dealing with me; I often felt alarmed about death, and even then when I went to meeting, at times, the terrors of death were such as even to cause my whole frame to shake, and hands to cramp. I went on in this way until I grew up, and was married in 1814. About this time the Lord brought me to the bed of affliction; I then felt myself to be a lost sinner, without God and without hope in the world. I made vows and promises to the Lord, often trying to pray, and asking the prayers of Christians, hoping thereby to obtain mercy. But these feelings wore off, and I passed on until 1818, when I heard my father preach; then I plainly saw myself condemned by God's law; here I saw that I could do nothing. I was in distress all that year. I read the word, but none of the promises applied to me. All was condemnation and guilt before a just God. Other people appeared to be wicked, but I the worst of all. That year I moved to North Carolina; my troubles became heavier; but I feared it was not true conviction of sin; and what seemed to make my case more aggravating, I had spurned the advice and example of my parents—father being an humble preacher of the gospel, my mother too, often praying, exhorting and singing in public. I was moral, but that seemed only to aggravate the case; others had acted out what they were, but my wickedness was all kept within; my heart was a sink of sin. I prayed the Lord to show me the worst of my case; but I believe now, that if all the corruption of my heart had been shown me at once I could not have borne it. But he led me on in ways I knew not, and in paths I had not known. I prayed if that was true conviction for the Lord to deepen it. I now went to meeting, and read my bible often, but all appeared to justly condemn me. I passed on until the fall of 1819, when it seemed that mine was a sealed case. I could neither eat, drink nor sleep, for trouble. I felt that I would make any sacrifice if it could be received as an offering. I felt that I would willingly have given my right arm, could that have appeased the wrath of a sin-avenging God. But alas! I could not, and was near to despair. About this time I dreamed a dream

which gave me a gleam of hope that at some future time the Lord might pardon me. I acknowledged the justice of my condemnation, but could not see how he could remain just and save me; but I did not want him to change, neither can I say that I was willing to go to hell; for the very breathings of my soul were, Lord, if possible, extend mercy. In this condition I went to meeting, and saw myself one of the vilest worms that crawled on God's earth. I received no comfort from preaching; all I could say was, God be merciful to me a sinner. I asked the prayers of the saints, and afterwards talked with the pastor, Elder Stephen Morgan, who told me that the promises were to the poor and contrite in heart; and that he thought I was of that class. I told him I feared I was not, but would give the world to have my sins pardoned. That night, after the family had retired, I sat down to read the bible. I found no comfort; all had failed, and I felt as if I were sinking into an endless hell. In this agony I went out and knelt down as though for the last time, to pray to God, if possible, let this cup of sin, guilt and unbelief pass; nevertheless not my will, but thine be done. Then for the first time I felt willing for the Lord to do his will. I then rose up, and with eyes and heart drawn up to heaven, saw how God could be just and save sinners.—It was by giving his only begotten Son to bleed and die, that whosoever believeth on him should be saved. He stood in their room and stood. It was so beautiful, so just, so honoring to God, and so safe to man; I would not have had it changed for the world. I have never doubted it since, but often doubt whether I am embraced in it. I felt then to glorify God for the plan; and my burden was gone, though I did not see that I was embraced in it. I returned to the house and went to bed, and fell asleep and dreamed I had been to meeting that day, as I had been, and went to the water's edge where the church baptized, and saw Christ standing there brighter than the noon-day sun. He looked on me, and spoke my sins forgiven. I then commenced shouting and glorifying God. My husband asked me what was the matter. I told him the Lord had forgiven my sins, and I would praise him. I attended preaching next day; I received it differently. In a few days Eld. Morgan came to see me, and asked if I had not obtained a hope. I rather denied, but after giving him some of the exercises of my mind, he told me he thought I had; if not, he thought I never would. I replied, If I do not I fear I will be lost. He told me I was doing wrong, and would be left in darkness. This I found to be true. My burden was gone, I could claim no hope, and in deep distress; but my troubles were of a different character. I then prayed, Lord, show me my true condition—am I deceived? I felt that, like Peter, I would deny the Lord if left a stone's cast. After conversation and prayer one night, several weeks after this, I went to

bed in an awful agony of soul; but ere I was aware, all my troubles were gone, and darkness dispelled by Christ being revealed to me as my Savior. I saw him extended on the cross bleeding for sinners. He made himself known to me as my Savior. These words came with force: "For thee, my soul, for thee." I then thought I never would deny him any more; I then went on my way rejoicing; but before long I became cold and lifeless, and asked myself, why thus, if I am a Christian? The answer was, Because you have not paid your vows to the Lord; that if he would pardon your sins you would do whatever he commanded; and you have not gone to the church and told them what great things the Lord has done for you. I never got rid of this burden until I went to the church. (Although from sickness and other causes I did not go for about five years.) During this time I was often in the dark, at other times rejoicing in God my Savior. At times, some of the sweet promises would apply to me. The expression, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." With me, boasting was excluded. At another time, I walked into the meeting house, saw the church seated, when a glow of love flowed from my heart to them. I desired to be with them, if fit. Then this scripture came to me: "We know that we have passed from death unto life, because we love the brethren." In January 1824, I went to the church at Harris Spring, Newton Co., Ga., was received by the church, and baptized by Elder Joel Colley; and received that peace of conscience towards God only found in the discharge of duty; and realized by those who discharge their duty.

Thus I have given you some of the exercises of my mind, up to the time I joined the church, and grounds of my hope in Jesus; for in him alone I trust for salvation, and deliverance from all my troubles. I am now near seventy-two years old, and have been a Baptist forty-three years; and have never during that time had cause to regret doing what I hope the Lord impressed on me to do. I therefore would admonish all who feel it to be their duty, or desire to unite with the church, not to confer with flesh and blood; but take on them the yoke of Christ and learn of him; thereby declaratively glorify his name. God's grace has been sufficient so far, and will continue to be for all his saints; he has promised it and his word stands fast. I have passed through many trials in life; I have lost a loving companion, three children, and numerous friends; but thanks be to God who giveth us the victory through Christ. The time will soon come when I hope to be freed from this world of sin, and from a hard heart, and be clothed upon with our house which is not made with hands, eternal in the heavens; to see him whom my soul loveth, and be like him. I desire the prayers of

the saints that I may not in old age dishonor the cause of the dear Redeemer; that I may wait all my appointed time till my change come.

Brother Beebe, please give this a place in the "Signs of the Times," if it will not crowd out better matter.

Your unworthy sister, in hope of eternal life,

ELIZABETH HURST.

OAKFIELD, Mich., August 18, 1867.

DEAR BROTHER BEEBE:—I deem it a privilege to add my feeble testimony to the excellent, profitable, and timely letter of brother D. Bartley, of Indiana, on the authority of the church over its members. He who seeks to rule the church and will not abide her decisions, is of the world; and the sooner he takes the embrace of it, out of the church, the better. I find no place for the exercise of private judgment in the church, on any matter that is made the subject of command. Paul, indeed, gave his "judgment" upon certain things that he had not received by "commandment;" and there are matters that Christians may differ in judgment about, without any interference of fellowship, or touching in the least their soundness in the faith of the gospel. Of such is your belief, brother Beebe, in the figurative language of all those passages of scripture which speak of hell; while some others, including myself, believe they are all spoken literally. Again, brother Durand believes we need look for no millenium, to be made manifest in a special display, *openly among men*; whilst I believe, with many others, that the Lord will descend from heaven in a cloud, *in like manner* as he ascended, and will establish a rule on the earth that shall bind the power of Satan, and *disable* the wicked and oppressive rulers who have so long made the earth groan with their cruelty, and who have poured out the blood of so many saints. But for all this difference of view between us, it does not, as I can see, affect at all our *IDENTITY* of faith in the gospel. I love brother Beebe and brother Durand with the same fervency of affection as though they took the same view of the things above noted as I do. Indeed, with the exception of these, I am unconscious of a word that either of these brethren have ever written that did not meet my cordial approbation and approval. And, their writings, too, so far surpass my feeble powers, that it often makes me shrink into nothingness in the comparison of myself with them. I believe the Lord has enlightened the mind of brother Durand to the understanding of things hard to be understood, and has given him a faculty of expressing it, not often bestowed upon others; for all of which he will humble himself before God, the giver; and will not give room to the flesh, in a spirit of boasting. If I were not too poor, I would, God willing, do nothing but communicate with the saints abroad, and visit those who are near; and brother Durand should be among the first whose judgment I would ask for, in all that

is essential to our common faith. I trust other brethren will not consider this invidious, since he and I have had a *personal* correspondence in matters wherein we differed; and, allow me to say to the contributors to the "Signs of the Times," Your communications are all precious to me; and I would enumerate, but they are too numerous. They all seem to bring me home to the breast of my Mother, the church. Here, the sincere milk of the word nourishes up my soul; and, I sometimes trust, I grow thereby. But I need more of the heavenly manna, day by day. If I gather ever so abundantly one day, I need a fresh supply in the next. That which was before gathered is no longer fit for use, and I seek again, for that which has just fallen, fresh and warm from heaven. But how slim are my opportunities to obtain it.—Not a soul to speak to for long, long years, who can understand my speech. Yet God wills it so, and has ordered his providence in a way to accomplish it, and I must be still and not complain. The same hand that brought me to this western clime is able to take me back again, with a high hand and an outstretched arm. I trust him with all my heart (I believe,) that he will do it. Farewell, brethren. May the God of all peace dwell with you all. Amen.

WM. B. SLAWSON.

DODGEVILLE, Iowa, June 13, 1867.

DEAR BROTHER BEEBE:—In reading the "Signs of the Times" I see the experience of many near and dear ones in Christ which causes me to think of my travels through life. I was brought up by strict Methodist parents,—my father a preacher, and believed in works and falling from grace. When I was about fifteen years of age there was a great revival going on in the neighborhood, and I got to thinking and reflecting about dying, and eternity, and felt deeply concerned about my soul's salvation; but tried to let no one know it, and put it off until I was older; for I feared I would have no associates or company; and after so long a time got rid of my convictions, and I was more wicked, if possible, than formerly. But I could not help thinking I was doing wrong, and that if I were to die I would be lost forever. After I was married some two years or more, there was quite a revival going on through the country. I would go to meeting, sometimes I tried to stay away, but after all would go again and again, and got to reflecting on my past life, and the present condition I was in, and how christians enjoyed themselves. I began to feel I was the most miserable creature in the world; so much so that I thought I was a cast away from the presence of God, and that I had sinned away my day of grace, and God was just in banishing me from his presence forever; because I had not worked out my own salvation, as I had been taught when I was younger. I was troubled with such thoughts as these during that winter, and would get on my knees

often to pray, but it seemed to me at times that heaven was sealed over me, and God would not hear the prayers of a sinner like me. I was in trouble; so much so that I was almost past doing my every day work. I could not hide these things from some; they would talk to me about my trouble; and I would read the bible, but all seemed no comfort to me, for I felt I was lost, lost forever. But I prayed to God, that if I could never get to heaven, that I would be permitted to get near enough to hear the angels sing and praise the Father; for I thought when I heard singing in the church, which was but a stone's throw from my house, that it was like angels singing and praising God in heaven; but heaven was not for me. I had done all I could do, and gave myself up for lost, and God was just in doing so with me. On the tenth day of May 1843, I was going along the road by myself, reflecting and wondering why there was no pardon for unworthy me; praying God to have mercy on my soul. God for Christ's sake relieved me of my burden. I gave vent to my feelings, and if the whole world had been assembled there I could have told them my feelings. My soul was full. Yes, overflowing. I rejoiced in God my Savior, and almost wondered how God could pardon a sinner so vile as I. There I began to see salvation was not of works; lest I should have something to boast of. I have nothing to boast of. No good works that I had ever done, or could do; but felt my entire dependence upon God; and have ever since. Let work who will, I can only ask God to keep me in the right way, and pray he ever will. But not long after, I began to think, may be I might have caught the shadow instead of the substance; and as I did not want to be deceived, I was anxious to hear some one that I could have confidence in, tell how they felt. So one Sunday there was a prayer meeting, and after-meeting, a conference. Just what I wanted. Some told their feelings—their dark times, as well their bright seasons, their troubles, their temptations, their ups and down, in a christian life. That agreed so well with my little experience that I could not help but feel much relieved. O how I love to hear christians tell their experience. But time rolled on. Some asked me why I did not attach myself to some church. My answer always was, that I was not good enough; and I always felt so. I thought every one lived nearer right, and was better than I. I was always told that if I would wait till I felt myself worthy I would never come at all. And because I felt so little, so unworthy, and every body better than I, I put it off a little over twenty-four years; but I advise no one else to do so.

During this time, I was reading and searching the scriptures, and could find nothing to justify me in living as I did, out of the church; but found this, that there is no promise to any one who will hide his candle under a bushel, or bury his talent

in the earth; but if they want to live a christian life, they must take up their cross, follow the Savior, and keep his commandments. And if we should suffer persecution, did he not endure it before we did? What he suffered for us we should be willing to endure for him. So on Sunday the ninth of June, 1867, I went forward, related what little I had to say to the church, they received me, and I was baptized the same day, with sister Susan Cross, by Elder Asher Cottrell. And now I do not regret it, but feel tempted and cast down at times, fearing I have done wrong. Christians, is it so with you? if so, tell me.

I almost forgot to say, my wife was a Regular Old School Baptist before we were married. Sometimes she despaired of my ever joining, but did not quit praying.

JOHN YOUNG.

ADAMS Co., Ill., August 15, 1867.

BROTHER BEEBE:—Two days ago I returned from Brown Co., where I had the pleasure of attending the Mt Gilead Association. How it encourages such poor old pilgrims to meet the under-shepherds, such as we believe the Great Shepherd and Bishop of our souls has commanded to feed the church of God which he purchased with his own blood. The correspondence from sister associations was well filled with Elders, and brethren and sisters. Although in their letters, they complained of coldness and a wintry season in the churches, yet union and fellowship abounds. The preaching was all of the same unadulterated gospel truth, which sets forth the ruined state of sinners, and the exalted Savior exalted to give repentance to Israel and forgiveness of sins. Acts v. 31. I was sorry that I did not meet our beloved brother, Eld. Wm. Hogan, who by ill health has not been able for some months to attend to his ministerial labors. May the Good Shepherd in mercy to his little ones soon restore him to health, and still send more laborers into his harvest, for it is great, but the laborers are few. In private intercourse with corresponding preachers, we talked on the propriety or impropriety of a brother, especially a visiting preacher, while hearing preaching, rising up, or even in his seat, extending his hand in token of fellowship of the idea advanced, or the way the doctrine was presented. Dear Brother, this *shake hands* exercise, while engaged in the worship of him who is not the author of confusion, but of peace in the assemblies of the saints, has, for the past forty years been annoying to me; because I believe I have witnessed its calling into exercise our natural passions and sympathies, causing excitement that ministered not to the edification of those who are of the household of faith. When I was but a babe, (if I am indeed one of the family,) I witnessed much of the *sing song* exercise, led by Jeremiah Vardeman, in shaking hands, and having those who were concerned in mind

come forward and give him their hands; all of which proved to be far more of the works of the flesh than of the fruits of the gentle and quiet spirit of God. I hope I love to join with the people of God in singing the songs of Zion; but do not like to have any one, especially an Elder who ought to know better, offer me his hand, while thus engaged; for when Zion sings, it should be with the spirit and with the understanding, and their thoughts and affections fixed on the object of adoration.

Many subjects were discussed, and one of peculiar interest to me, was that contained in Heb. ii. 14. "For as much then as the children are partakers of flesh and blood." The question arose, *What children* partook of flesh and blood? The thirteenth verse reads, "Behold I, and the children which thou hast given me." These children which were the gift of God, are the children which are partakers of flesh and blood in time, partakers the nature of Adam; but who were chosen in Christ before the foundation of the world; that they (like Jesus,) should be holy and without blame before God, in love. So they were not chosen because they were holy, but that they should be holy. For they are as Paul describes them, Eph. ii. 3, 4. "Were by nature children of wrath even as others. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins." It is therefore for and in consequence of his great love that he quickened each and every heir of promise; not to make them heirs, but, as in another place it is said, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Aba Father."

Brother Beebe, I send you what I have written, leaving it to your riper judgment whether you shall publish any or none of my imperfect production. As the good of Zion is, or should be the aim of all who hope they are born of God. Adieu. I remain yours in the bonds of the gospel of Christ,

J. G. WILLIAMS.

MELVILLE, Ga., June 9, 1867.

DEAR BROTHER BEEBE—Let God be praised for the influence of his holy spirit, and the sustaining of you in publishing the "Signs of the Times." Dear brother, the comfort it is to the people of God scattered abroad throughout this land; to be permitted to sit down at their own home and hear brethren and sisters east and west, north and south, speaking, and all in the same tongue. It does their poor souls good, and makes them exclaim, Truly, this people is taught of the Lord! I have been made to rejoice to-day, in reading the communication of brother Isom Cranfill, regarding the Resurrection. It is in such strict accordance with that of our dear old brother, Elder K. Rambo, who is pastor of our little church, that any who hears him and reads it cannot fail to conclude that they are both taught of the same spirit,

Dear brethren and sisters, those of you who are of a ready turn of mind, and can use the pen as a ready writer, do not forget that you are cheering the spirits of many drooping souls, and making glad the children of God in so doing. Feeling my own unworthiness so great, I could not have felt like attempting to write a single line, only to encourage others who are worthy and competent to do so. But as for me, I can but exclaim with the apostle, "When I would do good, evil is present with me."

But thanks be to God that the late cruel war has left no barrier between the Old School Baptists, north and south. I can say for myself, that when I read the communications of the brethren and sisters north, they produce the same feelings that it does to converse with those of our own church at home. My love to all, and a double portion to those that ministered to my necessities whilst a prisoner. Brother Beebe, if this will be crowding out better matter throw it aside, and all will be right. My love to dear old sister Beebe. I remain, yours in hope of eternal life,

K. R. FOSTER.

Circular Letters.

The Corresponding Association of Old School Baptists, held with the church at Upper Broad Run, Fauquier Co., Va., August 15, 16, and 17, 1867, to the churches and associations corresponding with her sends greeting.

DEAR BRETHREN:—The ever onward course of time and human events has brought around another season of our annual meeting; and it is with emotions of unfeigned pleasure we embrace the opportunity of sending you, as has been our custom, an epistle of love and fellowship. The political aspect of our country is no more cheering than when we addressed you last. The signs are still pregnant with evil, and the cause of christianity is still apparently languishing and low. But amid all the convulsions of nature which confound the wise of this world, dethrone kings and destroy nations, there is always found in the book of the statutes of the King of Zion, something to cheer and animate the hopes of those who have received a kingdom which can not be moved. We would therefore encourage you to look with a complacent smile upon your evil surroundings, and to be of good cheer, while you remember that he who hath his way in the whirlwind, and who rides upon the storm, is working all things after the counsel of his own will, and for the good of his chosen people.

In the book of Jeremiah, xxxi. 15, 16, we find the following words of encouragement and promise:

"Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children; refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded

saith the Lord; and they shall come again from the land of the enemy."

We need be at no loss to find the direct fulfillment and application of this prophecy. We find in Matt. ii. 17, 18, the application made by divine inspiration to the execution of that decree that went forth from Herod at the time of the birth of Jesus, that all the children that were in Bethlehem and the coasts thereof, under two years of age, should be put to death. These were the children of Rachel, the wife of Jacob according to the flesh. And the Bethlehem of the New Testament is the Ramah of the Old. Although this was the primary and direct application, there was doubtless an allusion also to the circumstance of the Israelites being carried away captive into Babylon, which was also a time of great mourning and lamentation; so that they hanged their harps upon the willows by the streams of Babel, and could not sing the Lord's song in this strange land. This circumstance we regard as a figure, and the spirit of inspiration which was in the prophet makes use of it in prophesying of the events to which we have referred, recorded in Matthew. The sojourn of the children of Israel as captives in Babylon was for the period of seventy years, according to the word of the Lord. Nearly all who were carried there died, and very few of the same who were carried there ever returned to Jerusalem. But the multitude of those who did return were the children of Israel; and Rachel, or Jerusalem, who was their mother, might cease her weeping. Her children returned, rebuilt the temple, and the glory of this latter house far surpassed the glory of the former. A seed had been preserved, and Israel again became as the sands of the sea. So in the case of Herod's decree. It was that all the children under two years of age should be put to death. And this decree was faithfully executed, with a single exception. The angel of the Lord appeared to Joseph in a dream, and bid him take the young child and his mother and flee into Egypt. Thus a seed was preserved, and Rachel should find her children again. Not the same, but a glorious, redeemed, spiritual, heaven-born race, who, like the last daughters of Job, are fairer than all the fair; and before whom all the types and shadows fly, like mists before the rising sun. The vast multitude of Israel that went out of Egypt died in the wilderness, with but two exceptions; and yet it was Israel that entered Canaan, according to the promise of God. An increased multitude, and an instructed people. Those who fell in the wilderness were idolaters; a murmuring and complaining people. Those who entered Canaan were such as could sing the song of Moses, cross Jordan in triumph, and pledge themselves to serve the Lord. The whole history of the nation of Israel we regard as typical; and there are many instances in which they have been put to grief. In every such instance, the Lord's goodness had been

so signally manifest as to turn their grief to joy. If we contemplate the complete destruction of the seed of Abraham, according to the flesh, as a nation and people unto God, it is that another should be manifest of whom it is said, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

When it is said, "The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads," an allusion is doubtless made to the return of the captives in Babylon, who were delivered by Cyrus king of Persia, who was raised up for this very purpose. But a more direct and primary reference is made to the redemption of God's chosen people from under the law, by the blood or death of Jesus Christ the King of Israel. And what we are to understand by the promise in the text to Rachel, that her children shall come again from the land of the enemy, does not mean that those infants that were slain by the decree of Herod are to be restored to life again; but that Rachel shall be blessed with children in a spiritual sense; and she shall have occasion to enquire, "Who hath begotten me these, seeing I have lost my children?" Rachel was the chosen and beloved wife of Jacob; and though long barren, while Leah was blessed with children, the Lord at length visited her also, and gave her Joseph and Benjamin. She, together with her progeny are often mentioned as typical of the church and people of God. The city of Bethlehem or Ramah was peopled by her children; and it was with great grief and lamentation the mothers there (for Rachel herself was long since dead,) witnessed the execution of Herod's cruel mandate. Every mother there, by one fell stroke is deprived of her children under two years of age; and refused to be comforted. But God speaks, and says, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded." In what manner? "They shall come again from the land of the enemy." Christ, like Joseph the beloved son is carried to Egypt. The very object at whom this blow was aimed is preserved of God; and from him shall be born and manifested a chosen generation, a royal priesthood, a holy nation, a peculiar people. As it is written concerning the resurrection, in 1 Cor. xv. "Thou sowest not that body that shall be." "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." So the children of Rachel or Jerusalem; though they are not, shall "come again," not as they were, and what they were, a fleshly, natural people, but a people having eternal life, and having the spirit of Christ. "They shall come again from the land of the enemy." For thus saith the Lord by the prophet Isaiah, "I will say to the north, give up; and to the south, keep not back;

bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." "Ethiopia shall stretch forth her hands unto thee." And the islands of the sea shall wait for his law. Not only will there be seen a hundred and forty and four thousand of all the tribes of Israel, but they shall come from every nation, kindred, tongue, and people under heaven; until the number shall swell to a multitude that no man can number. "All that the Father giveth me," says Christ, "shall come unto me; and him that cometh unto me I will in no wise cast out."

These comforts we conceive will apply to the church of Christ in all her painful travail. How oft is she like Rachel, compelled to mourn the loss of children! Not only her natural offspring which are sometimes torn from her by the hand of violence, but the ways of Zion mourn, and her gates languish in witnessing the desolation within her borders. Many follow the pernicious ways of the man of sin. Our fathers, where are they? and the prophets, do they live forever? Few come to her solemn feasts, and she is ready to exclaim, "Has God cast off his people?"

A most cruel and desolating war has lately passed over our land; the household of many a saint has been drowned in grief at the loss of natural children and earthly comforts. Besides this, it is painful to see so many carried away captive into mystic Babylon; so many in whose company we once delighted, now walking no more with us. As to their name and identity, they are as effectually slain as were the babes in Bethlehem. But "Refrain thy voice from weeping," O Zion, "and thine eyes from tears." He who comforted Rachel assures you that the days of your mourning shall be ended. He who clothed the dry bones with flesh, in the valley of Jehoshaphat, is able to bring you children again. He is not only able to deliver them from the enemy but of stones to raise up children unto Abraham. Babylon and all the haughty Herods that may waste, captivate and persecute the children of God will soon be destroyed, and God will bring again his people from the east, and gather them from the west, and from all the places whither they have been scattered in the cloudy and dark day; "and so all Israel shall be saved." As it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.

For four long years of bloody strife between the northern and southern sections of our country, we were separated from our brethren with whom it had so often been our pleasure and profit to meet. We mourned their loss, as though we should never see them more. But they have come again and again.

This year; as last, we have been visited by a goodly number of our brethren, ministers and others, whom

we recognize as the children of that Jerusalem which is free, and which is the mother of us all. But there is one whose familiar face and form we see no more.—We allude to our dear departed father in Israel, Elder Samuel Trott. He has stood related to nearly every church represented upon our minutes, as pastor. By him more than any one else, our present form of yearly meetings was established; and there is scarcely one among us but what can say they have been greatly edified by his ministry; and if there be any, we conclude it is because they have never had the opportunity of hearing him. Since our last meeting he has been called of his God to lay by his armor and receive a full discharge from that warfare against principalities and powers in which he had so long been engaged, and in which he had proved himself so valiant a soldier. He has fought a good fight, finished his course, and kept the faith. But though we mourn his absence, yet believing that God is as able as ever to raise up faithful and able ministers of his word, we do not despond or despair, confidently believing that truth will finally triumph over error, and that the triumph will be signal and complete.

Our next annual meeting will be held, providence permitting, with the Mount Zion Church, near Aldie, in Loudoun Co., Va., to commence at 11 o'clock a. m., on Wednesday before the third Sunday in August, 1868, and continue three days—at which time and place we hope to meet your messengers and letters of correspondence from sister associations, corresponding meetings, conferences, and churches in full fellowship with us.

R. C. LEACHMAN, Mod.
THO. E. HUNTON, Clerk.
WM. J. PURINGTON, Ass't Clerk.

WHO SENT IT?

"MARSHALL, Clark Co., Ill., June 11, 1867.
ELDER GILBERT BEEBE:—Sir, enclosed please find \$2, the amount of my of my."
Will the author of the above please send us his name. [Ed.]

NOTICE.

HARFORD CHURCH, Harford Co., Md.
Whereas, James B. Bowen's course has been such as to wound the cause of Christ, his case is before this church, of which he claims membership, and as we have no knowledge of his whereabouts, this notice is to inform him that the church desires to hear from him, either in person or by letter, on the Saturday before the first Sunday in November, our regular church meeting day.
Done by order of the church, August 31, 1867.
JOHN WATKINS, Church Clerk.

Enquiries After Truth.

BROTHER BEEBE:—If It is not asking too much, will you please give your views on Hebrews xi. 31, in connection with James ii. 25. By so doing you will oblige your unworthy brother,
G. C. BRITAIN.
TECUMSEH, Neb., June 23, 1867.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1867.

GODLY SORROW WORKETH REPENTANCE.—2 Cor. vii. 10.

WEST TROY, N. Y., July 20, 1867.

BROTHER BEEBE:—As I have never troubled you much, will you give me your views on the words, "Godly sorrow worketh repentance," &c. What is it that repents, the new man or the old man, or neither? Is the christian constituted of three parts? The new man has nothing to repent of, and the old man will not.

J. M.

REPLY.—A careful reading of the chapter and epistle which contains these words of the apostle, will show that Paul addressed his instructions to the saints in their complexed character, as children of God but here in the flesh. As subjects only of a fleshly birth they could have known nothing of godly sorrow; for the natural man receiveth not the things of the spirit of God, and sorrow to be godly must be a spiritual exercise. And as that life which is born of God cannot commit sin, it, when abstractly considered has nothing to be sorry for, or to repent of. And we know of no third nature in what constitutes a christian. In our natural birth we partake of a nature which we call human, which is depraved and by which we were children of wrath even as others. In our new birth, we are born of God, and made partakers of the divine nature. "Born again, not of a corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

We cannot therefore apply these words either to the old man, abstractly from the new, nor to the new man, abstractly from the old; for in the absence of either, a christian cannot be found on earth. The old man, before the new birth by which the new is born, can neither receive nor know the things of the spirit of God, and when the new man shall be separated from the old, it will mingle only with the spirits of just men made perfect, and be found on earth no more. The apostle was not addressing his instructions to carnal, unquickened, ungodly men, nor to the glorified spirits of the departed saints; but to the church of God at Corinth, with all the saints which were at Achaia. These, in both epistles he describes as being saints, born of God and yet in the flesh. The saints in the militant state of the church are always addressed in the scriptures as subjects of two distinct births; one of the flesh, and the other of the spirit. The production of the first birth is flesh, and the production of the second, or new birth, is spirit. These two natures, which are called flesh, and spirit, old man, and new man, inner man, and outer man, are contrary one to the other; and while both exist in every christian, they never exist in harmony, but are in continual conflict one with the other. We know of no instance in the scripture where

the appellative is given either to the flesh or to the spirit separately considered. A christian is then a person who has been born of the flesh, and afterward of the spirit. A complex being, having both flesh and spirit. An old man which is corrupt with its deeds, and which he is admonished to put off, keep under, deny &c; and the new man which after God is created in righteousness and true holiness, and which is to be put on, followed and exhibited. The first verse of the chapter in which our text occurs, recognized in the people addressed the existence of both natures, in the admonition, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." In this complex character the saints are addressed in this, and in all the admonitions given by the apostle. In either nature separately considered from the other, these admonitions would all be totally inapplicable. In this state and condition christians and saints are subject to two kinds of sorrow; the one is called the sorrow of the world, such as is common to the world, and to even christians while in the world, and which worketh death. Not the death of the new man, for that is eternal life, and can not die; but the death of that worldly nature which borne down with excessive sorrow yields up the ghost. As expressed by our Savior, when he said, "My soul is exceedingly sorrowful, even unto death." Crushed beneath the guilt of all our transgressions, his holy soul groaned in spirit and was sorrowful even to death. But his was godly sorrow, so far as he was personally the subject of it; but resulting from the sins and ungodliness of those for whom he bore it. "Surely he hath borne our griefs, carried our sorrows," &c. Isa. liii. 4. But the apostle is here speaking particularly of the two kinds of sorrow to which God's children are subject while here in the flesh. The sorrow to which our earthly nature is subject, occasioned by losses, crosses, bereavements, disappointments, diseases and pains, tend to bow us down with sorrow to the grave. But godly sorrow arising from a godly source, differs from worldly sorrow, both in its nature and effects. As the one worketh death, the other develops the life of the spirit which is manifested by a godly walk and deportment. It was thus exemplified in the Corinthians. They had been made sorry by Paul's letter; (his first epistle, in which he had reproved them for many disorders which existed among them,) and the sorrow thus occasioned proved to be of a godly sort, for they sorrowed after a godly manner, so that it resulted in their profit, in producing repentance and deliverance from their disorder. Herein then is the *salvation*, or *deliverance*, to which godly sorrow tends. "For behold this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what

zeal, yea, what revenge." Godly sorrow wrought *repentance*, or reformation, as described in the foregoing particulars. This repentance, or reformation, was wrought by godly sorrow. Godly sorrow is not *repentance*, as many suppose; but it is a spiritual exercise of a quickened child of God, which springing from the spirit which dwells in the saints, makes them sorry for their faults; not from any sense of wrath or damnation, but because they love God, and loving him supremely they love holiness, and hate sin; it therefore works, or leads to repentance, as in the examples given by Paul. It is not the dread of retribution, but the love of God in the christian's heart that leads to repentance. Because the christian loves God and holiness, he is filled with sorrow for his faults, and that sorrow leads to reformation.

Now as to what part of the christian repents, &c., we understand that this is said of the christian as he is, and not to any particular part of him. It is true that the eternal life which is born of God cannot commit sin; because it is born of God; but the christian is nevertheless subject to vanity, and liable to transgress the laws of Christ. And the law of sin which is in the members of the christian may, and too often does, bring him into captivity to the law of sin and death. Not to everlasting death, but to that death of which the apostle speaks when he says, "If ye live after the flesh ye shall die." It is the christian, as such, including his whole person, soul, body and spirit, that is required to conform to the law of Christ.

SHELBYVILLE, TEN., May 7, 1867.

DEAR BROTHER BEEBE:—In a former letter I requested your views on the Sabbath: I wish to urge you to comply with that request; not alone for my sake; but it is the earnest wish of many brethren. Not for speculation, but alone for the truth's sake. We want to know why the change was made from Saturday to Sunday; and, by whom it was made and for what purpose? If the Sabbath was typical, what is its anti-type?

JOHN E. FROST.

REPLY.—We have so frequently given our views on the subject of the Sabbath, that we have felt a delicacy in inflicting them again on those who may have kept a file of the former volumes of the "Signs." But as brother Frost and others with him make the request, probably have not heard from us on the subject, we will briefly reply to those points on which they desire to be enlightened.

First, Why was the Sabbath day changed from the seventh to the first day of the week?

Second, By whom was it so changed?

Third, For what purpose was the change made?

Fourth, If the Sabbath was typical, of what was it a type?

The third and first inquiry as stated above cover the same ground. The why, and the wherefore, must be the same. As the scriptures are silent in regard to any change, we must seek elsewhere for any reasons. Modern Sabbatarians say that it is

because the resurrection of our Lord Jesus Christ occurred on the first day of the week, and that the day was changed from the seventh to the first, in honor of that glorious event. If the scriptures any where confirmed this testimony, it would settle the matter conclusively, with all who take the scriptures as the man of their counsel and standard of their faith and practice; but unhappily for their theory, the bible not only fails to establish their position, but utterly fails to show that a Sabbath, either seventh or first day, was ever given by any divine authority to the Gentiles, or to any people under heaven but the children of Israel. God, by Moses, enjoined the observance of the seventh day of every week, on the children of Israel, when they were gathering manna in the wilderness; and as that was the first mention made of a Sabbath day in the volume of divine revelation; God told the children of Israel, or commanded Moses, saying, "Speak thou also unto the children of Israel, saying. Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you." &c.—Exodus xxxi. 13, 14. Read it to the end of the chapter. Here is a positive command from God, to the children of Israel, by which they were to be separated and distinguished from all other people, as a sign throughout all their generations. If there can be found in either the Old or New Testament, in law or gospel, a like command of God, enjoining the observance of that, or any other day to be observed by any other nation or people, let such authority be produced. If such command could be found, how would that day, or its observance distinguish the children of Israel from all others of mankind? The reason which God assigned for appointing the seventh day, in distinction from all other days, is given in the seventeenth verse of the same chapter, as well as in the decalogue. "For in six days the Lord made heaven and earth; and rested on the seventh day." So that the day commanded to be observed as a Sabbath could no more be changed, than the days on which God made heaven and earth, or the day on which he rested can be changed. To ascertain then why, or for what purpose the day was changed, we must apply to those who changed it; and they will probably be found in that numerous and popular family connection which was charged by our Lord with making void God's law by their traditions, and of teaching for doctrine the commandments of men.

If in the absence of positive data, we may be allowed to speculate, the most probable object or design of those who assumed the right to make the change, was, first, to so accommodate their religion to Pagan forms and customs as to secure popularity, and avoid persecution. And secondly,

by setting apart one day in seven as more sacred, and better adapted to the public administration of the word, and worship of God than any other, they might secure places and business for a far greater number of their clergy. As, for instance, if one day were regarded as good as another, any day in the week appropriate for the public assembling of the churches, one minister could supply ministerially seven churches one day, in each week, by a proper arrangement of appointments. Each church could set apart one day, without interfering with the appointments of the others.

Another reason may probably have been, to have a pretext for calling on human governments to legalize their day, and by fines and penalties compel the people to lay aside their avocations and attend their ministry.

Thirdly, so far as history gives any light on the question, By whom was it changed, we gather that the adoption of the first day for the seventh, by professed christians, who had in many other things become greatly corrupted, some three hundred years after the organization of the gospel church, in which three hundred years, so far as we are informed, no legal Sabbath had been observed or allowed, those nominal professors of christianity who have assumed to be the church, in compliance with the superstitions of the Pagans who worshiped the sun, and fire, &c, by whom the first day had been set apart, as a holy day, and called Sunday, adopted it as a christian Sabbath, and their adoption of it was afterwards confirmed by Papists, and subsequently by Protestants.

Fourthly, the last point of inquiry submitted, is, in relation to the typical import of the legal Sabbath, as given to the children of Israel.

Israel being a typical people, all the ordinances and ritual enjoined on them must necessarily typify some thing peculiar to that people of which Israel was the type. The apostles have settled the point as to what the people of Israel were the type of. Under the gospel dispensation, he is a Jew, or Israelite, who is one inwardly, and circumcision is of the heart, in the Spirit. And the church over which Christ is King, and his apostles are seated on thrones of judgment, are, spiritually speaking, the twelve tribes of Israel.

To the gospel church, as God's sign, by which they shall be known in distinction from all the work-mongrel tribes of antichrist, God has given his anti-typical Sabbath of perfect rest; which remains for the people of God, and for them alone. The wicked are like the troubled sea that cannot rest; and of whom God hath sworn, that they shall not enter into his rest. The anti-typical Sabbath is more clearly defined and illustrated in the third and fourth chapters of the epistle to the Hebrews, than it can be by any thing that can be said or written by us. Those only who are born of God can have that faith which is the fruit of the Spirit and

the gift of God; and none who have not that faith can enter into this anti-typical Sabbath of rest. "For we which have believed do enter into rest." Heb. iv. 3. "For he that is entered into his rest, he also hath ceased from his own works as God did from his." Heb. iv. 10. That is as in the works of creation, as alluded to in the fourth verse. In this gospel Sabbath to believers, they cease from working, from thinking their own thoughts, and from speaking their own words. All their cares are cast on him who careth for them. They kindle no fires, (get up no revivals for themselves,) gather no fuel to warm or enlighten themselves; but keep their sabbath holy; relying on God for every thing. And in this they differ from all other people; and hence it is a sign between God and his peculiar people.

None but his peculiar people who believe, can possibly enter into, enjoy, or keep this Sabbath; nor can even the saints only so far as their faith triumphs over their fears and doubts. For them to doubt and fear, and disbelieve, and reason with themselves, and think their own thoughts, or speak their own words, or kindle fires of their own, or walk in the light of fires they have kindled, is Sabbath-breaking; and while thus transgressing they cannot rest. The Sabbath is not one day in the week, but it is at all times alike with the believer.

In the order of the type, Six days shalt thou labor and do all thy work, &c., refers, first, to the law or legal dispensation which preceded the gospel dispensation, in which all their work was exacted; but legal works may not be done in the gospel day. So also in the personal experience of every saint, in their convictions, they labor and do all their legal works; but when faith in Christ as their resting place is given them, their Sabbath then begins, and they enter into his rest. Let us labor to enter into that rest, lest any man fall after the example of those restless unbelieving Israelites, who could not enter into rest because of unbelief, and whose carcasses fell in the wilderness.

Marriages.

At the residence of the bride, in Calhoun Co., Mississippi, by Eld. James Castleberry, Mr. WM. P. COTTON and Mrs. ELIZABETH STEWART, all of Calhoun County.

Obituary Notices.

DIED—June 30, 1867, in Wallkill, N. Y., Ella Holbert McEwen, infant daughter of Anson and Nancy E. McEwen, aged 3 months.

DIED, August 3d, 1867, Mr. John Piatt, aged 83 years, 3 months and 15 days. He had been a member of the Baptist church some thirty-two, or thirty-three years.

Yours truly,

ELIZABETH PIATT.

BELLE CENTRE, Ohio, Aug. 11, 1867.

DEAR ELDER BEEBE:—Please publish the following obituaries, of our nieces.

DIED, near Elkton, Oct. 4, 1864, of typhoid fever, Effie J., only daughter of Wm. M., and Julia B. Campbell, in the 3d year of her age.

Also, August 1, 1867, of Cholera Infantum, Anna

M., only daughter of Wm. M. and Julia B. Campbell, aged 1 year and 2 weeks. Thus you see, these fond parents have twice been bereaved of their only daughter, their darling pets, the light and joy of their home. But, "it is the Lord, let him do what seemeth him good."

She's gone! she's gone, our Effie's gone!
The summons came, the deed is done;
Her sun is set to rise no more;
We trust she's gain'd a happier shore.

Our Anna's gone, we still remain;
Our loss, we trust, to her is gain;
They're gone from sorrow, pain, and wo,
To dwell where seas of glory flow.

Yours in christian love.

MAGGIE S. CAMPBELL.

NEAR ELKTON, Cecil Co., Md., Aug. 11, 1867.

DIED—At Sanford, Maine, little Olive E. Moulton, daughter of Mr. Jeremiah and sister Olive Moulton, aged 1 year, 9 months and some days. May the Lord enable the parents to say, The Lord gave, and the Lord hath taken; and blessed be his name; for,

Olive Esther slumbers sweetly,
In her little narrow bed;
Driving winds and pelting storms
Cannot reach her little head.

WM. QUINT.

North Berwick, Maine Aug. 17, 1867.

DIED—At Camden, Ala., June 20, 1866, of typhoid pneumonia, James L. Davis, oldest son of William and Mary E. Davis, of Union Co., Ark. He had not made a profession of religion, although he once told me he had a hope. I leave for others to speak of his moral character. Ten children—brothers and sisters, had been long spared; but alas! the eldest is taken; whilst the nine, with father and mother are left to mourn. Farewell, dear son, this brings a bitter tear; but the Lord's will be done.

WM. DAVIS.

Union Co., Ark., Aug. 14, 1867.

DEAR BROTHER BEEBE.—By request of brethren please announce the decease of Eld. Wm. P. Robertson, on August 22, 1867. His death was melancholy; he had started to visit some brethren, and was soon after found dead in the road, having fallen from his horse in a fit, to which he had long been subject. He had been preaching about twenty-five years, and was a sound and able minister of the gospel; knowing nothing but Christ and him crucified. For a number of years he had devoted himself exclusively to this holy vocation. Only a few months ago he moved to Orange Co., Ind., and took the charge of several churches, which are now left destitute. But we are glad that his only son has been called to the ministry; and we trust the Lord will make him useful. Brother Robertson leaves a sorrowing widow, two or three children, and the churches and brethren to mourn his loss.

D. BARTLEY.

Lanesville, Ind., Sept. 9, 1867.

ANOTHER ELDER CALLED HOME.

DEAR BROTHER BEEBE:—Please publish the death of our beloved brother, Eld. Wm. J. Fellingham, who died at his residence in Grundy Co., Ill., on the 10th inst., aged 57 years, 5 months, and 25 days. He had been sick most of the time for six months, with various diseases, which terminated in consumption, which caused his death. He died strong in the faith of the Old School Baptists, which faith he had preached to others. He said it was ALL RIGHT; he was ready to go when the Master called for him. He said his hope was as an anchor to his soul, both sure and steadfast, and entering within the veil. We feel that we sustain a very great loss; but we mourn not as those who have no hope; for we know that our loss is his eternal gain.

Very truly yours.

A. P. FELLINGHAM.

MORRIS, ILL., Aug. 15, 1867.

DEAR BROTHER BEEBE:—Please publish the obituary of my dear wife, Elizabeth Lewis, who departed this life June 30, 1867,

at four o'clock in the evening, after a short illness—a little over two days and nights; her disease was inflammation of the stomach. She was 62 years and 6 months old the day she died. She was born in Shelby Co., Ky., joined the Regular Baptist Church there in 1821. We were married in 1822, emigrated to Missouri in 1823, from there to California in 1854. She had lived a pious christian life for forty-six years, and has had the love and esteem of all the brethren and sisters wherever she has been a member. The doctrine of salvation by grace has ever been her theme. She has been much afflicted for the last sixteen years. She took great delight in the "Signs of the Times." I will not lengthen this notice much farther, only let her numerous friends and relatives know that her hope never failed her. She was ready to leave the world whenever it was the pleasure of the Lord to call her home: and expressed her great desire to go and be at rest where the weary cease from trouble. She has left five children—three sons and two daughters, with my poor unworthy self to mourn her loss; but our loss is her eternal gain. Yours in love,

SAMUEL LEWIS.

Tulware Co., Cal., August 16, 1867.

DEAR BROTHER BEEBE.—Please publish the following obituary.

DIED—Of typhoid fever, on Tuesday, August 6, 1867, at the residence of her son-in-law, Mr. Sampson Burbage, **Mrs. Elizabeth Smith**, in the 65th year of her age. Sister Smith has been for many years a member of the Old School Baptist Church at Indiantown; and though she has been called to pass through many trials, (having buried three husbands, and some eight or nine children,) she has borne them all with christian resignation; and has maintained a quiet and orderly walk. Her seat at our meetings was never vacant, unless providentially hindered. Her illness was short, and her death quite unexpected by her friends. She leaves four children and a number of grandchildren to mourn her death; yet not without hope, for we all feel she made a happy exchange, and has gone to rest with Jesus, where sickness, sorrow, pain and death are felt and feared no more. May the Lord bless this dispensation of his providence to the spiritual good of her afflicted children and friends, is the prayer of yours, in hope,

G. W. STATON.

BROTHER BEEBE.—Please publish the death of sister **Sally Sims**; she departed this life March 27, 1867, aged 67 years and 9 days. She joined the Old School Baptist Church in 1820, and was a mother in Israel. She has left a large family circle to mourn her loss; but we mourn not as those who have no hope, for we believe our loss is her great gain. Yours truly, in hope of eternal life,

JAMES SIMS.

Macoupin Co., Ill., Sept. 11, 1867.

DEAR BROTHER BEEBE.—Please publish the following obituary notice.

Departed this life on the 15th ult., sister **Sarah Cockrell**, widow of the late Moses Cockrell, of Prince William Co., Va., in the 77th year of her age, of paralysis of the whole system, which deprived her of consciousness from the time of her second attack, which was some days preceding her departure from her tenement of clay. Sister Cockrell was the last surviving constituent member of the church at Bethlehem, where my membership is, and the last who was a member when I united with the church. Though possessed of a meek and quiet spirit, she has always manifested a deep interest in the cause of God and truth, and has left behind an unblemished christian character, well worthy the imitation of all who may come after her. She has been a constant subscriber to, and interested reader of the "Signs of the Times," from their earliest publication; and ever, while able, filled her place in the assembly of the saints. We therefore sorrow not as those who have no hope, but are warranted in the belief that she has died in full assurance and hope of a better resurrection.

Yours, as ever,

R. C. LEACHMAN.

DEAR BROTHER BEEBE.—I send you the obituary of brother **Owen Shepherd**, of Lakeville, who died August 10, 1867, after a long spell of sickness; his disease was liver complaint; his age was 73 years. He expressed a longing desire to depart and be with Jesus. He bore his sufferings with great patience, and finally fell asleep in Christ. He leaves an aged widow and five children. I tried to preach on the occasion, from Rev. xxii. 20, last clause. "Even so, come Lord Jesus. Amen."

ALSO,

DIED—**Gilbert Drake**, of this place, aged nearly 87 years. He gave evidence of having seen Jesus, as one born but a few weeks before his death. Truly, it seemed as though he saw Jesus, as one born out of due time. I tried to preach on this occasion, from Luke xxiii. 43. "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." Yours to serve in the Lord,

WM. J. THORP.

Riker's Hollow, N. Y., August 30, 1867.

DEAR BROTHER BEEBE.—Please insert in the obituary department of your paper, the death of one of Zion's time honored pilgrims, our dear and aged sister, **Lavinia Dodson**, who departed this life on the third Sunday in July, 1867. Our beloved and venerable sister was born in Pittsylvania Co., Va., in the year 1772, on July 1st; consequently she had passed the great age of 96 years. She made a profession of religion in the year 1790; hence she had been a professor seventy-seven years. She with her family moved to this county in the year 1830, and in the ravages of the cholera in 1833 she lost her husband and some of her children. For some cause unknown to me, she did not unite with the church for several years after her removal from Virginia; she eventually joined the Predestinarian Baptist Church at Muddy Fork, in this county, and was baptized by the late Elder P. S. Nance, where she has been a precious and orderly member ever since. It pleased God to bless her abundantly with a retention of her faculties, even to the very last. She could relate incidents of the Revolutionary war with great accuracy, and gave a thrilling account thereof. I conversed with her a short time before her death on the subject of her hope in Christ, and she told me it was as plain to her as on the day she received a manifestation thereof, in 1790. She said she had hope only in Jesus; and she felt that God for Christ's sake had pardoned her sins. The last words of our dear sister were, "Let me go to glory;" and died without a struggle. The children and grandchildren have lost a dear and kind parent, the Muddy Fork Church a precious member, and the neighborhood a kind friend; for if she had an enemy in the world I have never heard of it. Consequently, my brother, we sorrow not as those who have no hope. Our dear sister had requested me, years before her death, to deliver a discourse at her burial, which I promised to do; but being absent in Illinois at the time, I attended her request on the first Sunday in the present month, from Rev. xx. 6. "Blessed and holy is he that hath a part in the first resurrection," &c. May the dear Lord bless the loss of our dear sister to the good of the surviving family, is the prayer of your unworthy brother,

JOHN H. GAMMON.

Cadiz, Ky., August 8, 1867.

DEAR BROTHER BEEBE.—By request of our dear and much beloved and afflicted brother, Caleb Ratliff, I send you the obituary notice of his dear companion, **Nancy Ratliff**, who was born May 16, 1800, and died May 18, 1867, aged 67 years and two days. She was baptized between the ages of twelve and fourteen years, on profession of her faith in the Lord Jesus Christ. She adorned her faith by a pious walk, and was sound in the faith, a lover of the doctrine held by the Old School Baptists, believing it to be the doctrine of the bible. She left this world, strong and firm in the faith of her precious Redeemer. Her only hope was the imputed righteousness of Jesus her Savior. Yes, she left, and gave full evidence

of her reconciliation with God. When we consider her walk and deportment, we find in her every accomplishment; a lady, a christian, a loving companion, a good mother, a kind neighbor, always charitable to the needy, and took great pleasure in waiting on and receiving the brethren and sisters, and was beloved by them all. She was a member of the Bald Eagle Church. Her beloved pastor, Eld. Samuel Jones, preached her funeral sermon at the house, to a large weeping and mourning congregation, from 2 Cor. v. 1. But she has been taken from the small streams of grace to the celestial fountain that makes glad the city of the living God, to join all around the throne in singing the victory song. In conclusion, we ask the God of all grace to comfort our dear brother and his weeping children, and in the end bring them to a blest eternity.

ALSO,

The obituary of our much beloved sister, **Priscilla Fawcett**, aged 50 years and 32 days. She gave and has left behind her a strong evidence of her faith in the Lord Jesus, and of her acceptance with God. She joined the Old School Baptist Church of Christ at Stone Lick, at the age of twenty years, and was baptized by our beloved Elder Lewis Adkins, and continued a sound, faithful and worthy member until her death. Her disease was that fatal one, cancer. I had the satisfaction of visiting her in her affliction; and in the name of God my heavenly Father, trying to speak a word of comfort to her. In no instance have I known any one giving more assurance of that peace, that reconciliation with God than her; no disposition to murmur or complain. The smiles and blessings of her Savior seemed to rest with her until her last. A short period before she did leave, she requested some of the friends present to sing her favorite song: "On Jordan's stony banks I stand," &c; none complied, and she herself commenced and sung two or three verses of the song, and rejoiced, clapping her hands; then calling her sister to her, spoke of how long they had lived together; then bid her farewell; then remarked to one of her female friends, that she had been some time trying to cross Jordan, but would soon be over to the shore; then calling all that were present she bid them farewell; and then, as we have no doubt, fell asleep in the arms of her Savior. Now may the God of all grace sanctify the bereavement to the friends, and in the end save us all.

D. S. BRADLEY.

Near Orangeburg, Ky., July 5, 1867.

BROTHER BEEBE.—please publish the following obituaries.

DIED, at his residence in McLean Co., Ky., April 7, 1867. **Dea. Elijah Johnson**, in the 87th year of his age. He was born in Virginia April 16, 1781., and when about 18 year old, moved with his brother and sisters to Warren Co., Ky., and afterwards to Williamson Co., Ten., and while living there, professed a hope in Christ, and joined the Baptist church in 1801., was baptized by Eld. McConics. In 1811., He moved back to Ky., and entered the army under Gen. Hopkins, and served in the memorable war with the Indians. After which he returned to Kentucky, married a daughter of Nancy and Ralph Vickers, settled down in the quiet pursuits of domestic life. He was remarkable for his christian firmness; and an unwavering believer in the great doctrine of the gospel. His seat was never vacant at the meetings of the church when he was able to be there. None more earnestly listened to the administration of the word; which he always seemed to enjoy. He loved to talk of his hope of heaven and immortality. His faith seemed always strong. When the afflicting hand of God was laid on him, he was patient and submissive. When his infirmities became so great that he could no longer move about; he quietly resigned all into the hands of God. His almost constant prayer was, that the will of the Lord should be done. I was frequently with him in his illness, and found him always resigned. While reading to him at one time, the description of the New Jerusalem, in Rev. and Paul's mighty argument on the Resurrection,

1 Cor. xv. He seemed raised above the earth, and his soul absorbed in the prospect of immortality. But his end was near: Death came, and without a struggle he passed away. He has left two sons, and one daughter, and a number of grandchildren to mourn, but not without hope.

ALSO,

Mrs. Elizabeth Johnson, wife of Elijah Johnson, departed this life, May 7, 1866, aged 74 years. She was born in North Carolina, March 8, 1792, came to Kentucky in 1807, professed faith in Christ at an early age; was baptized by Elder Tabut, and became an acceptable member of the Baptist church at Cypress. She lived a christian life, was a kind mother, and agreeable companion, always setting a good example before her children. She was taken with typhoid fever, of which she suffered ten weeks and one day, when all her earthly sufferings ended, and in the triumphs of a living faith she bid adieu to her children and friends, present, and without the least alarm, said, "Weep not for me." She was going to follow her two daughters and one son whom God had taken years ago. She quietly left the world in hope of a glorious immortality beyond the grave; where the weary are at rest.

H. C. MOORE.

N. B. Brother Beebe, the children of these deceased parents desire that you will write your views on 1 Peter i. 24. It is only occasionally that we are favored with a sermon from any of our faith and order.

H. C. M.

August 7, 1867.

Subscription Receipts.

New York:—Wm Stage 5.50, L. Knickerbocker 5, J. Faulkner 2, Mrs. M. Vail 2, Henry Dunham 1, Eld. I. Hewitt 10, John Y. Diamond 2, L. Waite 1, A. B. Dickerman 2, Chas. A. Durland 2, Lexington Association 22.75, J. Hubble 2, F. J. Kelly 2, Samuel Swart 2, E. Peck 2, John M. Berger 2. \$65.25
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Iowa:—James H. Funk 6, Hazel Creek Association 15. 21.00
Kentucky:—A. Wood 1, E. C. Herndon 2. 3.00
Total\$179.13

Associational Notices.

OCONEE, Ga., with the church at Mt. Paran, Walton Co., Ga., six miles east of Social Circle, on Saturday before the second Sunday in October 1867.

CONTENTNA, N. C., with the church at Newborn Meeting House, Green Co., N. C., six miles north of the A. & N. C. Rail Road, on Friday before the second Saturday in October 1867, at 11 o'clock a. m.

SALISBURY, Md., with the church at Nass-aongo, Md., on Wednesday before the fourth Sunday in October 1867, at 10 o'clock a. m., and continue three days.

DEAR BROTHER BEEBE.—Please publish the following in the "Signs of the Times." The Contentna Old School Baptist Association will convene with the church at the Mewhorn meeting-house in Green, N. C., to commence on Friday before the second Sunday in October 1867. All persons coming by Rail Road will stop at Mosley Hall, on the A. & N. C. R. R., where they will find conveyances to take them to the meeting-house. Your brother in Christ,

T. W. WELLS.

Yearly Meetings.

The yearly meeting will be held this year with the Welsh Tract Church, (instead of London Tract as reported in the minutes,) to commence on Friday before the third Sunday in October, at two o'clock p. m. Our ministering brethren and friends generally are invited to attend.

A. COUTTER.

BROTHER BEEBE:—Please publish in the "Signs of the Times," a yearly meeting for the Old School Baptist Church of Gilboa, to be held on the second Saturday and Sunday in October next, to begin at ten o'clock each day. Said meeting to be held at the Methodist meeting-house, in West Conesville, about one mile and a half east of the village of Gilboa. Brethren and sisters are cordially invited to attend, and the brethren in the ministry in particular.

B. COLE.

GILBOA, Sept. 3, 1867.

BROTHER BEEBE:—Please publish that, by permission of providence, a yearly meeting will be held with the Broome Church, (formerly Middleburgh,) at the meeting house near James Borthwick's, on Wednesday and Thursday, October 9th and 10, 1867, to commence each day at ten o'clock a. m. We invite all our brethren and sisters to attend; especially our ministering brethren. In behalf of the church,

JAMES BORTHWICK, Clerk.

Livingstonville, N. Y., Sept. 13, 1867.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
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5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

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ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.
8. 00 A. M. Express Mail, via. Ayon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.
2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.
6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.
11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.
4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.
8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.
4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.
6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
8. 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Panola, Woodford Co., Ill.,
January 22, 1866.

MRS. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied, that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,

BY GILBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35. MIDDLETOWN, N. Y., OCTOBER 15, 1867. NO. 20.

SELECTED POETRY.

WHAT SHALL I RENDER UNTO THE
LORD FOR ALL HIS BENEFITS
TOWARD ME?

A debt of gratitude I owe,
Which I shall never pay,
Not while I'm spared to stay below,
Nor yet when call'd away.

Eternity will not decrease
The amazing debt I owe,
For there the sum will still increase,
And large and larger grow.

Words are too scant to tell his love;
It is so high and deep;
Lord, from thy cross I would not move,
But there would lie and weep.

"IF THESE SHOULD HOLD THEIR
PEACE, THE STONES WOULD IM-
MEDIATELY CRY OUT."

Then, if I should not silence break,
The very stones might rise and speak;
How can I then forbear to tell
Of grace that saves from death and hell.

Tell of his wonders, O my soul!
Sound it aloud from pole to pole!
That Jesus lives to save the lost,
Whose souls are tempted, tried and toss'd.

Dear Lord, I would not from thee rove,
But feel thy sweet constraining love.
Incline my heart to thee to cleave,
And in thy faithful word believe.

ABIDE WITH US, FOR IT IS TOWARD
EVENING.

Abide with me, dear Lord, I pray,
Whatever may betide;
I cannot rest with thee away;
Then with me, Lord, abide.

Since thou to me hast tokens given
That I'm thy blood-bought bride,
I seek, I want no higher heaven;
But do with me abide.

True, Lord, I feel I do deserve
That thou shouldst always chide;
But from thy word thou canst not swerve,
O, then, with me abide.

My treacherous heart, I frankly own,
Has from thee turned aside;
But now I cannot live alone;
Come, then, with me abide.

Yet, Lord, if thou wert pleased to say,
'Go, wretch, where thou canst hide,'
I feel I cannot go away;
Do, then, with me abide.

Though thou canst not depend on me,
I would in thee confide;
For thou canst not but faithful be;
Then with me, Lord, abide.

O may I never, Lord, forget
How I from thee did slide;
But may I closer to thee get,
And thou with me abide.

Then saints and angels shout and sing,
In concert with the bride,
The wonders of our Lord and King
Who will with such abide.

CORRESPONDENCE.

LANESVILLE, Ia., Aug. 25, 1867.

DEAR BROTHER BEEBE: A few weeks ago I was at the Mt Gilead Church, in the Licking Association, the home of our dear brother, Elder J. H. Wallingford, where it was my happiness to become acquainted with a young brother, Oliver Wallingford, who was recently baptized in the Drift Run Church, of the same association, and who requested my views upon Romans ix. 21, either by letter or through the "Signs." As I forgot to take brother Oliver's address, and yet desiring to gratify his request, I will, if you please, do so through our excellent medium of public correspondence.

The text reads, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" This is a plain, forcible question, and it admits of but one answer. All must admit that the power of the potter over the passive clay is absolute, and that his own will and pleasure determines the design and use of the vessels which he makes of the same lump. The apostle Paul brings forward this strong figure to affirm and vindicate the absolute right or power of God in the sovereign act of election. For he hath boldly declared that our election and salvation is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." Verses 18-24.

The sacred pages do not present a more dignified and fearless vindication of the Divine conduct, than this overpowering argument of Paul. In Acts xvii, the same apostle testifies, "That God made the world and all things therein; is Lord of heaven and earth, and giveth to all life, and

breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Again he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. Thus viewed, all are by nature the children of wrath, and without the infinite mercy and compassion of God are justly fitted to destruction. Hence, in themselves, the whole mass of Adam's family, as one lump, are fallen, polluted and miserable, and under the fearful condemnation of sin and black seal of death. Yet "God made man upright," and pronounced him "very good." Therefore man, as a vessel of wrath, hath fitted himself to destruction; and in this relation, as transgressors, we were all justly liable to perish; for in us there was no difference. "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. iii. 9-12.

Just here the apostle bases the truth of the proposition of the text: salvation is not of the creature; it is not in the power of man to make himself a vessel unto honor, or to fit himself for glory; but this rests alone in the sovereign will of him who sheweth mercy to Israel his chosen, and who hath created his people for his glory. (Isa. xlii. 1, 2, and xliii. 6, 7, 20, 21.) So we are the clay, and God is our potter; and as the clay in the hand of the potter, so are we in the hand of God. "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we are all the work of thy hand." Isa. lxiv. 8. This is the language of God's people, and of every vessel of mercy; for as such, they all acknowledge that they are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. For, as we stood identified in the one fallen mass of mankind, we were as vessels marred in the hand of the potter, and covered with guilt, shame and dishonor. We found that this was truly our condition, my dear young brother, when the commandment came and sin revived. And we could then witness that

"Every fallen soul, by sinning,
Merits everlasting pain."

In this suffering but salutary experience, we have been greatly amazed that God had endured with so much long suffering a vile sinner, so heaven-dishonoring and hell-deserving. And oh! with what intense emotions we feared that he had given us over to hardness of heart and reprobacy of mind. For we read, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Here we cried for mercy, because we were in a fearful and miserable state, from which we could find no way of escape. And now the infinite holiness and absolute sovereignty of God appeared with overwhelming majesty and glory, which sunk us into nothingness in his presence. With profound reverence and trembling awe, we saw and felt that his power over us, and right to dispose of us, was more absolute than the power of the potter over the clay. Hence our mouth was stopped and we were guilty before him. For us there was no escape that we could see; for having offended against the justice of God, and abused his mercy, what could we hope for? Nothing. We were left without excuse. We learned, but ah! the lesson seemed to come too late, that "the wages of sin is death." Sudden destruction now threatened us, legal hope perished, and we sank in the darkness of despair! Thus perishing,—slain by the law and dying to sin, we fell passive and helpless into the hands of God, as the clay in the hands of the potter. Now all, yes, all hung upon the will of God. What does he do? open the black pit of destruction and mete out the reward of our iniquities unto us? No. He sheweth mercy and maketh known the riches of his glory! And now with a believing, hoping and rejoicing heart we catch up the sentiment of the inspired Paul, and say, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Thus learning that while God's election brings salvation and blessings to every vessel of mercy, which he before ordained unto glory, it injures no one, neither could any be saved without it; because all were justly condemned under the law, and mercy alone could reach the case of any. With emotion we can now answer every impious objector, with the holy and terrible rebuke of the apostle; "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

"Woe unto him that striveth with his Maker." Isa. xlv. 9.

Then, when our eyes are turned within and we see that by nature we are no better than they, but were likewise involved in the ruin and darkness of sin, from which the beloved Son of God has made us free, we are deeply humbled and made to confess again with gratitude, that our salvation is of God who sheweth mercy.

"Pause, my soul, adore and wonder!

Ask, O why such love to me?

Grace hath put me in the number

Of the Savior's family:

Hallelujah!

Thanks, eternal thanks to thee!"

D. BARTLEY.

OPELIKA, Ala., Sept. 12, 1867.

BROTHER BEEBE:—I was well pleased with the remarks of brother Bartley in a late number of the "Signs," in reference to gospel order. It is a subject which should claim the prayerful attention of every lover of truth who has any regard for the authority of Jesus Christ as Head over all things to his church. Never before in all my life have I seen so much manifest opposition to the doctrine and order of the church of Christ, both by open enemies and professed friends, as at this time. Every means is being employed by the adversary to destroy the identity of the church of God, by removing those distinguishing marks set forth in the scriptures, by which the people of God are to be distinguished from the world and from the various branches of antichrist.

Had we not been specially notified by the scriptures of truth, that in the latter times some should depart from the faith they once professed to believe, and turn away their ears from the truth, we might well conclude we had fallen on strange times. But those things, though they be attended with much grief and sore trouble to the church of God, are nevertheless calculated to encourage and strengthen the faith of the humble saints of God; as they are thereby more fully confirmed in the truth of the scriptures, and the certain fulfillment of every prophecy and promise contained therein. If grievous wolves enter into the visible church, not sparing the flock from trouble and distress, it is no more than an inspired apostle has told us would be the case; and when we see and know that these things are fulfilling before our eyes, we should feel strengthened in our faith, that we have not followed cunningly devised fables, in professing to believe that the "scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice."

It is no new thing for the adversaries of the true Israel of God, when they have failed to make an inroad upon the church of Christ by open assaults and threats, to wheel about and profess great friendship, saying, "Let us build with you; for we seek your God as ye do, and we do sacrifice unto him." &c. Ezra iv. 2. How often is this very sentiment held

forth by the adversaries of spiritual Israel now.—"Let us lay down our prejudices; let us all come together; we believe the same that you do; but we think you are a little too hard; you ought to admit our baptism as valid; you ought to admit Masonry, Sunday School chatechising, and other good and benevolent human institutions," &c.

Truly every member of the household of faith needs to "put on the whole armour of God, that he may stand against the wiles of the devil." However well fortified we may be at one point, if weak and deficient at others, the artful wiles of Satan will not fail to discover the weak point and make his assault accordingly. "Take therefore the whole armour of God, that ye may withstand in the evil day." Affectionately yours,

W. M. MITCHELL.

Circular Letters.

The Elders and Messengers composing the Lexington Baptist Association, to the several churches whose messengers we are,—Greeting.

BELOVED BRETHREN:—Another year has rolled away with the events that have taken place, and we are again convened together in our associate capacity, and, according to our custom, you will expect us to address you in a Circular Letter.

As a foundation of our address to you, we call your attention to a passage of scripture recorded in Psalm ii. 7. "I will declare the decree; The Lord hath said unto me, Thou art my Son, this day have I begotten thee."

This second psalm commences, thus,—"Why do the heathen rage, and the people imagine a vain thing?" When Herod heard that Jesus was born king of the Jews, he was troubled and all Jerusalem with him, and he demanded of the chief priests and scribes, where Christ should be born, that he might destroy him; and it was the disposition of the unbelieving to have him crucified.

"And the kings set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." And the Lord has set his king upon his holy hill of Zion. Notwithstanding they took the Savior and crucified him; it was to do what the Lord's hand and counsel before determined to be done. And in all this, the Lord has taken to himself his great power, and has reigned.

"I will declare the decree" that Christ should come from the courts above and suffer all that he suffered on the cross, be buried in Joseph's new tomb, be raised from the dead on the third, the appointed morning, lead captivity captive, and give gifts

unto men. All of which he did when he ascended up on high. Now, for whom was all this done? we may well enquire. For the prophet has said, "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men: a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "For the transgressions of my people was he stricken." Thus saith God, by the mouth of the prophet. So we conclude that it was for those who were chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. Having predestinated them to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

Now these things having been done for them, they shall be brought from nature's darkness into God's marvelous light, and then shall they believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all.

And they are brought by the working of that same power, to know that if the earthly house of their tabernacle were dissolved, they have a building of God, a house not made with hands, eternal in the heavens. "The Lord hath said unto me, Thou art my Son, This day have I begotten thee." "Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the Head of the body, the church: who is the beginning, the first born from the dead: that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto him-

self; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and unproveable in his sight." "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him which is the head of all principality and power.

The Hazel Creek Association of Regular Predestinarian Baptists, to the several churches composing the same, Greeting.

DEAR BRETHREN AND SISTERS IN THE LORD:—Time, that never tires, has rolled away another year, and we find ourselves one year nearer eternity than when we last met. The purpose for which we are spared is only known to the Author of our existence, who is the Father of all our mercies and the giver of every good and perfect gift. As you will expect a circular letter to accompany the minutes, we will call your attention to the subject of Election.

This is a doctrine which is very much controverted in the world, and perhaps as little understood by the world as any other doctrine of the bible; yet it is acknowledged by most religionists to be a bible doctrine, in some shape or other. The first question presented to our mind is, What is election? It is the act of choice. Who is he that chooses? It is God. Now, dear brethren, these three principles are involved in the subject before us. When are the people of God elected? And, on what principle? And, to what are they elected?

The first proposition.—When are they elected? The religionists of the world seem to think they are elected when they believe, or when they are baptized, or when they accept the terms, and use the means which are supposed to be placed in their hands; that then God accepts them as the elect. But, dear brethren, we have not so learned Christ. We have a more sure word of prophecy, whereunto ye do well that ye take heed; the holy scriptures tell us that the church was chosen in Christ before the foundation of the world. "According as he hath chosen us in him before the foundation of the world." Eph. i. 4. But some will say, that world means the christian era. But to admit that idea to be correct, would not help them out of their dilemma; for even then they must have been chosen before they believed. Their believing is only a sign or seal of that choice that was made in eternity. Others may say, the apostles only were chosen, or

elected. But the apostle was writing to the church at Ephesus, and to the faithful in Christ Jesus; so we see the election includes the entire church of God, and no more. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. ii. 13. And Peter says, "But ye are a chosen generation, a royal priesthood," &c., including both Jews and Gentiles. We have not space to give full quotations. That choice was made before they were called out of darkness into the light and liberty of the sons of God. A word to the wise is sufficient. We have said enough on the subject, as to when they were chosen, and will pass to our second proposition.

On what principle was that choice made? We shall have to be very brief on this part of our subject. Peter calls them, "Elect according to the foreknowledge of God the Father." 1 Peter i. 2. And Paul says it was according to the good pleasure of his (God's) will. Eph. i. 5. We now come to our third proposition.

Unto what are they elected? The answer is, "To an inheritance incorruptable, and undefiled, and that fadeth not away." And to be prepared to receive that inheritance, the elect of God must be born again; "not of blood, nor of the will of the flesh, nor of the will of man; but of God." "Neither is it by might, nor by power; but by my Spirit, saith the Lord." Neither is it by works of righteousness which we have done; but according to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost. Before the new birth, they are poor vile sinners; polluted in every part. Yet notwithstanding their sinful nature, God's love was toward them; for he loved them with an everlasting love, and with loving kindness hath drawn them. By his Spirit he shows them what poor vile sinners they are, and in his own good time he delivers them from the power of darkness and translates them into the kingdom of his dear Son; and then they become new creatures. Old things are passed away and behold all things become new. They now come in possession of the knowledge of that inheritance that is in reserve for them at God's right hand; and in believing they rejoice with joy unspeakable and full of glory. Then they can say with the spouse, "He brought me to the banqueting house, and his banner over me was love." They conclude in their early love, that their troubles are all over; but alas! poor souls, they have just entered upon their warfare. They have the world, the flesh and the devil to contend with. They can say with the poet,

"Sometimes my hope's so little
I think I'll lay it by."
But then again, they can add the other lines,

"Sometimes it is sufficient,
If I were called to die."

Thus are the children tossed to and fro, but never quite in despair; for God's predestinating power and electing love protects them. "As the mountains were round about Jerusalem, so the Lord is round about his people." He says, "I will never leave thee nor forsake thee." "He shall deliver them in six troubles; yea, in seven there shall no evil touch thee." Job v. 19.

Now, dear brethren and sisters, you have great reason to rejoice that you were one with Jesus, in the covenant of redemption, and that you were one with him in all he did on earth, and one with him when he arose from the dead, and one with him when he ascended up on high, and led captivity captive, and gave gifts unto men. And now, dear brethren and sisters, Jesus is exalted and ever lives to make intercession for his elect, until the last one of them shall be brought in, with shouting, crying, Grace, Grace unto it. Then shall Christ come, and with the voice of the Arch-Angel and the trump of God, and the dead shall be raised. They that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. The elect are looking with pleasing anticipation to that day when the trumpet shall be sounded and they shall be raised immortal, and in the likeness of their blessed Savior; and then shall be brought to pass the saying that is written, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Then shall all the elect sing,

"In heaven alone, no sin is found,
And there 'll be no weeping there."

We are admonished to bring our letter to a close. May the great Head of the church enable you all to walk worthy of the vocation wherewith ye are called.

ISAAC D. SIDWELL, MOD.

WM. JONES, Clerk.

The Licking Association of Particular Baptists now in session with our sister church at Goschen, Anderson Co., Ky., to the churches composing her body, greeting.

BELOVED BRETHREN AND SISTERS:—Through the ever-enduring mercy of the God of Israel, we are assembled as an association. Your letters of correspondence have been received, and we have been made glad by the coming of your messengers and other brethren, some of whom are from distant corresponding associations. A common faith seems to characterize the exercises of our brethren present, and "the light of the knowledge of the glory of God in the face of Jesus," is the all absorbing theme of discourse. Our minds, we trust, have been much stirred up by way of remembrance of our former deplorable state as poor lost sinners, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise; having no hope and without God in the world." What poor

forgetful creatures we are! We have often wondered at the sinful forgetfulness of Israel during the period of their sojourn in the wilderness; but now, if not mistaken, we see that we are in no wise better than they; but thanks be unto God we have not only been reminded of "the hole in the pit," but of the wonderful riches of that grace, the immeasurable length, and breadth, and heighth, and depth of that love of God which is in Christ Jesus, through which we were digged from the pit and hewn from the Rock. The wormwood and the gall, our souls still have them in remembrance; therefore we have hope. "Repentance toward God and faith in our Lord Jesus Christ," have we humbly hope, made us at the same time humble and joyful; "For I know," said Paul, "that in me, that is, in my flesh dwells no good thing; for to will is present with me, but how to perform that which is good I find not." And thus are we reminded, that without Jesus we can do nothing; "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him according to the grace of God and the Lord Jesus Christ. Through that power of Christ which worketh in the heirs of immortal glory, they are enabled to glorify God in their body and in their spirit which are God's; and thus the gospel comes to them not in word only, but also in power and in the Holy Ghost, and in much assurance; and thus is your election of God made manifest. 1 Thess. i. 4, 5. You eat of the flesh and drink of the blood of the Son of man. John vi. 53. Your God has said, "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it; for ye shall go out with joy and be led forth with peace; the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. lv. 11. Hence we pray, "That your love may abound yet more and more in all knowledge and in all judgment, that ye may approve things that are excellent, that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God." Phil. i. 9—11.

But, brethren, do not err. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning." The reproofs, corrections, instructions, &c. of the word are a part of the food upon which you must subsist. Man must live by every word that proceedeth out of the mouth of God. Matt. iv. 4. If we are the children of God, he will deal with us as such; and he has said, "Whom the Lord loveth he chasteneth, and scourgeth every son

whom he receiveth. Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it be healed. Follow peace with all men, and holiness, without which no man shall see the Lord. Heb. xii. 12—14.

Dear brethren and sisters, the night is far spent. God has kindly led us on through the dark mazes of a sinful world; he has always been better to us than we could believe that he would; his goodness and mercy have prevailed over all our doubts and fears; it is of his mercy that we have not been consumed, because his compassion faileth not. He says, "I am God, I change not; therefore ye sons of Jacob are not consumed." Be of good cheer then, brethren, for our salvation is nearer than when we believed. Just across the narrow sea lies your glorious inheritance; a few more trials, groans and tears, and the glorious news will come, "Child, your Father calls, Come home."

Grace, mercy and peace be with you all. Amen.

THOMAS P. DUDLEY, MOD.

J. W. ROYSTER, Clerk.

The Elders and Messengers composing the Sandy Creek Association of Regular Predestinarian Baptists, now in session with the Sandy Creek Church, to the several churches, and to the brethren scattered abroad, sendeth christian salutations.

BELOVED BRETHREN IN THE FAITH, HOPE AND TRIBULATIONS OF THE GOSPEL:—Another year with all its cares, trials and turmoil is numbered with the past; but through the abounding mercy of a covenant-keeping God a few of us are still numbered with the things that are, and are once more permitted to meet together in an associational capacity, and, as usual, to address you our annual epistle, in accordance with your expectations; and as a theme, we would call your attention to the subject of prayer; which is a duty so plainly and explicitly enjoined upon the children of the most high God that there can be no doubt with regard to their obligations on this subject; our Savior enjoined it on his disciples. See Luke xviii. 1, Mark xiii. 33. And the great apostle of the Gentiles also exhorted the brethren to prayer. See 1 Thess. v. 17. And this shows that it is a duty, or he would not have so strictly enjoined it upon them. But in the consideration of this theme the following questions come up, which we will attend to as fully as we can in the limits of an ordinary circular.

- 1st. What is prayer?
- 2nd. What its objects?
- 3d. What its form?
- 4th. When and where to be engaged in?

Prayer is defined by John, to be the odor, or as it is in the margin, incense, with which the golden vials were filled, which were in the hands of the four beasts and four and twenty Elders, and was offered with in-

cense upon the golden altar which is before the throne of God. Rev. v. 8, & viii. 3. Which signifies to our minds, that it is a service which is well pleasing to our God, and at the same time delightful to those engaged in it; as typified by the figure. The offering of incense was acceptable, because God had commanded it; and was a pleasure to the priest, because it was a sweet smelling savor unto God, and gratifying to his own sense. Now as those whom John saw offering this incense were redeemed out of every kindred, nation and tongue under heaven, and made kings and priests unto God, (Rev. v. 8, 9,) and as their services are spiritual, (1 Peter ii. 5,) it is evident that when engaged in prayer, they as a royal priesthood are offering up a spiritual sacrifice, acceptable to God, who, as a tender and loving Parent would be, is well pleased to see the humility and reverential fear of his dear children, and to give them those things which he has in store for them. And when engaged in the appointed way, O how soothing to the tumultuous and conflicting emotions which agitate the christian's breast. Brethren, can you not recall to mind times, when your soul was drawn out to God, and you fervently prayed for some favor, not for the gratification of sense, but for the honor and glory of God, or for the comfort of his Zion, and you could feel a sweetness, a calm composure, and resignation to his holy will, although your request was not granted? This leads us to consider,

Second, What are the objects of prayer, or what should be the burthen of the christian's address to a throne of divine grace?

Our Savior taught his disciples, when they prayed to say, "Our Father which art in heaven, hallowed be thy name;" that is, the first and paramount object of the christian's prayer that God's name be exalted, be honored and revered; and to do this in his own way. He further says, "Thy kingdom come, thy will be done on earth as it is done in heaven." Yes, let Zion prosper, let her walls be built, let her gates be set up, let peace be within her borders, let thy law alone be the law thereof. From these hints only, you will see that it is our view of the subject that no matter what may be the object of the child's prayer when he goes to the throne of grace, the honor of God's name should be the motive that prompts the petition; and at the same time he should be reconciled, whether his request be granted or not. And that it was not the Lord's design to confine his disciples to that particular form of words; but that that form embodies the substance of "all prayer." Consequently we come now to the last proposition of our subject.—The time and place to engage in prayer.

True, men ought always to pray.—Luke xviii. 1. Watch ye therefore, and pray always. Luke xxi. 36. Pray without ceasing. 1 Thess. v. 17. *Place, everywhere.* 1 Tim. ii. 8. We should pray for all men proper; for kings,

for princes, for all in authority. 1 Tim. ii. 1. Yes, for our enemies, and for those that spitefully use us. Matt. v. 44. Why? That we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God; his goodness, power and grace will thereby be manifestly exalted.

We will now close this already lengthy epistle by asking a few questions by way of exhortation.

Do we, beloved brethren, engage in this sacred duty as diligently as we should? Do we avail ourselves of this precious privilege of holding sweet communion with our blessed God and Redeemer, that yields such calmness of mind, such sweet composure? Or has our love waxed cold, and are we desiring to have that we may consume upon our lusts? and often like the poet made to say,

"Where is the blessedness I knew
When first I saw the Lord?"

Yes, when first we prayed; and the burthen of that prayer was, *save, for thy name's sake.* Do we cultivate the gift of prayer as we should, and testify of our confidence in our God, by publicly praying with and for each other before the world? Do we testify of our faith before our families, our children, gathering them together in family worship? Do we, brethren, desire this gift of public prayer in a church capacity, and cultivate it by meeting when opportunity offers for engaging in prayer, with and for each other?

Beloved brethren, we could say much more by way of exhortation, but we must draw this letter to a close; but we trust we have said enough to call your attention to this matter, and that you will improve upon the hints given. And now, dear brethren, our prayer is, that the great Head of the church may be with you, lead you in all truth, and that fellowship may abound, and his great name be exalted. Amen.

W. A. THOMPSON, Mod.

R. F. HAYNES, Clerk.

Corresponding Letters.

The Lexington Old School Baptist Association, in session with the First Baptist Church of Roxbury, Delaware Co., N. Y., September 4th and 5th, 1867. To our sister associations in correspondence with us, send greeting.

DEARLY BELOVED BRETHREN:—With unfeigned gratitude to the Father of all our mercies and blessings, we desire to record his goodness made manifest to us his creatures in his providential dealings with us; and more especially with us as his children, and as churches, and as an association. Our present meeting has been one of great harmony. The letters from our churches show that they are standing fast in the faith which was once delivered to the saints. We have received, with more than usual satisfaction, your messengers and messages of love and fellowship; and we hope and pray that the peace and fellowship now existing may never be broken nor marred.

Our next meeting will be held with

the First Baptist Church of Lexington, Greene Co., N. Y., to begin at ten o'clock a. m., on the first Wednesday in September 1868, and continue two days; when and where we hope we shall be remembered by you, and have the privilege of welcoming your messengers again among us.

ISAAC HEWITT, Mod.

JOHN T. BOUTON, Clerk.

L. H. TERWILLIGER, Ass't Clerk.

The Licking Association of Particular, or Old School Baptists, in session with the Goshen Church, Anderson Co., Ky., on the 10th, 11th and 12th days of September, A. D., 1867, to the Associations and Corresponding Meetings with whom she corresponds send greeting, to those who are "sanctified by God the Father, preserved in Christ Jesus, and called."

DEARLY BELOVED FOR THE TRUTH'S SAKE.—Having been kept by the power and preserving care, supported by the discriminating and sustaining grace, and as we trust, led by the Spirit of our faithful and covenant-keeping God, through the fluctuating scenes—the tribulations and consolations of another eventful year, we have been, through the tender mercy of our God and Savior, blessed with an other privilege, and to us it has been a most happy, encouraging, and joy-inspiring privilege, of greeting at our associational interview, not only a large representation from the churches composing our own annual meeting, but also from other associations, meetings or churches of different and distant parts of the country. Able ministers of the New Testament—faithful ministers of the most high God, have visited and richly dispensed to us the bread and water of life most bountifully and freely. They hailed from New York, Pennsylvania, Georgia, Missouri, Indiana and Kentucky; they came too, in the fullness of the blessings of the gospel of Christ. They have been received by us with joy and gladness, demonstrating most convincingly, that the Old School Baptists (in the language of an eminent statesman,) "know no north, no south, nothing but the Union;" or in other words, "the unity of the Spirit in the bond of peace." Our ministering brethren have evinced to us most clearly, that they have been taught of God—have come to Jesus, and were determined not to know any thing among us save Jesus Christ and him crucified. They have truly been prepared as faithful watchmen to lift up the voice, with the voice together to sing, to see eye to eye; so that not one discordant note, no grating sound or jargon have ruffled the concord or broken the harmony of the strain. The business transactions have been harmoniously conducted from the commencement to the completion of it, so that we have truly witnessed "how good and how pleasant it is for brethren to dwell together in unity." O, brethren, rejoice with us for such convincing and heavenly testimonials that you and we constitute a part of that building of God, that house not made with hands, eternal in the heavens.

"A building that shall ne'er decay,
While time sweeps earthly thrones away;
The cause that power and truth sustain,
Unmoved forever must remain."

"God is in the midst of her, he will help her, and that right early." We rejoice to see this part of Jerusalem a quiet habitation; peace seems to flow among us like a river, and some of the churches have refreshing seasons from the presence of the Lord. Brethren, pray for the peace of Zion; they shall prosper that love her. Let us lift the voice in high praises to the God of peace, that we yet, in contra distinction from the minions of antichrist, exhibit this characteristic mark of the holy city that John saw coming down from God out of heaven; with her gates open on the north, the south, the east and the west, that the righteous nation that keepeth the truth may enter in. The discordant jargons of "Church north and church south," are not heard in all the "holy mountain;" there swords are beaten into plough-shares, spears into pruning-hooks; the nations in that holy mountain "learn war no more." Dear brethren, let us join and exult in the cry, "On earth peace, good will toward men."

Our next association is to be held, the Lord willing, with the Sardis Church, Boone Co., Ky., to commence on the second Saturday in September, 1868, where we again hope to meet your messengers, and corresponding messages of love.

THOMAS P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

The Sandy Creek Association of Regular Predestinarian Baptists in session with the Sandy Creek Church, Putnam Co., Ill., to her sister associations with whom she corresponds.

VERY DEAR BRETHREN IN THE LORD:—Through the mercies of a covenant-keeping God we are again permitted to meet in an associational capacity, and to have the happy privilege of again hearing of the welfare of Zion. From the Elders and Messengers composing our body, and from the letters sent, we learn that peace and fellowship prevails among us; for which we should endeavor to be thankful to the great Head of the church.

Dear brethren, we were made glad by the reception of your friendly correspondence, and especially by the coming of your Messengers, who seem to come laden with the precious truth of the gospel. We trust we have been comforted together with them; therefore we desire a continuance of your friendly correspondence. Our accompanying minutes will inform you of the order of our business, whom we have appointed to meet with you at your next meeting, and where we have agreed to meet next year, where we hope to hear from you again. And may the God of all grace enable us all to live in peace, die in the triumph of faith, and receive the reward of the just, is the prayer of your little sister, called Sandy Creek.

W. A. THOMPSON, Mod.

R. F. HAYNES, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1867.

BELL BUCKLE, TEN., June 4, 1867.

Please give your views on Eph. ii. 8. "For by grace are ye saved, through faith; and that not of yourselves it is the gift of God."

REPLY.—The doctrine of salvation by grace, without any merit or works, conditions of terms to be performed on the part of the saved to procure or secure it, is so clearly stated and affirmed by the Holy Ghost, through this inspired apostle in this epistle, as well as in all that has ever been written by holy men who have written as they were moved by the Holy Ghost, that it cannot be successfully controverted by all the ingenuity of wicked men and devils. The supreme glory of God in the eternal salvation of his chosen people is most gloriously displayed by the sovereign reign of his grace in its complete accomplishment.

The positive declaration, *For by grace are ye saved*, is too plain and emphatic to require any explanation. The fifth verse affirms the same truth. *By grace ye are saved*. The inquiry arises, not as to how, but who are saved by grace, and in what sense is it through faith; and the testimony that neither the grace by which, nor the faith through which salvation comes are of those who are saved, but they are the gift of God, deserves our special attention.

First. Who are saved by grace? The unequivocal answer to this inquiry is found in the beginning of the epistle, "The saints which were at the time this epistle was written, at Ephesus, and the faithful in Christ Jesus; whether at Ephesus or elsewhere, and at all times. Those who are in Christ Jesus, we are told in the fourth verse of the first chapter, were chosen in him before the foundation of the world; and in the tenth verse of this second chapter, that they are God's workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them."

Thus having created and chosen them in Christ Jesus before the foundation of the world, and predestinated them to the adoption of children by Jesus Christ to himself, and having before ordained that they should walk in good works, and be holy and without blame before him in love, their faithfulness in Christ Jesus is most clearly established. For if God has chosen them in him before the foundation of the world for this express purpose, that they should be holy and without blame; and if God has before ordained that they shall walk in good works; how can it possibly be otherwise than they should be the faithful in Christ Jesus; as stated in the identification of those to whom our text is addressed.

The first inquiry, *Who are saved?* being settled beyond all doubt, by the plain and unmistakable testimony given above; which cannot passibly admit of any other construction than that it embraces all who were chosen

of God in Christ Jesus before the foundation of the world, and before ordained that they shall walk in good works, and be holy and without blame before the heart-searching and re-trying God. And consequently all who are so chosen and ordained of God are saved by grace, and not by any thing that is in any sense of themselves; we have next to consider.

Second. In what sense we are to understand that this salvation by grace is *through faith*.

1. The apostle Paul, in all his epistles distinguishes the two dispensations, of law and gospel, the former as *of works*, and the latter as *of faith*. Hence we are to understand that salvation by grace, comes to us through the gospel, and not through the law. For if a law had been given that could have given life, then verily righteousness should have been by the law. But such could not be the case; for by the deeds of the law no flesh shall be justified in the sight of God; or holy and without blame before him in love. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed," &c.

2. Faith is defined by the spirit of inspiration, as "*the substance of things hoped for, the evidence of things not seen*." Heb. xi. 1. The eternal purpose of God, which he purposed in himself before the world began, is invisible to the sight or understanding of natural men; even those who were embraced in the electing purpose, and predestination of God, were by nature children of wrath even as others, and as destitute of ability to see, feel, or know, what God had laid up in store for them, as any other of mankind; and the knowledge of their salvation comes to them through faith; by revelation of the Spirit to their faith; and their faith is, as we shall presently show, not of themselves, it is the gift of God. Personally and experimentally, no man can have a knowledge of his calling and election of God until he is born of that Spirit whose fruit is faith. "All men have not faith," neither has any man faith until it is given to him; for our text declares that it is the "gift of God." Jesus Christ is the Author and Finisher of it, and it is the faith of the Son of God. Therefore it is very apparent to those who have the faith of Jesus Christ, that their salvation by grace, is through faith, but,

3. "Faith is the substance of things hoped for." The hope of the gospel received by or through faith, is thus stated:—"In hope of Eternal Life, which God, that cannot lie, promised before the world began." Titus i. 2. In the purpose, predestination and promise of God, the salvation by grace of all his chosen people in Christ was secure and perfect, from everlasting, and that eternal grace which reigned in our salvation

was given to us with all spiritual blessings in Christ, according as God had chosen us in him, before the foundation of the world; "according to the power of God, who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." This manifestation is made to and through the faith of the Son of God. When Christ appeared, and abolished death, by his own death: or "through death destroyed him that had the power of death," and rising from the dead brought life and immortality to light; he finished transgression and made an end of sin, for all his people. This he came to do, and his name was called Jesus, because he should save his people from their sins. He put away their sins by the sacrifice of himself. He was delivered for our offences, and was raised again for our justification; and we are freely justified through the redemption that is in Christ Jesus. Having thus saved us, according to God's own purpose and grace which was given us in him before the world began, we are, and shall be, called, with a holy calling in due time, according to the same purpose and grace. This salvation was finished and complete according to God's own purpose and grace when Jesus rose from the dead and brought our life and immortality to light in his resurrection life. The faith of the Son of God, when his soul was made an offering for sin, did see his seed, and prolonged his days, and the pleasure of the Lord prospered in his hands. Through the same faith of the Son of God, in his members, the saving virtue of his blood and righteousness, was anticipated, applied, and savingly received by Abel, Abraham, and all the Old Testament saints; and through the same faith of the Son of God all the redeemed of the Lord, under the present dispensation have, do, or shall receive a knowledge of this salvation, and they shall all know and confess that it is wholly of grace, through faith, and in no sense, in any wise or measure of themselves. "It is the gift of God," which it could not be if obtained as a reward of merit, or in consideration of any thing done by us. For the apostle testifies, that if it be by works, then it is no more by grace; and if by grace, then it is no more by works. It cannot possibly be of both, or partly of grace and partly of works. We are not left to guess on which of these two opposites our salvation rests; for we are so plainly told that it is of the one, and that it is not of the other. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of work, lest any man should boast.

Infidel arminians, (we say infidel, because none who believe what God has said can be arminians) in their

desperate effort to pervert this scripture, say, that the grace by which we are saved, is of God, but the faith through which we receive it is of ourselves; and that by faith as a condition, we may obtain the grace, and so secure the salvation; and this heaven daring logic finds a ready market in our guilty world. But suppose their logic good, would it not follow that if we procured the grace by our faith, that the whole, grace, faith and salvation would all be of ourselves, and not the gift of God. If, as they affirm, God has offered this salvation on certain terms to every body, and some comply with the terms and are saved, and others reject the terms and perish; that the declaration of our text would be falsified, and men who complied with the terms would have right to boast over those who rejected them? And would it not farther prove that neither the grace nor the faith, nor even the blood of Christ saved any body? If the salvation of sinners depends on what they do to obtain it, then the apostle is found a false witness of God to us. But the scriptures abundantly testify that the grace by which the saints are saved, is the grace of God; therefore it is not of ourselves: and the faith through which we are saved, is the faith of the Son of God, and the fruit of the Spirit, it therefore cannot be of ourselves. It is the gift of God. This grace by which we are saved, as we have proved by 1 Tim. i. 9, was given us in Christ Jesus before the world began. And this faith through which we are saved, is the faith of Jesus Christ, and fruit of his Spirit by which we are quickened and born again; and that it is through the faith of Jesus Christ that we receive the salvation which is by grace, "Receiving the end of your faith even the salvation of your souls," 1 Pet. i. 9.

In conclusion, let us review the array of the apostle's testimony in its connection. "God the Father hath blessed us, with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world. This Christ in whom God has given all spiritual blessings, God has raised up from the dead, and hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. And you, the body of Christ, hath he quickened; for he is the life of his whole body—and he filleth all, in all the members of that body. So in his resurrection, he has brought life and immortality to light, and vitalized, or redeemed from death, the ministration of the law; and quickened, and raised them up together, and made them sit together in the heavenly places in him. That in the ages to come, he might shew

the exceeding riches of his grace, in his kindness towards us in Christ Jesus." Thus the faith of Jesus Christ, through which salvation comes, looking down the dim vista of ages to come, holds in view all the millions of his redeemed, whom he has redeemed from death, and of whom he is the Resurrection, and the Life, although they are in themselves dead in sins. In the ages to come he will shew, exhibit, bring to the light all the members of that body over which God has given him to preside, and call them all by his grace, deliver them experimentally from sin, and bring them into the glorious light of the gospel; and cause them all to come in the unity of the faith, and knowledge of the Son of God, to a perfect man; unto the measure of the stature of the fullness of Christ. There is one body and one spirit, even as ye are called in one hope of your calling. The faith through which salvation by grace is received, holds the certain ultimate gathering of all things which are in heaven, or in earth, and down to the end of time, even in him.

We confidently believe no quickened child of God can hate or resist this doctrine of Salvation by grace; some may fail to understand it; but so far as it is opened to their understanding they are obliged to love it, and to rejoice in it. But the trouble is with many if not all, to know that they are embraced in this great salvation. That assurance and consolation they can only receive through faith. When their faith prevails above their fears, then they set to their seal that God is true; and then they can and do rejoice with joy unspeakable and full of glory. As the carnal Israelites could not enter into rest, because of unbelief; so when darkness and doubts, and unbelief from our fleshly nature prevails over our mind, we labor and toil through wearisome nights through which they pass; but when the eyes of their understanding are enlightened that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in his saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead; then, believing they rejoice, and enter into rest.

OAK POINT, Mo., July 23, 1867.

BROTHER BEEBE.—In looking over the "Signs" for July 15th, I see you have noticed the subject of brother J. F. Johnson's thoughts on Regeneration, which were new to me when he presented them; but I think your reasoning sound. As you are old and well versed in the points of doctrine, I will ask your opinion of the New Birth. I was at an association in 1860, and there heard the idea advanced, that as soon as a person is made to see that he is a sinner, he is born of the Spirit. I have always thought differently. It seems to me there must be a begetting before a birth and life; for Paul says we were dead in sins, Lazarus was dead and in his grave when Christ called him; and we believe that when he called he gave the power of life, and he came forth, bound hand and feet; and Jesus said, "Loose him and let him go." We believe that in this

birth we are passive; but we hear some say they might have been born again years before they were, as well as when they were. I have always believed that God calls, begets or quickens, before there is any effort put forth by the dead sinner. And when he is quickened, which answers to conviction, he then begins with all his soul to pray for mercy; and when delivered from distress and guilt, he feels that he is in a wide place of broad rivers and streams, free from trouble and misery; and all this without his aid or ability. Almost every one has some way laid out in their mind; but when their deliverance comes, it is in a way they were not looking for; but it comes in God's own way and time; and God's way is always right. If we are born of the Spirit, then we are spiritual, and can discern the things of the Spirit. But I will quit, lest I weary you. Please give your views on the New Birth, and oblige a brother in tribulation.

CHARLES HUNSACKER.

VIEWS ON THE NEW BIRTH.—REPLY TO BROTHER CHARLES HUNSACKER.—When christians confine their remarks to what they have experienced of the work of the Spirit in their deliverance from the power of darkness, and translation into the light and liberty of the sons of God, there is but very little occasion for any difference of opinion, or ground for controversy on the subject. All have to tell the same story and to attribute their change to the same boundless mercy and grace of God. Whatever may be the variation in circumstances, substantially their experience is the same. The thief in the agony of a painful and disgraceful death, and the proud Pharisee who was breathing threatenings and slaughter against the saints, differed widely in circumstances; but both could record their wonderful experience in the inspired words of the psalmist, "Come and hear, all ye that fear God, and I will declare what the Lord has done for my soul." Psal. lvi. 16. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." Psal. xl. 2, 3.

But in our discussions in regard to the metaphors and figures which are used in the scriptures, there is more room for missapprehension, not only of the true nature or design of the metaphor, or of the views which our brethren may have advanced in regard to them. Thus when contemplating our passage from death unto life as a birth, some have, as in the instance referred to by our brother, made no distinction between the first manifestation of quickening power, by which conviction of guilt and ruin is fastened on the mind of an awakened sinner, and his sensible deliverance from wrath and condemnation, when the Savior is revealed and his blood and righteousness are applied for the remission of sin, and justification before God. In nature, a birth is the bringing forth into light and liberty, that which was before begotten, conceived and quickened; and always preceded by travail and labor for deliverance.

In the spiritual application of the term, the children of God are born

again, of an incorruptable seed, by the word of God which liveth and abideth forever. The words which Jesus speaks in the calling of his children, are spirit and they are life. The dead hear his voice, or his words, and they that hear are quickened. The first evidence we can have that we are quickened is to feel our guilty and justly condemned condition, which cannot be felt until quickened, and therefore is an evidence of life. This life produces a struggle for deliverance; and the deliverance when it comes is a birth. The quickened, living child, in conviction, is shut up in darkness, until ushered into the light and liberty of the gospel. Deliverance from great trouble is figuratively called a birth in several instances in the bible, as 2 Kings xix. 3, Isa. xxxvii. 9, also Gal. iv. 19. Neither of these passages are speaking of what is called the new birth, or the first experience of the children of God in passing from death unto life, but they serve to show that a birth is always used figuratively to signify deliverance; but that which is born must first have an existence. Had the brother referred to at the association, said that the quickening of the Spirit always precedes the first convictions of guilt, &c., we think he would have spoken more correctly, and indeed, that is probably what he meant.

We have not in this article attempted to treat at large on the whole subject of the new and spiritual birth of the children of God, but we have confined our remarks more particularly to what we have understood to be implied in the enquiries of brother Hunsacker. If what we have written shall be of any service to him or to any of the saints, we shall not have labored in vain.

We are happy to learn that the Kingwood Church, in Hunterdon Co., N. J., are enjoying a refreshing season: on the fourth Sunday of last month (September), our dear brother, Eld. Gabriel Conklin, their pastor, baptized six persons in the fellowship of that church, among whom where his only son, George D., and two daughters, Jane and Sarah; and more are expected soon. May God speed the gracious work.

Special Notices.

BROTHER BEEBE.—Please give notice through your valuable paper, that should any Old School Baptist preacher pass through this city, (St. Louis, Mo.) if they will inform me by letter when they will be here, I will make an appointment for preaching. Address, I. W. Kingsnorth, 512 Olive St., St. Louis, Mo. There are a few brethren and sisters who desire to have a church formed here, if we could find a few more to unite with us, who love the doctrine which exalts Christ, as the way, the truth, and the life, in our salvation, and abases the creature in the dust. If there be any in St. Louis, we desire they may make themselves known to us.

Yours, in the love of the gospel.

J. W. KINGSNORTH.

"THE EDITORIAL."

After due consideration we have concluded to publish the above named work, which will be immediately commenced and in a short time the first volume containing nearly eight hundred pages and a steel engraving of the author, will be issued, which we will be able to offer in plain substantial binding, for two dollars and thirty cents per volume; the extra thirty cents being required for postage which must be prepaid.

This work, as near as we can calculate, will be completed in two volumes of about eight hundred pages each.

Having fully determined to publish the book, we are now prepared to receive orders with the money, which we will be able to fill in a short time.

For the information of many who have subscribed for the "Signs" since we published the letter from Elder E. Rittenhouse and a reply from the editor, we will republish them, as they will give a full idea of what the work is to be, viz:

AT HOME, Del., Dec., 15, 1866.

DEAR BROTHER BEEBE.—I once made a suggestion to you in a private letter in regard to publishing the editorials from the "Signs of the Times" in a book form; and I do not know but I was the first to call your attention to the subject. When your son afterwards issued his prospectus, through the "Signs," I doubted whether a mere reprint in newspaper form would meet with sufficient favor to warrant the undertaking. I wrote you at the time, informing you what I thought about it. I now see by the change in the prospectus, that a number of others have expressed themselves similarly to what I did. As it is a matter of considerable importance, and in which all your readers are interested. I now propose to submit to you my views of the whole subject, and request their insertion in the "Signs," at your earliest convenience. The brethren who feel an interest in the matter will then have a chance to express themselves.

What I first suggested and now propose, is the selection of such editorials, as embrace expositions of various portions of scriptures, or an elucidation of the various subjects and questions that from time to time, have come up, effecting the discipline, order, doctrine and worship, of the church. These might be revised, or even re-written, in accordance with the enlarged experience and matured judgment of the editor. It might be more satisfactory to arrange the several subjects under appropriate heads, then to give them in the order of their respective dates. Such arrangement if decided upon, would go far towards fixing the general character and merits of the work and also relieving the publisher of perplexity and difficulty as to the appropriateness of any given article.

In a work of this general standard character, many editorials, consisting of explanations, controversies, answers to inquiries, and comments on communications, being limited and local in their application, would be inadmissible. Some of them possessing sufficient general interest to entitle them to a place, would require the insertion of the articles or inquiries that called them forth, or a brief statement in lieu by the publisher.

You have a basis in the published volumes of the "Signs," from which to

collect a grand summary of the travel and experience of the church during the past thirty-five years. Following up the "Signs" to the close of the prophetic and eventful year 1866, you would embrace the history of the church in the United States of America during one of the most exciting and interesting periods of her existence on earth.

I believe such a work would be called for in almost every Old School Baptist family in the land, and if it could command the ability and experience that I am bespeaking for it, in its publication, in my humble opinion, it would throw more light on the scriptures, and on the various subjects of doctrine and order discussed, than any work of its size that has ever been published in the world.

To give character to this work, and make it what it ought to be; yourself, and nobody else, would have to be the publisher: for myself I feel somewhat unwilling that the opportunity should be lost.

I shall hope that an expression of my judgment about an important work will at least do no harm, and as to the propriety of inserting this in the "Signs," I leave with yourself.

Yours in the gospel,
E. RITTENHOUSE.

REPLY.—We fully appreciate the judicious and well timed suggestions of brother Rittenhouse, and feel grateful to him for the interest he has manifested in regard to the proposition of our son. At the instance of many brethren and friends of the cause in which we are engaged, proposals were issued by him, with our consent and approbation, to ascertain whether the demand for such a book would be sufficient to indemnify its publisher from loss. It was expected that brethren who were in favor of the undertaking, would offer such suggestions as might occur to them, in regard to the manner and form of its arrangement. Several hundred names have been already received; but not a sufficient number as yet, to warrant its undertaking; for at the low price at which the book is proposed to be furnished, very little margin is allowed to cover incidental losses. From the encouragement, however, already received, it is highly probable the work will be published; but we will give due notice as soon as we can decide.

Although the book will be published, if at all, by our son, Benton L. Beebe, who has now the charge of the mechanical department of our office, yet the compilation, revision and preparation of the matter for the press will be carefully superintended by ourself. Corrections in typography, grammar, &c., will be necessary, and our best efforts, with the assistance of competent brethren, will be exerted to make the work meet the desire and expectation of its patrons; embodying a compendious epitome of the history of the Primitive, or Old School Baptists, for the last thirty-five years; showing what are the distinguishing doctrine and order by which they are known in distinction from all other religious organizations. In the arrangement of this work, we shall endeavor to discriminate, so as to avoid unnecessary repetition of the

same matter, or such articles as have ceased to be of any interest to the readers of the present time, and as far as possible, condense into a small compass, such matter as shall be deemed useful alike at any and all times. Thus making the book more valuable, and at the same time less costly.

With these propositions and assurances, we submit the whole matter to those who take an interest in it. It is for them to decide whether the book shall be published or not. Those who wish for the book will at once send in their names; but withhold their money, until notified through our column that the work is commenced.

GILBERT BEEBE.
BENTON L. BEEBE.
All orders, or monies, for the above work, addressed to
B. L. BEEBE,
Middletown, Orange Co., N. Y.

ORDINATION.

At the call of the Old School Baptist Church at Avon and Oakland, Macomb Co., Mich., a council was convened at Columbia, Jackson Co., Mich., on the fourteenth day of Sept. 1867., to examine, and if satisfied, to set apart to the gospel ministry, brother Lambert Gass. The council organized by choosing Elder Thomas Swartout, Moderator, and Elder James McDonald Clerk. After the usual examination, the council being satisfied, the ordination was conducted in the following manner.

With the laying on of hands by the Presbytery;
Prayer by Elder Louis Seitz;
Right hand of fellowship by Elders James McDonald and Amos Dillon;
Charge by Elder Louis Seitz.
A hymn and benediction by the candidate.
THOS. SWARTOUT, MOD.
JAS. McDONALD, Clerk.

Marriages.

Sept. 28, By Elder P. Hartwell, at the residence of the bride, in Hopewell, Dea. SAMUEL M. DALRYMPLE, of Alexandria township, and Miss REBECCA BLACKWELL, of Hopewell.

Sept. 28, 1867, By the same, at the residence of Nelson Van Buskirk, in Hopewell, Mr. ASHER ROWE, and Miss CAROLINE FORGUS, both of Relington, N. J.

Obituary Notices.

DEAR BROTHER BEEBE.—Please insert the following obituary.

DIED.—Very suddenly, at Methuen, Mass., where she was in attendance on a family from Chicago, my beloved daughter, Mary Slawson, of inflammation of the bowels, on the 31st of August, 1867. She was not a member of the visible church, but I rest in the confident hope of her happy exchange of worlds. My hope is based on the fact that I never taught her, but I believe the Spirit of God taught her, to reject wholly and thoroughly the numerous schemes of man-made religion, and to cleave to the truth in its purity. In a letter to me, while in attendance on the Chemung Association, in 1866, she wrote that, "some called good old Elder Leachman a black-guard, but she had heard nothing from him that the truth did not require." She never dared to say to me that she had hope, but that she was not ashamed to own that she loved the "Signs of the Times" (for which she was a subscriber,) so manifestly different from all

other religious publications." The stroke of this dispensation is severe to me, but I realize that it is of the Lord, and would bow unreservedly and constantly to his will.

Your brother in affliction,
W. B. SLAWSON.
Oakfield, Mich., Sept. 12, 1867.

DEAR BROTHER BEEBE:—Please insert in your columns the following notice of the death of our daughter, Mary Jane Rushton, consort of the late Henry R. Rushton, after a long and painful attack of inflammatory remittant fever. She departed this life on the 23d day of May, 1867, aged 25 years, 3 months and 13 days. Throughout her protracted illness she bore her afflictions with an unusual degree of patience and resignation, and would often indicate a presentiment that her disease would terminate fatally. About twelve days previous to her demise she obtained a hope in Christ Jesus; and the evidences of a change of heart, as witnessed by those who attended her in her last illness, were of a most encouraging character; sufficient to remove every doubt as to the reality of her hopes. She expressed a desire to be baptized, but owing to her extreme debility the ordinance could not be administered.

Her soul has fled this mortal lot,
To soar amid the skies;
And left a blank to mark the spot,
Where death has claimed his prize.
The vacant seat, the absent face,
To mourning hearts retell
The charms that once adorn'd the place
Where Mary used to dwell.
Her charming words no longer cheer
A parent's fervid heart;
Sisters and friends have ceas'd to share
The joys her smiles impart.
Her little ones that loved her dear,
That cheek no more shall kiss;
Her soul has fled from earthly care,
To realms of endless bliss.
From all her pains she'll sleep secure,
From all her ills repose;
Though many weeks she linger'd here,
She'll rest from all her woes.
Consoling proof of final rest,
Should quiet every sigh;
Her dying words a hope express'd,
Of peace with God on high. A. I. L.
She has left a father and mother, two brothers and three sisters, a son and daughter to mourn her loss. Let her rest in peace. May heaven bless the friends and neighbors for their many acts of kindness and sympathy in the midst of our misfortunes.
E. I. LUNN.

DIED.—On Sept. 28, 1867, at the residence of her step-father, James W. Holland, of this place, my cousin, Miss Annie E. Parsons, aged a fraction over 21 years. Her illness, though of but two weeks duration, was very severe. Her disease was typhoid fever, combined with valve disease of the heart. She was no professor of religion, nor had those best acquainted with her any particular reason to think that she was seriously exercised, down to her last illness. At her request I was with her for ten days at the last, during which time she was unable to converse much, but she told me in broken sentences, that she wished to recover, as she was not fit to die. Moreover, she was very loth to leave her friends; though could she believe that she was ready to die, she thought she could give them up. She told me that on the third day of her illness, the day previous to her being brought home to her mother, she had felt very anxious for an opportunity to talk with some one like me. I replied, I am at your service. How has your mind run since the time alluded to? Said she, I have tried to pray, but could not say a word. I endeavored to explain to her, that true prayer did not consist in words; and began to tell her of two men who once went to the temple, &c., but before I finished her mind wavered, and I found it necessary to stop. When she came to she said, Lord, be merciful to me a sinner. And from that time down to the very last whenever aroused from her stupor she

seemed to be imploring mercy. We know that if it was the Lord's work, although we had not the pleasure of witnessing a change, it was complete; since "Where he begins he also will make an end." However, she is in the hands of a just Judge, who will do her no wrong. She leaves a mother, two sisters, two brothers, and a large circle of other friends to mourn her early death.

Yours, in christian ties,
MARY A. TRUITT.
Berlin, Md., Oct. 2, 1867.

DIED.—On the 29th of May, 1867, sister Amy Garrison, aged 71 years, 2 months and 10 days. She with her husband united with the First Old School Baptist Church of Roxbury, about fifty years ago. She and her companion were both baptized by Eld. William Warren. She afterwards united by letter with the Second Church of Roxbury, where she held her membership until her death. She was a great sufferer for sixteen years—twelve years she was helpless. Still, in all her afflictions she was never heard to murmur. Sister Garrison has always been a strong advocate of the Old School Baptist cause, claiming that salvation is of the Lord, and not of ourselves, but a gift of God; not of our own good works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. She said to me a short time before her death, that she could say like Job, that she would not live always, but was willing to wait her appointed time. She also told her husband that she had a view of her Savior as being sufficient to save her. She has left a kind husband, two sons and two daughters to mourn her loss; but we trust their loss is her eternal gain.

EDWARD VERMILYA.
Canton, N. Y., Sept. 15, 1867.

Subscription Receipts.

New York:—Jas Miller 2, Horace Vail 2, Mrs M Beardslee 1 25, Fanny Shute 2, Saml Griffin 4, Emma Hale 2, Col T A Harding 1, J W Livingston 2, Mrs C Lane 2, Mrs A Sly 2, Matilda Hilliker 1.....\$21 25
Maine:—Hugh Ross 2, Eld William Quint 3 50..... 5 50
New Jersey:—Eld P Hartwell..... 4 00
Pennsylvania:—Eld J Correll..... 50
Delaware:—Mrs M A Truett..... 75
Maryland:—Ellen Hanway 2, Susan Jenkins 2..... 4 00
Virginia:—Mrs A M Lewis 2, Eld W P Linkous 2..... 4 00
North Carolina:—Mrs N G Coggin 2, Mrs A E Gill 2, Hon Asa Biggs 6..... 10 00
Tennessee:—I P Blackburn..... 2 00
Alabama:—Schorn Sutton..... 2 00
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Illinois:—Sandy Creek Association 16, R F Haynes 2, Margaret Kimble 2, Mrs M Kimble 2, Wm Long 2, J H Myers 6, N T P Robertson 5, W W Polk 2, H L Armstrong 2..... 39 00
Missouri:—John Bunch 2, Mrs J A S Furgesson 2 10, A B Tipp 1, Mrs M Chancellor 4, I W Kingsnorth 4..... 13 10
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Total.....\$253 35

Associational Notices.

BROTHER BEEBE.—Please give notice that the Juniata Regular Baptist Association will be held with the branch of the Providence church, in Friend's Cone, Bedford Co., Pa., commencing on Friday before the third Sunday in October, 1867, at 11 o'clock a. m., and continue three days. We invite our brethren generally to attend.

WM. MADDEN.

The Salisbury Old School Baptist Association will meet, the Lord permitting, on Wednesday before the fourth Sunday in October, 1867, with the church at Nassau-go, Worcester Co., Md., about six and a half miles from Salisbury. Brethren coming from north or south will take tickets for Salisbury, on the Delaware & Eastern Shore Rail Road, on Tuesday, the day before the meeting, where they will be met by friends who will convey them to their houses in the neighborhood of the meeting. We hope to see a goodly number of brethren, especially those in the ministry, and all others who feel inclined to visit us.

Sept. 18, 1867.

G. W. STATON.

ELDER BEEBE.—Please publish in the "Signs of the Times" that a yearly meeting will be held at the Old School Baptist meeting-house of Olive and Hurley, on the second Wednesday and Thursday in November next, to commence at ten o'clock a. m., of each day. Ministers, brethren and sisters are invited to attend. In behalf of the church,

L. H. TERWILLECHER.

ELDER BEEBE.—Please publish in the "Signs of the Time," that there will be a visitation meeting of the Old School Baptists held with the Fairfield Church, in Lenawee Co., Mich., commencing on the first Saturday in November, 1867, and continue two days. A general invitation is given to those of the same faith, and especially ministering brethren. Those coming by Rail-way will stop at Adrian, on Friday, when they will be conveyed to places of entertainment and to the meeting.

JACOB GANDER.

Yearly Meetings.

The yearly meeting will be held this year with the Welsh Tract Church, (instead of London Tract as reported in the minutes,) to commence on Friday before the third Sunday in October, at two o'clock p. m. Our ministering brethren and friends generally are invited to attend.

A. COUTIER.

Life of Eld. Wilson Thompson.

his travels and ministerial labors, together with a history of the Old School Baptist Churches among whom he labored.

Octavo size, containing 496 pages printed on good paper in large clear type, also a portrait of the author. Price \$2 50. Sent to any address on receipt of price.

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FOUR EXPRESS TRAINS DAILY!
460 MILES WITHOUT CHANGE OF COACHES BETWEEN
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ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.
8. 00 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.
2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.
6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.
11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8.00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.
4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.
8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
3. 30 P. M. Way Train (Sundays Excepted) for Middletown, and intermediate stations.
4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South.
6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
8. 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH.
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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OF
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MRS. P. A. BEEBE,
"Signs of the Times" Office,
Middletown, Orange Co., N. Y.

A GENTS

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.
DR. HORTON.—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Panola, Woodford Co., Ill., }
January 22, 1866. }
MRS. P. A. BEEBE.—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE.—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE.—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.
MRS. P. A. BEEBE.—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND
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You will save us much time and labor, by a strict observance of the following rules:

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2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

Signs of the Times.

Samuel McCall June 68

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35. MIDDLETOWN, N. Y., NOVEMBER 1, 1867. NO. 21.

SELECTED POETRY.

THE CHRISTIAN'S LIFE A PARADOX. Hymn 1037.

How strange is the course that a Christian
must steer,
How perplex'd is the path he must tread!
The hope of his happiness rises from fear,
And his life he receives from the dead.
His fairest pretensions must wholly be
waived,
And his best resolutions be crossed;
Nor can he expect to be perfectly saved,
Till he finds himself utterly lost.

When all this is done, and his heart is as-
sured,

Of the total remission of sins,
When his pardon is signed and his peace is
procured,

From that moment his conflict begins.

"HIMSELF HATH DONE IT."

ISA. xxxviii. 15.

"Himself hath done it" all—O how those
words
Should hush to silence every murmuring
thought!
Himself hath done it—he who loves me
best,
He who my soul with his own blood hath
bought.

"Himself hath done it." Can it then be
aught

Than full of wisdom, full of tenderest love?
Not one unneeded sorrow will he send,
To teach this wandering heart no more to
rove.

"Himself hath done it." Yes, although se-
vere

May seem she stroke, and bitter be the cup,
'Tis his own hand that holds it, and I know
He'll give me grace to drink it meekly up.

"Himself hath done it."—O, no arm but his
Could e'er sustain beneath earth's dreary
lot;
But while I know he's doing all things well,
My heart his loving-kindness questions not.

"Himself hath done it."—He, who has
searched me through,
Sees how I cleave to earth's ensnaring ties;
And so he breaks each reed on which my
soul
Too much for happiness and joy relies.

"Himself hath done it." He would have
me see

What broken cisterns human friends must
prove;

That I may turn and quench my burning
thirst

At his own fount of ever-living love.

"Himself hath done it." Then I fain would
say,

"Thy will in all things evermore be done;"
E'en though that will remove whom best I
love.

While Jesus lives I cannot be alone.

"Himself hath done it." Precious, precious
words;

"Himself," my Father, Savior, Brother,
Friend;

Whose faithfulness no variation knows;
Who, having loved me, loves me to the end.

And when, in his eternal presence blest,
I at his feet my crown immortal cast,
I'll gladly own, with all his ransomed saints,
"Himself hath done it"—all from first to
last.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Oct. 5, 1867.

DEAR BROTHER BEEBE:—It is a
little more than three years since I
began to write for the "Signs of the
Times." I then looked upon that pa-
per as representing a family of dear
brothers and sisters, who talked with
each other through its columns. I
could not then, nor can I now, tell
how glad I was that it was my privi-
lege to be counted as one of that pre-
cious family. I did not see a fierce
people, a people of deeper speech
than I could perceive. (Isa. xxxii. 19.)
When I met any of the brethren per-
sonally, or heard from them through
our family paper, their language was
such as I could easily understand,
and dearly loved. They told of the
same deep trials that I had passed
through, and spoke of the same heav-
enly joys that my soul was then bath-
ing in, they testified of the same glo-
rious and almighty Savior who had
become precious to my soul. I felt
at home with them. In all this re-
spect I feel the same to-day.

When I first wrote to my kindred
in Christ, I told them as freely as I
might, how I thought the Lord had
led me, unobscuring to them my in-
ward experience, with no feeling of
hesitation. I then thought I would
keep up this correspondence, and
give a continued account of my spir-
itual journey; that as I wanted to
hear from my brothers and sisters,
so, and with equal delight, I would
tell them of all the new evidences
that I should receive from day to
day of the mercy and loving kind-
ness of our God; and would also as
faithfully confess all my sufferings,
should I have any, which I then con-
sidered very doubtful. What an im-
possibility I contemplated. The joys
that blossom along our pathway un-
der the blessed beams of the Sun of
Righteousness cannot be enumerated.
We cannot tell one of a thousand of
our Savior's mercies. Much less can
we describe the heavy sorrows that
often seem to crush us. I have ob-
served that when in affliction and
heaviness through manifold tempta-
tions, and when weighed down under
a sense of my sins and vileness, I do
not feel like communicating with my
brethren as I do when my heart is
rejoicing in the victory. How many
a time since that first sweet morning
of peace, the morning of my spiri-
tual life, have heavy waves of sorrow
broken in upon me. How many a
time have I felt alone in my troubles,
like a pelican of the wilderness. How
often have I taken to me the lang-

uage of the psalmist: "Mine iniqui-
ties have gone over my head: as an
heavy burden they are too heavy for
me." "My days are consumed like
smoke, and my bones are burned as
an hearth." My heart is smitten and
withered like grass, so that I forget
to eat my bread." "I watch, and am
as a sparrow upon the housetop." "I
have eaten ashes like bread, and min-
gled my drink with weeping." While
thus in gloom I neither want to talk
nor write. But when that light which
is sown for the righteous (Psa. xcvi.
11), springs up again before me, and
throws its radiance forward, dispers-
ing the gloom, and filling my soul
with gladness at the prospect of eter-
nal glory, then I can talk, and desire
again the company of the saints.

Since I began to preach, it seems
to have been my lot thus far to do
the work of an evangelist. I have
spent what time I could be away
from home in visiting the churches
and brethren in various parts of the
country, as I seemed to be directed
by the Lord in his providence; and
although I have been with the breth-
ren "in weakness, and in fear, and
in much trembling," I have been very
kindly received; and although "my
speech and my preaching was not
with enticing words of man's wis-
dom," yet I have had some evidences
that it has been sometimes received
by them as "in demonstration of the
Spirit and of power."

I have mentioned in a former let-
ter some of the reasons that have
prevented me from writing a partic-
ular account of my journeys for the
"Signs," as brethren have sometimes
suggested that I should do so. With-
in the past two months I have trav-
eled over three thousand miles, visit-
ing five associations and many
churches. The associations are as
follows: The Corresponding Meeting
of Virginia, the Mad River, in Van
Wert Co., Ohio, the Mt. Pleasant and
Licking Associations, in Kentucky,
where it was my privilege to be in
company with brother Beebe; and
the Salem Association in Indiana. In
each of these associations I met many
dear and precious brethren; with
whom I had much enjoyment, which
I trust was in some degree spiritual.
The mere names of the brethren and
sisters to whom I would like to refer
would occupy more space than I de-
sign for this letter. Many of the
ministering brethren with whom it
has been my privilege to meet, have
been long well known throughout
the churches. I would like to ac-
knowledge the comfort and instruc-
tion I have received in listening to

their conversation and preaching.
Now the only way that I can truly
acknowledge this is, to let it be man-
ifest in my walk and in my inter-
course with my brethren. Suppose
that in some meeting of the saints
some one has spoken so that a scrip-
ture is newly opened to my under-
standing, presenting the truth in such
a way as to relieve me from some
harrassing doubt and trouble, and
bring peace and joy to my mind.
How will I best improve that for the
comfort of others? By detailing the
circumstances of the meeting, telling
who and what great numbers were
present, and commenting on the pow-
er and eloquence of the preaching?
Or by entering at once into the con-
templation of that truth which has
made me free, and showing from the
scriptures that such an experience of
the power of the truth can be had
only by the children of God? I do
not say that the first would be of no
interest, but I do know that to the
spiritual mind the soul's experience
of truth is of infinitely greater inter-
est and importance.

I will mention one more difficulty
in regard to speaking, particularly
through the "Signs," of churches and
associations to which one has made a
brief visit. There is a great liability
to do them injustice. A mere allu-
sion cannot do them justice, and a brief
visit to a church or association in
a distant part of the country, will not
prepare one to give a decision in re-
gard to its state as peremptorily and
justly as was given concerning the
seven churches of Asia. Five out of
those seven churches were reprov-
ed for errors and irregularity; and per-
haps the same or a greater proportion
of the churches now, have some
faults among them for which the
Spirit reproves them. A hearty ap-
proval of a church cannot in faithfulness
be given by one who deems he
sees an error in doctrine or practice
among them; and yet he may be
mistaken in his hasty judgment,—not
in regard to the error, that is known
as soon as seen,—but in regard to
its being endorsed by the church.
Should the error be alluded to, it
must be fully discussed; and to do
that, one should be fully acquainted
with the church. Every church has
its trials and dangers, and great care
and watchfulness and faithfulness
are required on the part of the Pas-
tors and brethren.

Occasionally I meet with one who
does not seem "ready to speak plain-
ly," as it is declared the inhabitants
of the kingdom shall be. (Isa. xxxii.
1.) While I am with such an one,
and with the brethren in his pres-

ence, I desire to be plain and faithful with him, withstanding him to his face, in what I regard as his errors. And when I become fully assured that such an one does not know the truth, but is, by feigned words, deceiving the unwary, then may the Lord enable me to declare this plainly to him, and to all others to whom the deceiver is an enemy, knowing no man after the flesh. When the truth draws a line I desire to acknowledge it. Last spring I had a long conversation with Eld. George W. Slater. We went carefully over many subjects upon which we could not agree. Finally he told me that he would be willing to walk in fellowship with one who could not receive the doctrine of predestination and election as we hold it, who could not understand it, and did not like to hear it dwelt upon, provided such an one wanted to remain in the church. I then told him I thought the door was open between him and the New School Baptists, and that to be consistent he must go with them. He professed that such was not his intention or wish. Soon after this, he was excluded from the Old School Baptists, and openly received by the New School as a preacher by a public ratification of his former ordination. The child of God loves all the doctrine of the bible, though his carnal mind is opposed to it. And I am not afraid of hurting him by preaching any portion of that doctrine on any and all occasions, as it may be presented to my mind. He that is born of God will not hate to hear of anything that belongs to God. He will not want me to speak of the doctrine just often enough to let it be known that I hold it, but it is his daily bread; and if he gets sick by eating worldly food, or the apples of Sodom, he must have bitter medicine (the doctrine will appear bitter to his mind in such a state), to bring him back to spiritual health. When he gets attached to the world, the sword of the Spirit, which is the word of God, may hurt in severing the fleshly attachments. "Rebuke them sharply that they may be sound in the faith," was Paul's direction to Titus. What God has been pleased to give by inspiration for the comfort of his people I need not fear will hurt them. I should be arrogant to myself a good deal to say that I must hand it out carefully lest some might get offended. Some talk a good deal about milk and meat, and say that it is the preacher's duty to select the milk out of the bible for the babes, and the meat (election, predestination, &c.), for those that are of full age. Where do we find any such instructions to the ministers? Where are we taught that we are to keep back anything that is in the bible from those who have just come into the possession of a hope, because it will not be good and profitable and delightful to them? Observe carefully the three places where milk is spoken of in this respect by the apostles. 1 Cor. iii. 2. The Corinthians were carnal, and so Paul had to feed them with milk. They had so much of worldliness in their ideas of religion that he had very

carefully to present to them the foundation of their hope, showing them the inability of man to understand spiritual things, the vanity of worldly power and wisdom, and how all that they know of God is by revelation, and because of his eternal choice. The Corinthians were not babes in years, nor because of the brief period of their hope, but in understanding, and so they must be carefully instructed in regard to the great fundamental doctrine which had been taught in their experience, and which those who are of full years in understanding fully know. So this laying bare the ground of their hope seems to be spoken of as feeding with milk, in order to prepare them for the contemplation of other subjects, and for receiving the exhortations and admonitions that follow. Hebrews v. 12, 13, 14. The Hebrews seem to have been in the same state, only their difficulty was in still holding to Jewish ordinances, and they must be shown what those ordinances meant, and the glorious way of salvation through Christ fully presented to them. In both of these cases that very doctrine of predestination, election, human inability, and God's sovereignty, &c., which is now often spoken of as meat, appears to be the milk—or rather, the necessity of dwelling so particularly upon these subjects by way of discussion seems to be compared to the necessity of feeding babes with milk. To those that are of full age it is not so necessary to present these scriptural arguments in support of the doctrine continually (though every scripture that presents it newly to them is delightful), but you may go on to the contemplation of other things that are based upon this doctrine—go on to all the perfection of Christ. When one becomes troubled about some point of doctrine, doubts its truth, or denies it in practice, he is a babe, and Paul has shown us what is the milk for him. You are not to ask the babe what will suit him. He would eat poison if you would give it to him. You will often find that the youngest in the church is of full age in the meaning of the apostle, while the aged pilgrim may be so led astray in his mind as to be for the time a babe.

The third place is in 1 Peter ii. 2. Here all the brethren are spoken of as new-born babes, born of an incorruptible seed, by the word of God; and they are to desire the sincere milk of the word, that they may grow thereby. Of course Peter gave them what they ought to desire; and if those who talk of dividing up the word into milk and meat will feed the babes with such milk as Peter has given them, I will not object. We have many subterfuges in our minds to hide from ourselves and others the real motive for not wishing to dwell upon the doctrine. That motive is a desire to please men, and not to offend. But that motive belongs to the natural mind, and we must crucify the flesh, with all such carnal desires. I don't want anybody to be pleased with my preaching who

does not love the truth. I would that I might be enabled so plainly to hold up the truth that all who hate our Savior, who is the Truth, may hate me for his sake.

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?"

I know that God's people are chosen unto salvation through belief of the truth. 2 Thess. ii. 13. And that when the minister presents that truth they will believe it by him, even as the Lord has given to every man, (1 Cor. iii. 5,) and will thus be distinguished from the world. And this I know, too, that we cannot walk in fellowship with those who do not believe it; and if we profess fellowship with such, we either make a false profession, or are ourselves unbelievers.

But I have gone on further than I intended upon this subject. There are four brethren in four different parts of the country, widely distant from each other, who will remember conversations with me upon these points. Let us look carefully, and "hold fast the form of sound words."

I desire to say to the brethren who have kindly expressed an interest and desire to know of my personal welfare, that I have had pleasant journeys, delightful meetings, and such expressions of love and fellowship as I know could only be given me for the truth's sake. And what inexpressible joy I have felt in loving the brethren—in feeling my heart full to overflowing with love to them in the truth. Though I was ill two or three times during my absence, I have returned home in better health than when I left. For all of which unmerited blessings I desire to render thanks to our dear Redeemer.

Elder Joel Hume, of the Salem Association, and long, I believe, the Moderator of that Association, I found prostrated with a dangerous fever, so that I had not the privilege of hearing him preach, or of being with him at any of the meetings, though I was often at his house during the week that I spent with the brethren of that association. I regretted this much, not only on his account, and on account of the brethren, who missed him so much, but for my own sake. I had never met him before, and much desired to form that particular acquaintance with him which it has been so pleasant to me to have with all the ministers of Christ, and especially with those whose age and experience and steadfastness in the truth entitle them to be regarded as fathers in the church. I hope I love and esteem alike all who love and contend for the truth; but my dear brethren who are near my own age will understand this feeling, akin to reverence, which they and I have for those who have been for long years laborers in the vineyard. I want to intimately know the feelings of such, and their views of scripture, and am greatly encouraged and delighted when I find myself able to sit down in perfect agreement with them.

Brother Hume began to recover before I left, and for the last two days was able to talk some, so that I, and the brethren in whose company I was, had a little talk with him upon the precious theme of salvation; enough to assure me of a fellowship between us that man can neither create nor destroy, for it is "with the Father and with his Son Jesus Christ." I hope he is recovered of his illness by this time. How delightful it is to find that heavenly fellowship. When I see an evidence of God's love in the soul, I am not afraid to sit down with that one in conversation upon any theme, being assured that we may "be of one mind," though meeting for the first time from different quarters of the earth. We shall have an equal interest in knowing "what is truth," for it is alike our hope and delight. I have met many such in my last journey. But where that love of the truth does not exist, all efforts at perfect agreement are vain; there is no foundation for it.

Brethren, let us look to this. "Be of one mind" is as solemn and binding an injunction as any that is given to the church. I will mention one of the many reasons why the saints may be manifestly, as they are really, of one mind; and that is because they all have humility. I would like to talk a little about this humility, but have not space. It is not a garment of human manufacture. It is the work of God. I have sometimes heard fears expressed of this or that young member or preacher, that he would not be humble. Well, if he is not humble in spirit it would be a vain task for him or any one else to try to make him so. A profession of humility which is not felt is sickening hypocrisy, and where it does exist in the soul it will be manifest even if it is not spoken of.

The truly humble soul may not feel like saying, "I am humble." His very humility makes him fear he is not. But it will be felt and manifested in all his ways; not by yielding his convictions of truth, but rather by holding more tenaciously to them, knowing that without the truth he is nothing. One who "dies daily" cannot remain long in a self-exalted state; and there is a death to the world and to self in our daily experience. We are only able to comfort others with the consolations wherewith we ourselves are comforted of God; and daily comfort presupposes daily tribulation. Paul says, "I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily." If he had not died daily he could not have preached so as to make them rejoice. Now this humility when brought into exercise, makes us willing to give up whatever is worldly or selfish in our views, and so leaves us standing together on the Rock.

Before I close I will mention the names of the oldest four preachers with whom I am personally acquainted. The first is Elder Joseph Beaman, of our Chemung Association. I think he is over eighty-three years

of age, and has been preaching between fifty and sixty years. Since the year 1819 he has missed attending but one meeting of the association; yet those who heard him at its last meeting dwell upon the admonition of the Apostle, "Little children, keep yourselves from idols," saw the vigor and earnestness of earlier years. The next is Elder Thomas Barton, over eighty years of age, and about sixty years a preacher; and still able to preach and baptize. Does he know how many are anxious to see his name again in the "Signs." They want him to talk a little to them again, for they can't all hear him preach, as some of us have the privilege of doing occasionally; if they could they would be still more anxious to have him write. The next is Eld. Thomas McColl, of Canada, about seventy-six years old, whom I met for the first time in June last, and whom I expect to meet again in a few days. It was a pleasant visit we had with him and his church, where we saw him regarded as a father among them, and had evidence that he was faithful in that place, according to the pattern. May the Lord give him strength and the will to visit his brethren in the States.

The next is Elder Thomas P. Dudley, seventy-five years of age, whom I have met at the last three meetings of the Licking Association, and with whom I have had some precious interviews. He and you, I believe, began preaching about the same time; you, it may be, a little the earlier. He has been preaching for one church forty-eight years, for another forty-six, and for two others nearly as long. He, like you and the other aged soldiers, has had battles with the enemy from the beginning; each of you in your different stations, and distant from each other, fighting the same good fight of faith. Elder Trott has been taken from the battlefield, and crowned. It was my privilege to see him often in the last three years, hear him talk and preach, and to hear his last discourse. Elder Wilson Thompson has also gone. I never saw him, but have read his communications, and am now reading his autobiography with much interest. He was powerful in the scriptures. Many others, of those who were with you in the early years of your ministry, are gone. And you who are left no doubt begin to feel weary, and as though the time were near for you to lay by your armor. But while you remain you have found that there is no rest from battle. May the Lord be still your strength, and fill your souls with heavenly courage and comfort.

And now to you, whom I regard as my father in the ministry, and to all the dear brethren and sisters, whom I love in the truth, may grace, mercy and peace abound.

Affectionately your brother,

SILAS H. DURAND.

BELOVED BROTHER BEEBE:—Now that I have leisure, I feel inclined to express how very near and dear the

heritage of the Lord seems to me, and ask, Why is it thus? Why is it that such a poor sinful worm as I, am tonight rejoicing in the everlasting, unchanging love of God, who is enthroned in majesty? whose omnipotent arm encircles all creation, whose omniscient eye pierces through the labyrinth of time, and whose omnipresent spirit binds with a union firm and strong his chosen heritage. Blessed union! its basis is love, even the love of Christ. "And who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Romans viii. 35. War, cruel war, with all the malice and invective hatred of men, cannot dissolve that union formed on such a basis. Antichrist, with her legions of false prophets in martial array, cannot burst asunder its holy bands. The treachery of those who have been esteemed as soldiers of the cross cannot extract its hallowed joy and peace. Peter's denial did not quench the love of Jesus, but the love of Jesus quenched with one look that direful sin, treachery, which Peter was cherishing. Grace triumphed. Peter wept. In this day, when evidently the Lord is shaking not only the earth but the heavens also, there are those who have been esteemed as useful watchmen, who in times past have seemed very zealous for the Lord of Hosts, enjoying the love and fellowship of Zion, who are now failing behind the ranks, standing "afar off" for fear in the night. If there are any Peters, there the love of God will search them out. One look from him whom they are denying will consume the dross, refine the gold, and bring them near with weeping and supplication. Precious brother, I think of you, as striving earnestly to maintain the order of the Lord's house, and with the ability God hath granted you, watching vigilantly the inroads of wolves who are prowling around the fold in sheep's clothing, and the little foxes that spoil the tender vines. Amid perils of false brethren you seem to stand foremost on the field of battle, a target for the enemy, who, like the Midianites, are a mighty host; but Gideon's God will enable you with the two-edged sword to put all your enemies to flight. You have been cruelly assailed, as assuming the authority of a Pope over the people whom you love, and in whose service you have faithfully devoted the energies of your life; but your accusers know full well that your aim has been to honor and exalt that Name which alone is worthy of admiration. May the Searcher of Hearts forgive them. If in accordance with his will, restore them in the light of his reconciled countenance. My mind often reverts to a precious group of watchmen, "Called, and chosen, and faithful." One has lately fallen asleep in Jesus, our dear brother, Daniel L. Harding, whose solemn warnings and earnest exhortations will long be remembered. Though dead, he yet speaketh. Disrobed of mortal coils, he has entered the joys of his Lord.

The veil withdrawn, what rapturous surprise. What hallowed joys, what glory met his eyes!

It hath not entered in the heart of man What is reserved in the eternal plan, For those who with an everlasting love, Are garnered in the world of light above.

I cannot forbear mentioning our very precious brother Conklin, whose head is blossoming for the grave. A faithful sentinel he stands undaunted on the walls of Zion, his life precious as a peacemaker in her palaces. When disrobed of his tenement of clay, may a double portion of his spirit rest upon his brethren. I might speak of others who count not their lives dear unto themselves; who in the face of imprisonment and death have not shunned to declare the whole counsel of God; but they all stand in their appointed place, held by the irresistible drawing of infinite love emanating from the great Architect.

The building of mercy triumphant shall rise, Each stone shall be found in its place, And all shall unite the Redeemer to praise, With shoutings of sovereign grace.

In sweet fellowship, yours,

MARIANNE MURRAY.

HOPEWELL, N. J., Sept. 30, 1867.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I wish, with your permission to say, through the "Signs," to the dear brethren, sisters and friends in Maine and other states with whom I met on my late visit, that I reached home in safety on the 18th inst., and found my family all in usual health. My visit east was to me very interesting; I enjoyed it much. The meetings I attended were interesting to me and pleasant. At Jay I met with many of my old friends with whom I have been acquainted for more than thirty years, and with some that I have more recently become acquainted. The interview was pleasant indeed; I enjoyed it much. But I was forcibly reminded of the mortality of man. Many with whom we met in 1844, (the last visit I made in Jay until this year,) have gone home to their Father, we trust to reign with him beyond the reach of the enemies' darts,—have laid their armour by, and dwell with Christ at home. The few of the old members that remain are steadfast in the truth, waiting their discharge and the sealing of their passports. There have been quite a number added to the church in Jay, since 1842, and I think the church is in a healthy state, and at peace among themselves. May brotherly love continue, and may the Lord add to his church there daily such as shall be saved.

I feel to thank the dear-kindred in Christ with whom I met in Jay, for all their kindness to me. May God bless and prosper them. The meeting at North Berwick was also very interesting, and largely attended. My visit there was very pleasant. I met with very many of my old acquaintances; some of them I have been acquainted with for more than thirty-seven years; but the union

still holds, the cords are not broken. But few remain in the earthly courts now, who were members when I settled with them in 1831; and those few bear the marks of age in their persons; but the spirit is still young and new. The union of the people of God cannot be broken.

"Blest be the tie that binds
Ours hearts in christian love!
The fellowship of kindred minds
Is like to that above."

I feel to thank all the dear brethren and friends for all their kindness to unworthy me. My health has improved some, I think, since my return home. I hope the friends who have requested me to write them, will accept of this brief note, for the present, and write me soon. Love to all the household of faith.

Your brother and friend,

J. HARTWELL.

KOKOMO, Ind., Oct. 10, 1867.

DEAR BROTHER BEEBE:—I see by the notice in the "Signs of the Times" that there is a mistake in the address of my post-office. Instead of Kokomo, it is printed Komoko. As several orders have come to me thus directed, and as they were liable to be missent, I thought it proper to advise you of the mistake, and have it corrected. The address is Kokomo, Howard Co., Ind.

I have visited six associations this fall, and among them all have found a good degree of harmony and prosperity among the dear saints of the Most High. I have formed the acquaintance of many who personally were strangers to me, but I feel to say of them, we are not strangers. I trust, but brethren of the same family, children of the same Father, and heirs to the same inheritance. Among those of your acquaintance I will name specially brother Silas H. Durand, who I met at Salem Association in Indiana. He is a precious brother in Christ, and sound and able in word and doctrine. Such is his manifest zeal in the gospel that however we might differ on some points, I have to say that in him truth has an able and faithful advocate. God makes no mistakes in putting men into the ministry, and when we hear them preach we are sure to judge who it is that qualified them for the work. I hope I feel thankful that I have met so many of God's ministers this fall. The humility and kindness and love that have characterized them in their associations together is so commendable that to look upon them while they thus walk inspires the declaration, "Behold how good and how pleasant it is for brethren to dwell together in unity." Such associations are delightful as a foretaste of that sublime bliss beyond the tomb, where perfect peace and harmony reign forever. The heavenly places here in the church in Christ is the same in nature with those above. The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. As the children of God, born into this kingdom, and made partakers of its fullness, how high are the obligations to live after the law of the inward man,

the law of the spirit of life, in Christ Jesus. "He that loveth is born of God, and dwelleth in God, and God in him." This is the heavenly chain that unites the church together in one bond of christian fellowship. The darkness of the flesh is that sable curtain or cloud of blackness that intervenes to obscure and hide so much of the beauty of our holy religion. May God enable us to crucify this old body of sin, and live after the new man in righteousness and true holiness.

Dear brother, may God strengthen you in the cause of truth, and in the eve of life, when the great rest approaches, give you the stronger consolation that your labor is not vain in the Lord. Your brother,

JOHN A. THOMPSON.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1867.

MILWAUKEE, May 19, 1867.

ELDER BEEBE:—Please give your views, through the "Signs of the Times," on Matt. xxvii. 52. "And the graves were opened; and many bodies of the saints which slept arose." Your compliance with this request will oblige

AN INQUIRER.

REPLY.—We have no farther light on this subject than what we derive from the literal reading of the text, and we fear that our views may fail to satisfy our inquiring correspondent.

The opening of the graves of the slumbering saints, and the resurrection of their bodies, are recorded in connection with all the other astonishing displays of divine power on that eventful occasion, in demonstration of Christ's identity as the Son of God. These demonstrations, however spiritual in their import, were literal and apparent to the apprehension of the natural understanding of all who witnessed them; therefore when the centurion and they that were with him saw those things, they feared greatly, saying, Truly this was the Son of God.

We cannot doubt that the sun in the heavens ceased to shine from the sixth to the ninth hour; or that the earth quaked, and the rocks were literally rent, and that the vail of the temple was rent in twain from the top to the bottom. That these wonderful manifestations were literally made, none will dispute; and why then should we doubt that the graves were opened, and many bodies of the saints which slept arose, literally.

That all these wonders though literally performed have a figurative and spiritual signification perfectly imperceptible to the natural mind of natural men, we have not the smallest doubt; and that in their literal development they were perceptible to ungodly men, is clear from the confession of the centurion and those that were with him. This was apparent from their consternation as well as from their confession, "Truly this was the Son of God!"

We think it must be admitted that the graves were opened and many bodies of the saints which slept arose,

and came out of their graves, after his resurrection, and went into the holy city, and appeared unto many, and literally and perceptibly to the centurion and his company, so far as witnessed by them; for it is distinctly so declared. What the centurion and they that were with him saw, was what occurred at the time Jesus yielded up the ghost; but the resurrection of the bodies of many of the saints, their coming out of their graves, and going into the holy city, was not until after the resurrection of our Lord; and this was witnessed only, so far as we are informed, by those in the holy city, to the many to whom they appeared; these we presume were chosen witnesses. Now what became of those risen bodies we are not informed. Whether like those of Lazarus and the widow's son, they were subsequently remanded to their graves, or like the bodies of Enoch and Elijah, they were translated, or like the body of Moses, disposed of in a secret manner by the Lord, we have no information, and therefore judge that it is not proper for us to know. The testimony given we are bound to accept; and what God has seen best to conceal from us, we should leave with him, and cautiously avoid all vain speculations.

The holy city in which these bodies of the saints appeared unto many, we understand to be Jerusalem. Who these many were, and how the bodies appeared to them, we must leave just where the sacred record has left the matter.

But while we confess our inability to trace the literal bearings of our subject any farther than simply to accept and believe the statements as they are given to us in the faithful record, there is to our mind a sublime glory in what we conceive to be their spiritual import.

The three hours of darkness, when the sun at mid day, as though utterly extinguished, ceased to shine upon the earth, answering to the three days and nights in which the Son of Man was in the heart of the earth, according to the sign of the prophet Jonah; shows the fulfillment of the prophecy of Joel, "And I will shew wonders in the heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come."—Acts ii. 19, 20. In his death, he who is the Sun, the fountain of that life which is light, was turned into death or darkness; and in that period in which he dwelt among the dead, there was no other sun, or light to supply his place; for truly there is life, light and salvation in no other name. But as soon as the three hours, or days of darkness were fulfilled, the Sun of Righteousness arose with healing in his wings. Having in his death abolished death, so in his resurrection he brought immortality to light.

The quaking earth and rending rocks, responding to his dying groans, gives witness of the power of his atoning blood; which when and where applied shall rend and break

the obdurate and adamant hearts of those for whom he died. Nature convulsed, stirs up volcanic fires, and earthquakes rock the world. All this portrays the quaking of our earthly nature, the upheaving of our mortal powers, when, resulting from an application of his death and sufferings to his people, the law with all its fiery power, produces a quaking of the soul, and the vast magazine of hidden fiery wrath, like the irrepresable power of an earthquake throws up to our astonished view the mountains of our guilt, and sin revives, and the sinner dies.

The vail of the temple, which represents the law which hid the ark, the mercy seat, the cherubim, and all the sacred things of the *Sanctum Sanctorum*, from the congregation of Israel, was rent in twain; thus at once disclosing that way of life and salvation which the law had so long concealed. For that vail still remains untaken away from them that still read Moses. See 2 Cor. iii. 1-18.

The opening of the graves, spiritually considered, leads us to enquire how and by what power the graves were closed and barred upon us. "The sting of death is sin, the strength of sin is the law." "Death has passed upon all men, for that all have sinned." The challenge is given, "What man is he that liveth, and shall not see death? Shall he deliver his soul from the power of the grave?"—Psa. lxxxix. 48. The valley of dry bones which Ezekiel saw, shows the utter impossibility of the dead delivering themselves from the power of the grave.—Ezek. xxxvii. 1-4. "But God will redeem my soul from the power of the grave."—Psa. xlvii. 45. "Therefore, prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."—Ezek. xxxvii. 12, 13.

When divine justice had accepted Christ as the sacrifice for the sins of all his people, and laid on him the iniquities of us all, the doors of death and the grave were to them unbarred by his death; and he could say, as he said to the soldiers who came to arrest him, "If ye seek me, let these go their way." But although in his death he ransomed them from death, and canceled the demands of the law which had closed the grave upon them, yet their resurrection must be in the resurrection life and immortality of the Son of God; and in that, as in all things, he must have the pre-eminence;—he must be the first fruits, the first begotten from the dead, the first born of every creature. Hence they could not, though the bars of death were removed, and their graves opened at his death, come up out of their graves until after his resurrection. Dead with their crucified Lord, to their Adamic or mortal life, which is put away with the sins of the flesh by the circumcision of Christ; they are buried with him by baptism unto death: that

like as Christ was raised up from the dead by the glory of the Father, even so they should be raised up by the same power and glory of the Father, to walk in newness of life: as the children of the resurrection.

Those bodies of the saints which came out of their graves after Christ's resurrection, and went into the holy city, and appeared unto many, beautifully exemplify or figuratively set forth the quickening of those who were dead in trespasses and sins, and their experimental deliverance from their graves when made alive by the spirit, and born of the spirit of him that raised up Jesus from the dead. Those who have been thus quickened and brought out of their graves, in a spiritual sense, or in other words, taken up out of the horrible pit and miry clay, have many of them appeared in the spiritual Jerusalem, the Holy City, and have there been seen by many of their kindred in Christ Jesus.

We might pursue this subject still farther, as we believe that all the wonderful events of that day when Jesus suffered and died on the cross, and which attended his resurrection, were designed to signify and represent the wondrous power and grace of God which has been subsequently manifested in our deliverance from wrath and bondage, and induction into the liberty of the sons of God: but what we have written we will submit for the present.

"THE EDITORIAL."

In issuing proposals for publishing this work, we requested those who subscribed for it to withhold the money until we could ascertain whether a sufficient number would be ordered to warrant the undertaking. We have now determined to get them to press without delay. Those who have sent on their orders, and others who may desire to secure copies, can now safely send on the money, and will greatly oblige the publisher by doing so, as he will need the funds to meet the heavy expenses which he must incur.

The price has been fixed at a very low figure for so large a volume; 800 pages, large octavo, for \$2, exclusive of thirty cents for postage, which including postage will be \$2.30, which may be sent by mail to

BENTON L. BEEBE,
Middletown, Orange Co., N. Y.

N. B.—As but a limited edition will be printed, those who desire copies should send on their orders and remittances before the first sheets go to press.

B. L. B.

Enquiries After Truth.

Brother Wm. B. Billups, of North Carolina, desires the views of Eld. S. H. Durand on Gen. iii. 22.

Change of Residence.

Please publish that I have changed my address from Sanoria to Paris, C. W., where all correspondence may be directed.

DELILAH H. BALL.

Circular Letters.

DEAR BRETHREN AND SISTERS OF THE MAD RIVER PREDESTINARIAN BAPTIST ASSOCIATION:—According to long custom established, you will expect a circular address from us; let us address you on the subject of Associations, as there has been, and yet are those of our brethren who ask the question, "Where is your authority in the word of God for associations?" In answer we say, that we are admonished not to neglect the assembling of ourselves together as the manner of some is; and as we are weak, few and scattered, for the purpose of extending our acquaintance among those of our brethren as far as possible for us to do, a few of our brethren and ministers desirous of meeting each other, uniting together in worshipping the God of Israel, appointed a meeting and called it an association of churches and brethren; and also agreed to meet once a year, alternately among such churches as wished it held with them. And all the business done at associations was to hear from all the churches that represented themselves by letter and messengers at the meeting; and when met, they chose of their body one Moderator and one Clerk, for the purpose of keeping order, and a record of all their doings, which they had printed and distributed among the members and correspondents of their association, giving the time and place of their next meeting, which gave opportunity to the few and scattered ministers of seeing each other, and their brethren and sisters from a distance, who, to them, were strangers in the flesh, but brethren in Christ; and nothing but peace, joy and harmony was among them; strife and discord was not known among them for years. Some learned men of the east discovered how happily those brethren lived, and how ignorant and unpopular they were among the Pharisees of the day. Those learned divines, as they call themselves, came in privately among us, teaching damnable heresies, teaching for their doctrine the commandments of men, and by their fair speeches deceived many; making them believe that the Lord was calling on them and the churches for help to save them for whom Christ died. About this time came the first strife and discord among them, in both church and association, while those old faithful servants were proclaiming that the Lord brought salvation with his own arm. Those wise men of the world were proclaiming, "Come, now is the time! Join us in helping the Lord save a perishing world." Here came the necessity for us to adopt the title Old School—a name unknown among the Baptists before; and after this a split, or division, took place in both church and association. Before these came among us, no church matter or unsettled business of the churches was ever known in our association; but some now seemed inclined to believe that association was a higher court, or court of appeal. But the Old School Bap-

tists contend that the church is the highest, and all the tribunal for the settlement of all disputes among brethren or churches, and from that decision there is no appeal, and that the word of God is their guide, both in doctrine and practice, and that associations are no court, or place of settlement or inquiry; but for the strengthening of the bond of love and fellowship of saints; and they also hold that association committees to settle or investigate differences among churches of brethren, is an usurpation, and unwarranted by the word of God, or the gospel church of Jesus Christ; yet we know there are those of our brethren who honestly believe that associations are calculated to do as much harm as they do good to the cause of christianity; but to all such we would say, we have a different view; believing it the best way to become acquainted and united, and bear each others burdens and thus fulfill the law of Christ. We look upon associations as a medium through which we learn the whereabouts of our brethren, and their churches' meeting; that if in the providence of God we should pass that way, we might find them and a home among our Father's children. So let us attend and sustain associations; and meddling with, or calling in question any act of church, or member of church, in any way, leave such things to the churches themselves, and not to the associations; and let the association regulate her own body, when together met in love, and may God grant us more opportunities to associate together in his solemn worship, while in this wilderness of sorrow.

HENRY MORRIS, MOD.

JOHN DEFFENBAUGH, Clerk.

Corresponding Letters.

The Mad River Predestinarian Baptist Association, in session with the Jennings Creek Church, in Van Wert Co., Ohio, on the 30th and 31st days of August 1867. To sister associations with whom we correspond, send assurance of love and fellowship.

DEAR BRETHREN IN THE LORD:—Through the abundant mercy of the almighty God, the King of Zion, and the Head of the church, we are permitted, on this anniversary of our association, as churches to meet as one body in communion and fellowship, and thus, in a figure, showing our faith in the unity of the church of Jesus Christ. The Lord has taught us in his word that we are *bone of his bones, and flesh of his flesh*; and members of his body.

We have gladly received and welcomed your messages of love, and your messengers who have come to us in the fullness of the blessings of the gospel of Christ; and they have comforted us by declaring to us that our warfare is accomplished. They have fearlessly used the dividing sword, declaring, and showing from the scriptures the complete separation of the church of God from all the unfruitful works of darkness.

We send you this our letter of correspondence by our brethren whose

names will be found in our minutes. May our comforts be mutual, and your love in the Spirit be fervent, your faith a unit, and our prayers for each other be constant; and may the Spirit help our infirmities; and when our conflicts are ended, and our correspondence on earth closed, may we be so happy as to meet where we shall be with and like our Lord in one eternal convocation and heaven of endless bliss.

Our next associational meeting will be held with the Sugar Creek Church, in Putnam Co., Ohio, commencing on Friday before the second Sunday in September 1868, and the two following days; when and where we hope again to receive your messengers and epistles of love.

HENRY MORRIS, MOD.

JOHN DEFFENBAUGH, Clerk.

The Predestinarian Old School Baptist church at North Berwick, assembled in annual conference, Sept. 13th, 14th, and 15, 1867, to the sister churches and associations with whom she corresponds, sends love in the Lord.

DEAR BRETHREN:—Another year has rolled around and passed into eternity, bringing with it the accustomed measure of joy and sorrow, hope and fear, and once more it becomes our duty and privilege to address you this, our annual epistle, expressive of our continued love and fellowship towards you. We have reason to render thanksgiving and praise to our God for his covenant love manifested towards us in supplying our daily needs, so that we have been made to feel the force of the expression, "No good thing will he withhold from them that walk uprightly." 84th Psalm, 11th verse. We feel that our God has dealt with us not according to our deserts, but according to his abundant mercy, which he at first manifested towards us in the person of his Son. And while the raging waves of strife have been seen and felt all around us, nations in commotion, deceiving and being deceived, we have been kept in comparative quiet.

And while a certain class seem to have arisen, even in some of our churches, whom Jude describes as being "*filthy dreamers*, who despise dominion, and speak evil of dignities; and moreover, are spots in your feasts of charity, when they feast with you, feeding themselves without fear; they are clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame: wandering stars, to whom is reserved the blackness of darkness forever." Jude xii. 13. We have been permitted to remain undisturbed by such characters, and still continue to meet together for the worship of God, standing upon the foundation of the apostles and prophets, of which Jesus is the chief corner-stone. Eph. ii. 20. But in writing to you at this time, we thought of calling your attention to a portion of scripture recorded in Eph. 4th chapter 31st and 32d verses: "Let

all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." It is evident from the holy scriptures that the kingdom of Christ was to be a peaceable kingdom. None of the elements which make such a discord in the world were to be allowed there. Our Savior says, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews," &c. John xviii. 26. And the same rule that governed in that instance also is binding in the case of all his disciples, for he lived their example. Again he says in his prayer, "I have chosen them out of the world." John xv. 18. And moreover, in the same sense, he tells them that if they were of the world, the world would love its own; but because they are not of it the world hateth them, &c. The prophet Isaiah had a view of this kingdom in the thirty-third chapter. He says, "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle which shall not be taken down," &c. In short, all scripture coincides in declaring that this kingdom is a kingdom of peace, and is diverse from all other kingdoms. This kingdom we understand to be the church of God, which he hath built for himself. To promote this peace, he, by the mouth of inspired apostles, gave rules and directions by which the church individually and collectively is to be governed. These laws which Zion's king has promulgated are different from the laws which govern earthly kingdoms in this particular. They affect the inward motive, while earthly laws only touch the outward life. Hence we find the apostles, when applying the rules for Christ's kingdom, first of all sifting their way down deep into the christian heart, coming home to the feelings of their brethren, and laying the line, first of all, there. In the portion of the chapter preceding that to which we called your attention, we find the apostle speaking of another, and altogether different class of persons, whom he says have the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts, and who are past feeling, &c. But then he says, addressing his brethren, "But ye have not so learned Christ, if so be ye have heard him, &c. No, in him was something far different. Then he gives them a long list of injunctions and wholesome instructions, which he commences by saying, "And have been taught by him, as the truth is in Jesus." So then the highest authority is appealed to by the apostle for all he says in the following precepts. As an example of observance of those precepts, we find Christ stands the first and only one. We then are to take him as our example in all our lives and conversation. But now to come more especially to the text. The first thing

that the apostle speaks of is bitterness. Bitterness is a fruit which grows in nature's garden, but has no place in the garden of grace. But the apostle found the Ephesian brethren, like all the dear children of God while in this world, still possessed of a fleshly nature, therefore sometimes he found bitterness among them. And how often is it at this day that we find the same thing among members of the church. One brother fancies that another has injured him, and then instead of going to him according to the gospel rule, a bitterness springs up in his heart, and is there treasured. Or perhaps he thinks a brother has departed in some way from the rule of the scriptures. Without waiting to inquire into the brother's motive, he straightway attributes a wrong motive to him, and thence again arises a root of bitterness, which troubles him. This is all wrong. The apostle says, "Let all bitterness, &c., be put away from you." The next word to which the apostle calls attention is wrath. The apostle in this same chapter says, "Be ye angry and sin not. Let not the sun go down upon your wrath." Wrath, too, or anger, is very foreign to the teachings of the Savior, who, when he was reviled, reviled not again, and could cry, "Father, forgive them, for they know not what they do." We see the same spirit of forgiveness in Stephen also. This spirit of forgiveness is then most forcibly inculcated, even toward enemies, how much more toward brethren. Wrath never leads to forgiveness. Love produces forgiveness and pity. Wrath is born of the same spirit with hate. Even in a natural family, among brothers and sisters, how unseemly a thing is wrath. To see those who should love each other filled with wrath is shocking. How much more so to see the children of the Heavenly Father, brethren and sisters in Christ Jesus, full of wrath toward one another. But this the apostle exhorts his brethren to also put away. The next thing to which the apostle calls attention is anger; but this seems to be included in what has been written concerning wrath, so we will pass to the next, which is clamor. This is a principle, too, in direct opposition to the nature of Christ's kingdom. For that, the prophet Isaiah tells us, is a quiet habitation. Clamour is directly opposite to quietude. But how often, alas! do we find this clamor among those whose profession is far different. Among many of the so-called churches of Christ nothing but continual backbiting is to be seen. And even among the true followers of Christ we find the same principle still in existence. Hence the necessity of the exhortation of the apostle. And just here the thought comes in, how careful ought the church to be not to admit aught that is calculated to provoke strife and clamor. Discordant elements cannot get along harmoniously together, therefore they ought not to be brought together. The command is to have no fellowship with the unfruitful works

of darkness. The way then to put away this kind of clamor is to exclude the cause of it, and to come out from Babylon, for she is Babel, or confusion, still, and will always remain so. Let us then, dear brethren, endeavor to heed the injunction of the apostle by putting away clamor also. Evil speaking the apostle next brings to view. And right here, brethren, let us come right home to ourselves. Speaking evil of brothers, if not with evil intent, yet in such a manner as brings reproach upon our brother in the minds of those who hear us, is a too common evil. A brother may have injured us in word or deed; we feel aggrieved, and instead of going to him with our complaint, we pour it into the ears of a third party, with some exaggerations, perhaps, and so open the way for making it a general talk. Thus the character of the brother, who is still ignorant of what is being said about him, is detracted from in the eyes of others, and he is injured in their opinion. Is not this evil speaking, and of the worst kind too? Is it not the proper way to go first of all to the brother himself, saying nothing to any one else until you have failed to settle the matter with him? For instance, if we suspect a brother of any departure from the faith and practice of the church, is it not altogether wrong to call the attention of any one else to it until we have seen him and labored with him? And then if we succeed in restoring him, the matter should never be allowed to go any farther. All such departures from the gospel rule come under the head of evil speaking. We have been sometimes pained by words spoken thoughtlessly, impugning the motive of a brother in a course which he has pursued, which we regard as being wrong. Let us, dear brethren, endeavor to watch ourselves, yea, even unto prayer, in this respect, for we all must plead guilty to the charge of evil speaking. And now, the apostle winds up the list by saying, "With all malice." This is sometimes regarded as being the worst of all the evil passions of man. Be this as it may, it is certain that it is opposed to the spirit of our Savior, and of the gospel, which teaches us to bear and forbear. Where malice is held against an object there can be no love, for love seeks to benefit, while malice seeks to injure. Do we not find the same principle in our own selves? Then let us strive to put it away, with all other things opposed to principles of godliness. "And be ye kind one to another." The apostle after telling his brethren what is not becoming to their profession, and what they ought to put away, now turns to consider the christian graces, which are the opposite of these. Among the duties of christians to each other, there is none more clearly laid down in the scriptures than kindness. We understand the apostle here to be speaking not only of the outward manifestations of that kindness, but also of the principle itself. A spirit of unkindness in brethren is

always to be deplored, for it leads to acts injurious to brethren. But the question might arise, from whence cometh this spirit of kindness? We answer, it, like all other spiritual blessings, is the gift of God. But what does this spirit of kindness lead us to do? In the first place, we answer, it leads us to cover up a brother's faults whenever we may see them. It, in this respect, is directly opposed to the principle which leads to evil speaking. We appeal to you, dear brethren, is it not the part of kindness, when you see a brother go astray, to cover up his fault from others? And on the other hand, is it not a very wrong spirit to endeavor to create a prejudice against a brother by telling others of his faults? It matters not if the brother really has done wrong, it is the part of kindness to conceal his fault from others. But does kindness stop here? Ah no! by no means. This same spirit leads us to the brother, and tell him his fault, confessing also to him our own shortcomings. If we are actuated by this spirit of kindness, we shall not go to an erring brother in a lofty, proud way, saying in appearance, if not in words, I am holier than thou; but humbly, in a lowly manner, letting him see that we are actuated by the warmest love to him. While we should cover a brother's faults from the eyes of others, we should never cover it from his own. It may be he has been deceived and deluded, let us endeavor to tear away the veil from his eyes with soft and loving touch, and not with harshness and roughness. Thus if we go in the right spirit and right manner, we shall rarely fail of reaching the brother's heart. And right here suffer, brethren, a word of exhortation in this respect. Let us endeavor never to fail in this duty. But, says one, I cannot tell a brother his fault, I have so many myself. But is this any excuse for you? So much the more reason that you should go and confess your faults. Well, you say, it will hurt his feelings. What of that? Pray for the right spirit, and for guidance in this duty. If you go in this manner, the brother's feelings will not be injured. Your objection would be just as reasonable as if a physician should fail to tell a patient what his sickness was, or that he was sick. If you saw a natural brother standing on the brink of a precipice, would it not be an act of kindness to warn him of his danger? The same principle holds good in the matter of which we are speaking. Kindness also extends itself in other directions. In all our deportment towards and treatment of our brethren, let us try to make kindness our leading motive.

Tender-hearted is the next thing. Not shutting our bowels of compassion when we see a brother have need, but aiding him in all his necessities, according as we are able. The child of God cannot, if actuated by the spirit of tender-heartedness, turn a deaf ear to the story of a brother's necessities. It is one of the fruits which the love of God, shed

abroad in our hearts, produces. In 1st John, 3d chapter, 17th and 18th verses, we find the following scripture recorded, which at once sums up the whole matter. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." Brethren, let us examine ourselves in this respect. Do we not fail in our duty too much. If the bowels of our compassion are thus shut up toward the needy brother, there is one the less evidence of the love of God dwelling in the heart of such an one. But it may be alleged that provision is now made for the poor. But does this make our duty any the less? We beseech you, brethren, take this into consideration, for it is as important as any other christian duty. Be tender-hearted, also, towards an erring brother, and towards him who may be in darkness and doubt, for surely such an one needs to be thus treated. The golden rule, as it is generally called, might be perfectly applicable to all the subjects upon which we have touched. "As ye would therefore that men would do unto you, do ye even so unto them." Matt. vii. 12. But now the apostle brings to view another duty, and it is the last he has mentioned here. It is last, not because it is least, but rather it is the greatest. The very idea of forgiveness shows forth the fact of injury. This forgiveness is to be exercised at all times and upon all occasions. It is, we know, hard to our natures to forgive an injury. The natural man still cries for revenge. We feel injured. Now the old man is very sensitive on this point, and at once we find him aroused. Now, says he, I'll have revenge. But stop; Paul says, "Forgiving one another." But how? "Even as God for Christ's sake hath forgiven you." But how was that? Freely, fully, and continually. The disciples came one time to Jesus, asking how many times they should forgive an injury, and betrayed the shortsightedness of human nature by saying, "Until seven times?" Now witness the answer of Jesus. "I say not unto thee till seven times, but until seventy times seven." Matt. xviii. 22. Again the Savior says, "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Luke xvii. 4. The parable of the lord and his servants illustrates more fully this principle of forgiveness. The lord forgave his servant a large debt, but the servant could not even forgive a small debt to his brother servant. This is according to human nature, and left to ourselves, none of us would do any better than that servant did.

A few words more and we will close this, our somewhat lengthy epistle to you. There is no more pleasant theme for the child of God to consider than the way in which he receives forgiveness of sins. It is

not through his own prayers and intercessions for mercy, but through the merit of Christ, for Christ's sake, as the apostle has it. The apostle after asking a question, "Who is he that condemneth?" says at the close of his answer, "Who also maketh intercession for us." Here is the christian's hope of pardon. The Psalmist says, "There is forgiveness with thee, that thou mayest be feared." 130th Psalm, 4th verse. The kindness of God in the full pardon of our many transgressions shall be the theme of God's elect through this world, and afterwards in glory shall they join in the glad anthem of praise to him who sits upon the throne.

Dear brethren, we present these few thoughts for your consideration, hoping they may commend themselves to you, and that they may be blessed to your good. And now, dear brethren, we would bid you an affectionate farewell. May the God of all grace comfort you, strengthen you, establish you, and make you perfect in every good word and work, and to him be all praise, power, and dominion, now and forever. Amen.

Our meeting has been one of interest to the children of God, the preaching has all been, Salvation is of the Lord.

We still solicit your correspondence. Our next yearly meeting is to be held at North Berwick, York Co., Me., commencing Friday after the second Monday in September, 1868, at 10 o'clock, a. m.

WM. QUINT, MOD.

R. F. STAPLES, Clerk.

The Maine Old School Baptist Association, in session with the church in Jay, Maine, Sept. 6th, 7th, and 8th, 1867, to the associations and meetings with which we correspond:

BELOVED BRETHREN:—Through the rich mercy of our God, we have been permitted to meet again in association, and enjoy, as we fully believe, the presence of our Lord. Our meeting has been a season of refreshing from his presence. Your messengers have come to us richly laden with the good things of the kingdom. Perfect harmony and union have been manifest in the preaching, "Christ and him crucified" being the only theme.

Our next meeting will be held with the church in Whitefield, the Lord willing, on Friday, Saturday and Sunday, before the second Monday in September, 1868, where we hope again to greet you, and receive your messages of love.

J. A. BADGER, MOD.

J. N. BADGER, Clerk.

Change of Residence.

My post-office address now is Davisville, Bucks Co., Pa.

WILLIAM J. PURINGTON.

Marriages.

Oct 16—At the residence of Wm. L. Reeve, Esq., at New Vernon, by Eld. Gilbert Beebe, Mr. WILLIAM E. HORTON, of Walkkill, and Miss MARY ANN WILKIN, of the former place.

Oct 22—At the residence of the bride's father, by Eld. G. Beebe, Mr. WM. J. KENDERDINE and Miss MAGGIE A. YERKES, daughter of brother Wm. Yerkes, all of Montgomery Co. Pa.

Obituary Notices.

Departed this life, June 28, 1867, in the 28th year of his age, **Mr. George Wilson**, son of brother ———— Wilson, of the Henderson Church, Knox Co., Ill. But a few months before his death he was united in marriage with Miss Ellen Lee, whom he leaves, together with his parents and other friends, to mourn their loss. He gave evidence of being reconciled to die. May the Lord give his young and bereaved companion grace to be resigned to her loss, and to put her trust in the Lord. His funeral was largely attended on the first Sunday in October, and the writer preached from Hebrews ix. 27, 28.

I. N. VANMETER.

MACOMB, Illinois.

DIED—At Mattapan, Mass., Sept. 10, 1867, brother **David S. Sweet**, aged 65 years and 7 months. His wife, sister Sweet, has informed me that his long and painful illness, of four years duration, he bore with patience and resignation. Fourteen months of that time he was confined to his bed, yet a murmur never escaped his lips. He trusted in the God of the bible, and he never forsook him. He gained friends that were friends indeed to him in sickness and in death. He firmly believed in the doctrine contended for by the Old School Baptists. He trusted alone in Christ for salvation, having no merits of his own. He was a kind husband and father, and has left five children to mourn. He left the New School some years ago together with his companion and joined the Old School Baptist Church in Jay, Me. May God sustain sister Sweet in this hour of trial.

WM. QUINT.

NORTH BERWICK, Me., Sept. 30, 1867.

DIED—In Marion Co., Oregon, Aug. 13, 1867, of consumption, our highly esteemed and well beloved brother, **Eld. Joseph Hartley**, aged nearly 60 years. He emigrated to this State in the summer of 1865, and during our short acquaintance we found him to be a firm, consistent and steadfast believer in the truth of the everlasting gospel. He was confined to his room and bed from the middle of March last until the time of his departure. He often expressed a desire for the time of his release to come. He said his work was done, his health gone, and he longed to depart and be with Christ. He has fought a good fight, and finished his course, and we believe he is now enjoying that crown of righteousness which the righteous Judge will give to all who love his appearing. He leaves a loving companion, whose untiring devotion ministered to him by day and by night. May the Lord comfort her in her lonely hours, and all the sorrowing relatives. And may we all say, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

"His languishing head is at rest,
His thinking and aching are o'er;
His quiet, immovable breast
Is heav'd by affliction no more."

A. SHANKS.

ELD. GILBERT BEEBE—It is with a sad heart that I announce the death of my dear grand-mother, **Mary Brink**, wife of the late Eld. Titus Bishop, who died Aug. 19, 1867, in the 76th year of her age, at the residence of her son-in-law, Thomas Alexander, at Pokeysie, N. Y. She was for many years a member in the Old School Baptist Church, and when her health permitted was an active and useful member, but for some years the privilege of attending divine worship was denied her. During her illness, which was long, but not painful until the last, being a gradual fading away, her interest in the cause of the church never lessened. In her daily life was all the loveliness of her character visible; in her family gentle, patient and good, self-sacrificingly devoted to the happiness of those around her, faithfully following the precepts of her bible, which, with the "Signs of the Times," was her chief reading. It may be truly said of her that she lived the life and died the death of the righteous. In her last hours

the language of her heart seemed to be, "Not as I will, but as Thou wilt." No murmur escaped her lips, but patient unto the end, ready for the hour when she would be at rest in her heavenly home. But a short time before her death she sang her favorite hymn:

"O land of rest, for thee I sigh,
When will the moment come?
When I shall lay my armor by,
And dwell with Christ at home."

No tranquil joys on earth I know,
No peaceful sheltering dome;
This world's a wilderness of woe,
This world is not my home."

To Jesus Christ I sought for rest,
He bade me cease to roam,
And fly for succor to his breast,
And he'd conduct me home."

When by affliction sharply tried,
I viewed the gaping tomb,
Although I dread death's chilling tide,
Yet still I sighed for home."

Weary of wandering round and round
This vale of sin and gloom,
I long to leave the unhallowed ground,
And dwell with Christ at home."

When we laid her down, a beautiful smile resting upon her face, so happy in death, we felt assured that she had reached that "land of rest." In our household truly there is an absent face, a hushed voice, a vacant chair.

LIZZIE D. B. ALEXANDER.

DEAR BROTHER BEEBE:—Please publish in the "Signs" the following obituary:

DIED—At Warwick, on the evening of Oct. 4, 1867, **Miss Sarah Benedict**, aged 84 years, 4 months and 33 days. This venerable woman was a grand-daughter of Eld. James Benedict, who removed from Connecticut to this place, and became the first pastor of the Warwick Baptist Church, over one hundred years ago. She had never made a public profession of religion, but it is believed had for many years entertained a hope in the mercy of God, and was a firm believer and a warm advocate of the plan of salvation by grace alone, and a sincere friend to O. S. Baptists, and the cause of divine truth. For several years past she had been quite infirm, and unable to walk, although her general health was good, and her memory, which was wonderfully retentive, quite strong, and her mind clear for one of such advanced age. Her death was sudden, and without sickness or much pain. In company with brother and sister Hallock, of Mt. Hope, we went to make her a short visit. After sitting and conversing with her about half an hour, during which she appeared as well and cheerful as I had seen her for some time past, we were called out to tea. Declining to be taken out, she told us all to go, and she would take her tea in her own room. We went out, and during tea a person was sent into the room, who returned and said she was asleep. In a few minutes a young lady residing in the family went in and spoke to her, but received no answer. Calling to us, we went in, and raising her from the couch in my arms, I found the spirit had been called away. Her sister with whom she had lived for many years, was absent on a visit to her son in the far West, but arrived at home the next morning to find her sister, the friend of her youth, and her life-long companion, lying in the cold embrace of death, and the voice which would have greeted her with so much pleasure was forever hushed. The shock was great, the disappointment severe, but faith enabled her to say, "Not my will but thine be done."

Yours in gospel bonds,

WM. L. BENEDICT.

DEAR BROTHER BEEBE:—Please publish the following:

DIED—At the residence of her parents, in Dansville, Liv. Co., N. Y., August 15, 1867, at 11 o'clock p. m., **Mrs. Mary L. Osborne**, daughter of Perry and Malissa West, aged 21 years, 8 months, and 24 days. Her disease was consumption of the lungs, of more than 4 years standing. The cheerful patience with which she bore her sufferings, the absence of all murmurings or complaints, her perfect resignation to the will

of God, and ample preparation for passing the dark waters of death, all went to deprive the occasion of much that is usually painful to surviving friends when they bid those near and dear to them a final adieu. I cannot find words to express the sensations I experienced when she told me, a few days before her death, "Pa, I think I am going to die, and have thought so a good while." I asked her if the thought of death had any terror to her, when a smile lighted up her countenance as she replied, "Oh no! none at all. Jesus has taken that all away."

"He can make a dying bed
Feel soft as downy pillows are."

Her conversation during the remainder of her stay afforded us great consolation, proving to us that she was sustained by a good hope through grace, and felt much as Paul did when he was "in a strait betwixt two, having a desire to depart and be with Christ." though she expressed herself differently when she told her mother, "I would like to live longer, and enjoy your society, and do all the good I can, but as I am all ready, it will be so nice to go now." She has left her parents, a brother and sister, a fond and doting husband, and other relatives and numerous friends to mourn her absence, but rejoicing in the assurance of her great gain.

Dear brother, my heart is full, but my tongue and pen refuse to give utterance to what it contains. Sometimes I feel that I would not stretch out my open hand to receive all the wealth of California nor the honors of the world if I could but enjoy the sweet favor of acceptance with God, even though with that sweet favor poverty and disgrace and worldly ruin were my lot.

Accept my prayers for God's blessings to rest upon your declining years, and remember me at the throne of grace. In the deep waters of affliction, your brother in Christ,

P. WEST.

DANSVILLE, Liv. Co., N. Y., Sept. 22, 1867.

DIED—At her residence at Rockvale, Harford Co., Md., Aug. 23, 1867, our beloved sister, **Nancy J. Cladden**, in the 50th year of her age. She professed religion and joined the Baptist church in 1841; was baptized by Eld. Wm. Wilson, pastor of Rock Ridge Church. I visited our beloved sister shortly after she was attacked with her last illness, and had a very satisfactory conversation with her concerning her hope, which was so clear that there seemed to be no intervening clouds. She has been a member of the Harford Church for some years past, and up to the time of her death. She was very orderly and consistent as a member, and in disposition mild, gentle, and easy to be entreated, kind and attentive to the poor and to the sick and afflicted. But, like all the saints, she had to mourn at times the absence of the sensible presence of her blessed Lord. More than two years before her death she was called away to attend and nurse her step-daughter in her last sickness, and at that time she took a heavy cold, which affected her throat, having been subject to a disease of the throat for many years. Her health from that time seemed gradually to decline. But as her health gave way, and the outward man seemed to perish, her inner man was renewed day by day. She was regularly at our meetings, and enjoyed the privilege very much. Shortly before her death she told me that in the beginning of her last illness the words, "Be still, and know that I am God," were forcibly applied to her mind, and continued with her, and had the effect to cut her loose from all earthly ties, even her family, to which she was greatly devoted. The disease of her throat prevented her from singing, which exercise she was very fond of; but, surprising to tell, when in her dying moments she sung aloud, so as to be heard distinctly through the house. The 1019th hymn was precious to her, also the 1196th she sung repeatedly. She seemed to rejoice at the prospect of death, and longed to depart and be with Christ. Death had lost his sting, and the grave its victory. Some who were present confessed they had never before witnessed such a death. She talked to the very last of the goodness of the Lord to her all through her pilgrimage, and now the path shined brighter and brighter to the perfect day. Having bidden farewell to those around her, she gently fell asleep in Jesus, leaving an afflicted husband and four children to feel their loss, and the church a most worthy member. May this dispensation be sanctified to the good of husband, children, church, relatives, and friends in general.

WILLIAM GRAFTON.

FOREST HILL, Md., October, 1867.

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Yearly Meetings.

ELDER BEEBE.—Please publish in the "Signs of the Times" that a yearly meeting will be held at the Old School Baptist meeting-house of Olive and Hurley, on the second Wednesday and Thursday in November next, to commence at ten o'clock a. m., of each day. Ministers, brethren and sisters are invited to attend. In behalf of the church,

L. H. TERWILLEGHER.

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ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

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5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.
8. 00 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.
2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.
6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.
11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.
4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA: PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.
8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.
4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South.
6. 00 P. M. Way Train, Daily (Sundays excepted,) for Sudbourn, and intermediate Stations.
7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.
DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

Panola, Woodford Co., Ill.,
January 22, 1866.
Mrs. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.
S. R. PATTON.

Middletown, N. Y., Jan. 1866.
Mrs. P. A. BEEBE:—My family were all down with Fever and Ague, when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.
L. BRINK.

Middletown, N. Y., Jan. 1866.
Mrs. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.
A. H. COEWIN.

Middletown, N. Y., Jan. 1866.
Mrs. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.
JOSEPH KIRKPATRICK.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., NOVEMBER 15, 1867.

NO. 22.

SELECTED POETRY.

"NOTHING BUT LEAVES."

(BY H. A. OSBORN.)

"And when he saw a fig-tree in the way,
he came to it, and found nothing thereon
but leaves only." Matt. xxi. 19.

I am daily growing older,
Drawing nearer to the grave;
When the Husbandman shall find me,
As he passes on his way,
And my heart is sick with anguish
And my spirit sadly grieves,
That no fruit is on my branches—
That I'm bearing only leaves.

Only leaves! my life is passing—
And no good works have I wrought,
That may show my love to Jesus,
Who my guilty soul hath bought.
As I live I'm always sinning;
And my spirit sadly grieves,
That the Husbandman will find me,
Bearing nothing else but leaves.

When he demands my talents,
And no increase is found,
Will he say to me in anger,
Why enumberest thou the ground?
Will he turn to me in sorrow—
While his spirit in me grieves?
Or cast me off forever,
As a tree with only leaves?

CORRESPONDENCE.

LAWRENCEBURG, Ky., Oct. 18, 1867.

BROTHER BEEBE:—I have received and read several letters responding to a communication written by me on the subject of regeneration, and published in No. 9 of the present volume of the "Signs of the Times." I had carefully examined the subject before I wrote, and felt then, as I do yet, that the sentiments therein contained were in complete accordance with the revelation that God had given on the subject. It is a subject that, so far as I was advised, had not been particularly investigated, the importance of which, as I thought, claimed some attention. I gave it the closest attention that my humble capacities would permit me to do, not knowing at the time that any other person entertained the same views on the same subject, and very far from desiring to urge them upon any one who could not see that they were sustained by the scriptures. The concurrence of a number of my brethren and sisters through the "Signs," and by private letters, among whom are some of the ablest ministers of the New Testament that I have had the pleasure of an acquaintance with, has confirmed me in the views that their humble servant has expressed on the momentous subject.

But others of my brethren have differed with me, and no doubt as

honestly as I have entertained my own sentiments. It is certainly their privilege to do so, and not mine to complain of them for so doing.

Some of the brethren in writing to me use what I consider harsh language, which I shall carefully aim to avoid. One serious objection to the sentiments expressed in the above named communication is the fact that I have spoken of a spiritual seed or family in Christ that have ever stood identified and in union with him, and that these spiritual children are born of God. This family is styled, "Brother Johnson's imaginary and ideal beings."

Well, I do *imagine* that there are such beings, and shall endeavor to show in the following part of this communication whether they are merely *ideal* or *real*. I believe that one general idea will comprise all the objections to my views that I have noticed, which is, as expressed by one of the objectors, that, "The regeneration and the new birth are identical, different expressions meaning the same state."

Now, to meet this main objection, it is only necessary for us to pause a moment, and think dispassionately on the meaning of the two words, their roots, and the derivatives. To generate is "to beget;" to be born is to be "brought forth." Only think of a begetting and being born "meaning the same." If to beget means to generate, to beget again means to regenerate, and not to be born again. Hence Peter decides the matter when he says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten us again*, (not brought us forth,) to a lively hope by the resurrection of Jesus Christ from the dead."—1 Peter i. 3. If the two terms "mean the same," we need a new bible to express that meaning, new lexicons to define it, and a new order of things to develop it; for who ever knew of a person, beast, bird, fish or reptile ever being born without a *previous* generation? Therefore it is a self-evident fact, exhibited and known everywhere around us, that to be generated or begotten means one thing; and to be born means another and very different thing: so to be "begotten again," or regenerated, means one state, and to be "born again" means another and very different state.

Let it be noted that the regeneration is never spoken of as occurring in the future, but in both instances where the term occurs, as having taken place in the past; while the new birth is spoken of in the past, pres-

ent and future tenses. See Jno. i. 13; iii. 6, 7; 1 Peter i. 23.

The only objection to my views on Matt. xix. 28, so far as I am advised, is that the language was spoken by the Savior before his death and suffering, but it is evident that he refers more particularly to the time "*when the Son of Man shall sit in the throne of his glory*," and when the twelve apostles "*shall sit upon twelve thrones, judging the twelve tribes of Israel*." And further, it is very frequently the case that the Lord and his holy writers speak of future things as though they had transpired, as in Isa. liii. 5, 7, 8, 9; lxiii. 1, 2, 3, &c., and also in the revelations made to John in the isle of Patmos. As to the other text where the word regeneration appears, (Tit. iii. 5,) my brethren appear to differ as much with each other as with their humble servant. While one thinks "the washing of regeneration" means water baptism, another thinks that it means washing by the word, another the new birth. I think if it had been the design of the apostle to convey either of these ideas, it would have been as convenient for him to have said "water baptism," "the word," or "the new birth," as to have used the term "regeneration;" an expression that differs radically and essentially in its meaning from each and all of these terms.

Again, one brother thinks that the text in Isa. xxvi. 19, has simply reference to those saints whose graves were opened, and whose dead bodies arose; but it appears to me that that occurrence took place "*after his resurrection*" (Matt. xxvii. 53,) and not "*together with*" his body, as he says. Another supposes that the quickening together with Christ, and raising up together with him, (Eph. ii. 5, 6,) had reference only to the work of the new birth, and not to his and their *resurrection* together.

Well, I shall not stop here to argue this point, but leave the brethren to enjoy their deductions and conclusions, while their humble servant feels satisfied with the belief that the apostle meant what he said.

I have not learned that any of the brethren have attempted to show that the prophet (Hos. vi. 2.) meant anything more, or different from what he expressed when he said, "After two days will he revive us, in the third day he will raise us up," &c., nor have any informed us what condition an individual is in when regenerated and not born, for the two phrases have different meanings. As the principle objection of the brethren to the views that have been ex-

pressed by me on the subject seems to originate in the belief that the regeneration and the new birth are identical, my prime object in writing now is to treat upon that birth, as some of my brethren seem to conclude that my ideas on regeneration amounts to supercedure if not a denial of the new birth. But let me entreat my dear brethren not to entertain that idea, for it is an inflexible and eternal truth that "except a man be born again he cannot see the kingdom of God." Such is the importance as well as the necessity of that birth, that God has, as I conclude, exemplified the principle upon which it is based in his creation, developed in his providence, and will finally crown it by his grace to the glory of his hallowed name, in the eternal salvation of his people.

It is evident that the great end and grand design of God in his work of creation was to reveal himself, and thereby to exhibit his glory, and enunciate the profound mystery of his reigning grace in that great salvation.

"A scheme too profound for a seraph to pry,
And all for the lifting of Jesus on high."

To reveal *himself*, therefore, must necessarily exemplify all the rest, for the effulgence of his glory communicated to and seen by his people is the consummation and crowning work of the whole sublime mystery, *i. e.*, to "see him as he is," for in himself he is all glorious—intrinsically so.

"All over-glorious is my Lord,
To be beloved and yet adored."

Now let us turn to the first chapter of Genesis, and I think that we shall see there that he is delineating himself in the works of creation as well as presenting the principle or base of which the new birth is predicated.

I shall not attempt to comment particularly on the formation of the earth and waters, their division, the light and darkness, the heavens and earth, as brought to view in the first ten verses of the chapter, which constitute the grand theatre upon and the elements by which the whole is to be perpetuated, but dwell more particularly on the eleventh and some of the following verses, as bearing more directly on the subject under consideration.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind whose seed is in itself upon the earth, &c. And the earth brought forth grass, and herb yielding fruit whose seed was in itself after his kind."

Here we discover the grass, the

Samuel McCall

herb, the tree, each containing its seed in itself, and each after *his* kind; each in itself and in its place, metaphorically and exquisitely revealing the divine Creator—the grand prototype of all, who contained at and long ere that period *his* seed in himself—yes, that very (not ideal) spiritual seed that were chosen “in him before the foundation of the world.” Here, too, we note that the masculine gender is used in each particular herb and tree, more vividly to represent him, whose seed should serve him, and be accounted to him for a generation. In the fourteenth to nineteenth verses, inclusive, are brought to view the sun, moon and stars, for *signs* and seasons, and days and years. We have here also the division of day and night. The sun, illustrious emblem of its divine author, which not only throws a lucid glow of radiance over the vast creation, but also imparts a vitalizing, energizing power, at the same time garnishing the works of the Creator with all the beauty and variety of the rich scenery displayed, and invigorating the whole of the productive creation, causing it to grow, mature, and bring forth, each its offspring, “after *his* kind.”

Had we space, time and knowledge, it would be pleasant to contemplate this beautiful, emblematical display of God and his creation by more particular reference to the literal sun, the great luminary of the natural world, as the “SUN of Righteousness” is the wonderful embodiment of “the true light” that sheds an effulgence of glorious brilliancy over the entire spiritual world—the moon and stars that, though dark bodies in themselves, reflect the light of the sun, and lessen the dreary darkness of night, as the Sun of Righteousness shines on bodies of denser darkness, as when he shone on the countenance of Moses, or the law dispensation, such was the splendor of the lucid glory that the children of Israel could not steadfastly behold his face, or when he shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we cannot now treat particularly upon these emblematical portraits, as the prime object of our research at present is a more thorough knowledge of the *birth* before alluded to.—Verse 20. “And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after *his* kind, &c. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas; and let fowl multiply in the earth. And God said, Let the earth bring forth the living creature after *his* kind, cattle, and creeping thing, and beast of the earth after *his* kind, and it was so. And God made the beast of the earth after *his* kind, and cattle after

their kind, and every thing that creepeth upon the earth after *his* kind, and God saw that it was good.”

One step further and we reach the crowning piece of creation.—verse 26. “And God said, Let us make man in our image, after our likeness,” &c. Verse 27. “So God created man in *his* own image, in the image of God created he him; male and female created he them.” Shall we now take a brief retrospective view of the whole creation? Then we shall see that a generation was complete in every herb, every tree, every creeping thing, beast, fowl, fish, and up to man, where God stamped his image, before a birth could possibly occur. Now, an image, a likeness in this sense, must be a complete similitude, must bear an exact resemblance of the thing designed to be represented; as when we look into a perfect mirror we behold an exact image or likeness of ourself.

We ask, then, in what respect did Adam present a true image, a precise likeness of his Maker? It could not have been in his corporeal form, for “God is a spirit,” and had no such form; it could not have been in his nature, for although it was uncorrupted for a time, it was corruptible, susceptible of corruption, and finally was corrupted; while God is incorruptible, insusceptible of corruption.

I find no trait in him, then, that presents an *image*, a likeness, but in the fact that he contained in himself, and was the complete embodiment of all his unborn seed. In this sense Adam is an exact “figure of him that was to come,” having his offspring all in himself, after the foundation of the world, as him by whom all things were created had his offspring all “chosen in him before the foundation of the world.”

Let us pause for a moment and scan the vast producing creation everywhere around us, and still remember that from the minutest insect up to the monstrous whale that cleaves the deep ocean, or the hugest mammoth that ever trod the earth, and up to man, the crowning work of all creation, and all, all proclaim in telling tones, in unmistakable language, that the seed or offspring must necessarily exist in the parentage before a multiplication, an offspring, a *birth*, can possibly occur; and that the offspring, when born, must inevitably possess precisely the nature of the parentage. Hence, we must know that the generation and the birth are not “the same state,” and therefore their derivatives, “the regeneration” and “the new birth” do not “mean the same.”

Let us now attend more particularly to the birth; and while so doing, let us not forget the different significations of the two words, to generate and to be born; nor of their derivatives, to regenerate and to be born again. Webster says, “Generate; to beget; to procreate; to propagate; to produce a being similar to the parent. Every animal generates *his* own species;” while to be born is to be brought forth from that state of generation. Then to be born

is not to *change* a being from one nature to another. If the Lord should take a natural man and change him, or any part of him, to a spiritual one, that would have no resemblance to a birth, and therefore the word *change* is never used in the scriptures relative to that birth.

With these absolute and self-evident facts before us, we at once see the necessity as well as the vast importance of a birth, for without it a generation would be a nullity; no offspring could be developed, no descendant could have any knowledge of its parent. So also in the case of the new birth; without it regeneration would be a nullity; no spiritual offspring of God could be developed, no child of God could have any knowledge of God its Father, until we are the recipients of that spirit that is “born of God,” we cannot cry, Abba Father; nor can we possibly see his kingdom. Now these spiritual subjects descend “from God out of heaven,” (Rev. xxi. 2, 10), they are “born of God,” (Jno. i. 13), “born of the Spirit and are spirit,” (Jno. iii. 6), “born not of corruptible seed, but of incorruptible by the word of God.”—1 Pet. i. 23. Under the former dispensation, or before the coming, suffering, death and resurrection of Christ, they were born of God, as I suppose, the consequence of their having been antecedently generated in him. In all the former dispensation we have no historical account of regeneration, the term is not there used, and I cannot venture to add the interpolation. In the latter dispensation those subjects are “born again,” the consequence, as I suppose, of an antecedent regeneration in Christ; and in each case, like everything else, the offspring exhibits precisely the nature of its parent, each a partaker of the divine nature.

Nor does the birth change the subject born, neither the fleshly or spiritual child, though the circumstances of both are changed; yet, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” The flesh is born of corruptible seed, and is corrupt; the spirit is born of incorruptible seed, and therefore cannot be corrupted. “Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God.” That person who receives “the spirit which is of God” is at once a compound character, possessing two different and antagonistical natures, because born of different parents. One is born of a fleshly or earthly parent, the other of a spiritual or heavenly parent. And, “As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.” Each recipient of that spiritual, heavenly, or “new man,” is a subject of two births, is born of two different parents, of two different natures, and it is therefore a composite being. That composite or complex being is what I understand to be a *christian* or *saint*; and although often addressed or spoken of as such, and as a simple being, it is neverthe-

less a compound one. How else are we to account for their sometimes being spoken of as “sinners,” and at others as being “righteous before God; sometimes “carnal,” at others “clean;” once “black,” as the tents of Kedar, and again “comely,” or “as the curtains of Solomon?” The whole mystery is solved in the fact that they are born of two different parents, of radically different natures. It is a seeming paradox to say that the *saint* or *christian* is a sinner, and not a sinner; but Christ at one time said to Peter, “Get thee behind me, satan,” and at another, “Ye are clean;” and I believe that Erskine told the truth when he said,

“To good and evil equal bent,
I’m both a devil and a saint.”

In one relation they are the subjects of redemption, in the other they “cannot sin,” and therefore need no redemption. All the evil is consequent to the first birth, all the good to the second. The seed of the herbage drops into the earth, and there is a production and growth of the same nature of the original. “The holy seed,” (Isa. vi. 13), or “godly seed,” (seed of God in the margin, Mal. ii. 15), is communicated to our earthly bodies, and there is an “inner” or “inward man,” a child of God, a production of the same nature of the original, a growth in grace, and in the knowledge of our Lord.

It is certainly a pleasant contemplation for us to look around us and behold all the works of God revealing, developing, and thereby praising him; and with adoration we may exclaim, with David, “The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge.” And again, “All thy works shall praise thee, O Lord, and thy saints shall bless thee.”—Psa. xix. 1, 2, and cxlv. 10. When that spirit which is “born of God” has a lodgement within, it being the spirit of life, and of light, we are vitalized and illuminated; and hence we feel and see. Feel our malady, and see the justice of our condemnation. Feel and see that God is holy, and we unholy in our polluted birth. Feel and see that “the law is holy, and the commandment holy, and just, and good,” and that we are “carnal, sold under sin.” Now here is a saint, a subject of two different births, born of two different parents, of two different natures, each developing *his* kind, like everything else we see around us.

My brother, my sister, should we not take courage from these wonderful revelations that God has made of himself in his creation, providence and grace, while it affords us so many testimonials that we are “born of the Spirit” as well as of the flesh? It is well for us when we can look upon the light, as well as upon the dark shades of the picture. Then we can say, with the poet, as I have quoted in a former communication,

“What then is evil but a shade
By wisdom in the picture laid;
To make his love arise and show
Its brightest glories to our view?”

Nor yet could sin-forgiving grace
Among all the creatures find a place;
While all were good no room could be
For mercy’s aid to misery.”

Brother Beebe, I have written the foregoing lines hurriedly, and by piecemeal, in consequence of professional and other matters that have occupied my time. My earnest desire has been to write the truth, nothing more nor less, and to prove it by the scriptures. How far I may have succeeded or fallen short in accomplishing that, to me, desirable end, is submitted respectfully to yourself and others of more profound natural and spiritual attainments than my humble self. I am aware that it has been a long-cherished custom with many precious brethren in the ministry, as well as others, to identify regeneration with the new birth, as it is frequently termed. I am apprised, too, that it is not the easiest matter at all times for us to yield opinions that have been long entertained and often expressed by us. We are advised also that new ideas are often discarded simply because they are new. All this in many cases may be very well, but in many others not so well. I have often been reminded of using incorrect expressions, and felt thankful to my brethren and friends for correcting me. They are our best friends who point out to us our faults in a friendly manner. May God enable all his dear children to earnestly seek after and know the truth, to love it for the sake of its own intrinsic value, and then to walk in it, and thereby "adorn the doctrine of God our Savior."

Should this communication get to the readers of the "Signs" in the homely, weak and imperfect manner in which it is written, the anxious wish of the writer is that they may faithfully examine and carefully compare it with the word of truth, and should it be found not to accord with that perfect measurement, may they not only reject whatever may be found incorrect, but point out the delinquency in a christian spirit, and in that clearness that will enable us all to detect it. Moreover, should errors be discovered in the foregoing remarks, I trust my brethren will have the charity to attribute the wrong to the fallibility of a very weak and erring brother, and not to a design or desire to mislead.

In conclusion, I have not cultivated a spirit of controversy in this effort, nor have I the least desire to urge my sentiments, or crowd them on any who cannot see that they are sustained by the scriptures, and the writer alone rests under the responsibility.

Very respectfully your servant and brother,

J. F. JOHNSON.

HERRICK, Bradford Co., Pa., Oct. 31, 1867.

DEAR BROTHER BEEBE:—I read with much interest the editorial in the "Signs" for Oct. 1st, in reply to the enquiry of "J. M." It appears to me to be a very satisfactory presentation of the subject. But whether you answered the question, "What is it that repents, the new man or the old man, or neither?" to the satisfaction of the enquirer, is not so certain.

That, and many like queries, often present themselves to all, I think, whose minds are directed much to the subjects presented in the scriptures, but I cannot look upon them as suggested by any thing but the curiosity of our natural minds. I may ask, "Where is the mind of a man, and when does it act upon the body?" "What is the form of a Spirit?" "What pathway does the Spirit take in coming to us from Christ?" "What will become of our old carnal desires and the spirit which entertains them, or from which they spring, when they shall have left the heir of salvation forever?" "And in what form and place will we find Christ when we leave this world to enjoy a full and final revelation of his presence?" I have often, both before and since I enjoyed a hope, found my mind laboring with such speculations; nor can I think that I am alone in this. The unrenowned man who asks such questions will never be satisfied, except by some worldly theory. The truth will not satisfy the carnal curiosity, but will overcome and finally destroy it. The christian who labors with these queries will not have them explained, but he will be lifted by the truth and made to rest far above the region of all such speculation.

The questionings and desires of the children of grace after truth shall be gratified. The word is opened to them and the doctrine unfolded to their understanding, not by dint of study, but by the Spirit in their experience. They are prepared to see the necessity of every portion of the truth before it becomes essentially theirs in knowledge. "Thou preparest them corn when thou hast so provided for it." Psa. lxxv. 9. The church is to feed upon every word that proceedeth out of the mouth of God; but food is only for the hungry. I think that when any portion of scripture is to be unfolded to me, I am brought into such a condition, am so made to feel my own necessity, that only the true meaning of that scripture will show me salvation and comfort. Then how gladly I receive the word. Until I was thus made hungry and thirsty for the "word of this salvation," that word was to me like any other, a subject for natural speculation, and to be tried by human reason. But now it is the power of God unto my salvation, and how easily it draws me away from all the opposing philosophy in which I was before entangled.

Now in meditating upon any scripture or upon any point of doctrine I would like to be very careful that nothing of a worldly nature, no supposed necessity of keeping in harmony with any worldly philosophy, or of conforming to any circumstances, influence my judgment. I would like to be guided to a decision alone by the word as it is presented in the christian experience; always remembering that the fancied experience which in any point differs from the teaching of the scriptures is, in that particular, to be distrusted and cast aside as vain.

The question of your correspond-

ent reminds me of some similar questions that I have heard asked by way of argument against a certain position which I have thought could not but be correct. I allude now to what is sometimes called the doctrine of the warfare, including a cluster of subjects. I have met a few who stand opposed to that, which they call, I am sorry to say, Eld. Thomas P. Dudley's doctrine. I trust it is his doctrine, as I believe it to be the doctrine of all the saints, but not in the sense implied by those who oppose it. He has expounded it with great depth and clearness, both in writing and preaching, as have also Eld. J. F. Johnson and many others. Indeed, must it not enter as an element into all gospel preaching? But neither Eld. Dudley nor any other would claim the doctrine, as being its author, nor do I think we can force the right of such a claim upon them. It belongs to us all alike through him who once delivered it to the saints. There are no copyright privileges granted to any in the kingdom to which we profess to belong, nor can any one be charged with plagiarism for speaking the same truth that another has previously spoken. I desire to thank God for the gift through which any scripture is opened to me, and when I understand it, it is mine to enjoy, mine to talk about, and mine to preach if it is brought to my mind when preaching.

The position upon one side of this question is, that no change is effected in the nature of the Adamic man by the new birth. The others say that the mind and heart are changed. Now, with the two positions thus briefly stated, see how apt the young christian, just rejoicing in hope, is to take the latter as the truth; for in our first possession of a hope we often feel as though we had been graciously made the subject of such a change that henceforth we should never have any desires that would lead us into sin. Then the objector plies us with these questions: "Who is it that is born again, if there is no change?" "What part of the man is born again?" "Who repents?" "Who is it that is saved?" "Who is quickened?" Then upon the top of these, some strange things are incorrectly asserted to be the result of that doctrine; such as these: That no part of the man as created in Adam is the subject of salvation;—that only that which came from heaven goes to heaven; that the work of Christ in suffering and dying effected nothing, as he only sends his Spirit to dwell awhile in some of the human race, and then takes it back to heaven again; and as that Spirit never sinned, therefore no sinner is saved by his death. I have heard it asserted, too, that these things are held and preached by those who hold the doctrine of the warfare; but I never found that one among the Old School Baptists who either professed to believe or preached any such thing. It is not right to misstate an opponent's position; it is characteristic of those who oppose the truth.

I have found that when I sit down

in conversation with any of the brethren between whom and myself there is supposed to be a difference of sentiment, if upon comparison we find our experience to be alike and our hope to be the same, we are not long in discovering that we are of one mind, so far as our understanding reaches. Let us, then, talk a little about this subject. How glad we were when the way of salvation was first made known to us! How solemn and holy was the delight that filled our soul! How we loved truth, and justice, and purity. How we hated sin and all that was impure. We felt that only those who were pure and holy could see and dwell with God; and we believed that through Christ we had been made holy, but how, we could not explain. It was with us a matter of enjoyment. "We were like them that dream." But, my dear brother, or sister, how long did this state of bliss last with you? Perhaps a day,—perhaps a year. Some there are, and many, who can not look to any such ecstatic season at the first. They came carefully, watchfully, hesitatingly along, slowly strengthened in their little hope until they were brought to see it as an anchor of the soul, sure and steadfast.

Such, having carefully marked the way, not daring to trust their hope till the doctrine fully confirmed it to their understanding, are generally very firm and unwavering.

But this question will apply to all. Was there not a time after your first joy, when you were startled to find that you were yet a sinner? Not that you had merely stumbled into sin, but that you had gone into it—that you had wandered. You saw that there had arisen a desire to evil in your mind, when you thought all such desires were dead and buried. Perhaps the first trouble was not of long duration. But again it returned, and you saw in yourself an evil heart of unbelief, and a mind prone to evil. You find doubts and unbelief often springing up against the word of God. You discover yourself to be a great transgressor in thought and deed,—a very great and miserable sinner. You examine yourself, but where is that purity and holiness of which you thought yourself possessed? All gone,—vanished like vapor. Poor soul! what will you do now? You can find nothing that is lovely about you. You hate your own life, not knowing that in so doing you are fulfilling the requisition of our Savior in his disciples. You have not that peculiar burden that you had at the first; but you sink down in weakness and self abhorrence. You are "feeble and sore broken." Your garment is taken away, your hope is departed. So you think. What will you do now with the doctrine that the nature is changed in the new birth? that the mind and heart are changed from a love of sin to a love of holiness? That is what now causes your distress; for you say, "I have been deceived. I have not been born again, for my old sinful heart remains." You believe that doctrine yet, but does it give

you any comfort? No. Nothing but the precious truth will save you now. When that comes to your mind you will rise again upon your feet, and walk softly and humbly before the Lord, rejoicing in the wonderful wisdom and grace displayed in the salvation of a sinner,—yes, and in the mercy, too, that he must daily cry for, and will receive. But some one may tell you that the sin is only in the flesh, which he will admit is not changed. You cannot, however, receive any comfort there, for you know that the flesh would not move without a mind or spirit to move it. And you feel that, so far from your mind and heart being changed, you have no good thoughts at all, but are full of evil and unbelief. You are greatly troubled and distressed, and for one to tell you that the natural mind in the christian is changed and made good only adds to your distress, if possible, for then, you say, I am not a christian. Well, let these false theories go. You are to be comforted. It is for your own good that you have been brought into this wilderness. The Spirit led you there to show you what you are. The Spirit has shown you your own nature. The light has made manifest, and is still more and more making manifest to you the exceeding sinfulness of sin, and how deeply we are sunken in it by nature. Now see how the truth will suit your case. In the new birth a new life is manifest in us, entirely different in its nature from the old, so that they stand in contrast. This is the "new man," to which the old or natural man shall be subject; for "the elder shall serve the younger." At first, perhaps, the subjection was so complete that we thought that the old man had been made good. But we were soon undeceived. We soon learn that our nature is not changed, and we are glad to learn, therefore, that to quicken is not to change the nature of that which is quickened, but simply to inform it with life. So Adam's body was not changed when natural life was given to it, but quickened, and that body was brought into subjection to the intelligence of that life. It is we, who were dead spiritually, that are quickened, by the impartation to us of spiritual life. And the old nature, the heart, the body, all of which are denominated in the scripture "the flesh," are to be brought into subjection,—even "every thought to the obedience of Christ."—2 Cor. x. 5. When we are led by the Spirit, all the powers of mind and body are exercised in obedience thereto, but they do not comprehend the things of the Spirit. If the nature of the mind were changed in the new birth, then that mind would receive the things of the Spirit. But it is only by the Spirit that we understand spiritual things; for "the things of God knoweth no man, but the Spirit of God." If the heart were changed in the new birth, then the heart would love the things of the kingdom, and no longer love earthly things. But it is only by the Spirit that we love spiritual things, and we still have to cry out against a heart

full of vile affections, deceitful above all things and desperately wicked.—1 Cor. ii. Jer. xvii. 9. No, we are not yet changed. That is to come yet. "We shall be changed." Christ at his appearing "shall change our vile body."

This heavenly or eternal life that we have received is called light.—John i. 4. It makes a double revelation to us. It manifests the corruptions of our old nature, and it also reveals the infinite perfections and loveliness of our Savior. When we look upon the one we are filled with sorrow and mourning. When we contemplate the other we rejoice. Now comes the question who is it that mourns? What part of us is it that rejoices? Well, if you find such a question asked in the bible, then try to answer it. Otherwise we will be satisfied that it is *I* that does both. "O wretched man that *I* am." "That which *I* do *I* allow not"—"but what *I* hate that *I* do." "Now then it is no more *I* that do it, but sin that dwelleth in me." "*I* live, yet not *I*, but Christ liveth in me." Does that suit you? If the speculator wants any other answer more explicit he must go elsewhere for it.

In your reply above alluded to you use the expression, "When the new man shall be separated from the old." Your meaning is clear from the whole connection of the subject, and having talked much with you on the subject I am quite certain of your views, and that I shall give nothing contrary to them.* But such an expression is sometimes caught up and wrested from its connection, and the views of the writer or speaker thus misrepresented. They say, then if the "new man" is that Spirit of God, and that is to be separated again from us and taken to heaven, is it not true that no sinner is saved? Now in the sense in which Paul always uses the term, "the old man," there will be at death a final separation. It includes all that is sinful, "corrupt according to the deceitful lusts," worldly; not the literal flesh merely, but the earthly affections, and "the wisdom of the world which comes to nought," which James says is "earthly, sensual, devilish." The earthly house of this tabernacle shall be dissolved. And we are glad that it is so. But who has said that the one who was dead in trespasses and in sins is not the subject of redemption? The children who were partakers of flesh and blood are saved. Or, I may say the Adamic man is saved, but not in Adam, for in Adam all die. Here is the principle of adoption. That which was born of God cannot be said to be adopted. But to show how we who were in Adam are brought into the heavenly family as sons, the principle of adoption is used in illustration. We have not yet received the adoption, but the "spirit of adoption, whereby we cry Abba Father." Rom. viii. 15. And this spirit of adoption is the Spirit of God. Gal. iv. 6. To this adoption of children we were predestinated. Ephesians i. 5. For this purpose we were redeemed

from under the law. Gal. iv. 5. If we had already received the adoption our warfare would be over; but now we groan within ourselves, waiting for the adoption, to wit: the redemption of the body.—Rom. viii. 23. When we leave this world the change will take place, in a moment, in the twinkling of an eye, we shall be made all spiritual. And when eternity bursts upon our view, we shall be fully conformed to our Savior's image, and enter at once upon the enjoyment of all our glorious inheritance, of which that spirit is an earnest here. Eph. i. 14. When we shall come into the unveiled presence of Christ we shall fully enjoy all of our "Resurrection and Life." Only they who are in time are waiting for anything. There can be no waiting in eternity. In our blessed home above we shall have unending and unwasting fulness of joy.

Brethren, why should there be a difference among us upon this subject? If we meet one who experiences no warfare, who is "not in trouble as other men," who no longer feels himself a vile and helpless sinner, we cannot have fellowship for him. Let him persist in the theory that the mind and heart are changed. But will it do for us who are "begging mercy every hour." Do not the expressions of the Psalmist and of all the prophets and apostles concerning themselves show that they regarded their minds as still prone to evil, and their hearts as still vile and untrustworthy? Not only the flesh but the heart faileth. Psa. lxxiii. 26. If anything in ourselves were made glad we might have some self-satisfaction. But we cannot. We must still look to the Lord as our Strength and our Righteousness; and when we are present with the body we are absent from the Lord.

Many interesting points have presented themselves that I could not touch as I passed. I have but slightly alluded to our experience upon this subject, in connection with the scriptures. The fuller investigation of the doctrine to the knowledge of which this experience leads us, I delight to see entered into by those able more clearly to unfold it, and I would be an humble, as I am a glad, learner at the Savior's feet.

Eld. J. F. Johnson, in his letter in the present number of the "Signs," which I have had the privilege of seeing, has, I think, been enabled to expound very clearly the scriptures relating to the subject of regeneration, intimately connects with this subject, as, indeed, all the different branches of the doctrine are vitally one. I think I have felt something of the beauty and power he presents.

May the Lord guide us into all truth, and keep us in reverence of his word. Now we see through a glass darkly; but when the veil of flesh shall be removed, how glorious all the word will appear, completely measuring the perfect man—the stature of the fulness of Christ.

Yours in hope,
SILAS H. DURAND.

Circular Letters.

(BY ELDER E. RITTENHOUSE.)

The Elders and Messengers composing the Salisbury Association, to the several churches which she represents, sends this, her annual circular.

BELOVED IN THE LORD:—In writing to you we acknowledge that it is needful and profitable so to write, and according as we frequently write, and our appeals are earnest and affectionate, we trust that our care for you will thereby fully appear. But while we care for you, it is not for you only, but for ourselves also, that we all be found walking in the truth, and enjoying uninterrupted fellowship with each other.

We propose at this time to call your attention to the peculiar order which distinguishes us as Baptists. As sure as the gospel of our Lord Jesus Christ has its peculiar doctrine, so the church of Christ has its own peculiar order. The subjects of his kingdom are called to minister that order as it was delivered unto them. It may be observed, in the first place, that a Baptist church is an independent body. She recognizes no authority over her on earth. She has never sought support or protection from human governments, or recognized any right of kings or emperors to control or in any way interfere with her doctrine or discipline, or other internal concerns. Christ is her King and Lawgiver, as well as her Husband and Friend; and it would not only be considered highly improper and wrong to recognize other authority, but she has no need. She has confidence in the wisdom and faithfulness of Christ to supply her with all needful gifts, and all needful support. To show that this claim is warranted, and not a mere empty assertion, we observe that the Baptists have no synods, or presbyteries, or conferences to transact our business for us, who have authority to send us preachers, or to withhold them at their pleasure, and to whom we must look for the sustaining and defending, or the disciplining of our minister. We have no bishops, cardinals, presiding elders, or other dignitaries, who have authority over us, and from whom we receive doctrine or order. Our rights and privileges in the kingdom of Christ are not dependent upon the edicts or caprices of either the Pope, the Patriarch, the Emperor, or the King. And while some discard the authority of the Pope, and bitterly denounce him, and others, with equal warmth and zeal, discard the Patriarch, or the Emperor, in this respect, viz: authority over the church, we consider them all as on precisely the same footing, that is, that their authority is all usurped, and none of them have one particle of right to the prerogatives they have assumed.

The Baptist Church, claiming to stand in the relationship of bride to Christ, looks directly to him. Having all confidence in him, she sees no need of human inventions, institutions or societies upon which to rely. It would imply a lack in the promises, or else be an impeachment of his

*Brother D. is right as to our views. [Ed.]

wisdom, his love, and his faithfulness, if we could not trust in him.

The church is called a *kingdom*. Christ himself dignifies it with the title of "The kingdom of God." "The kingdom of heaven," &c. This throne is said to be "prepared in the heavens," and this kingdom "to rule over all." *Psa. ciii. 19.* A kingdom is independent. Its nobles are of itself, and it bows in submission to none. It is not merely in the sense of being subject to the laws and authority of Christ as King, but he hath "made them to be kings." The time has come that "the saints possess the kingdom." "The kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." *Daniel vii. 22, 27.*

We understand that the saints are called unto liberty. That they are called unto that honorable and equal position in the family that children occupy in contrast with servants. They are furthermore exhorted to stand fast in that liberty wherewith Christ has made them free. It is not transferring them from one yoke of bondage to another, and that perhaps more galling than the first, but released from and raised above all claims and burdens, and delivered from their power. They not only enjoy but minister the kingly government; and while they have one High Priest over the house of God, they are all raised to the dignity and emoluments of the priesthood. Their liberty consists in and results from their exaltation. They are kings and priests unto him, and reign with him. When the Israelites were delivered from bondage, and called unto liberty, and the ministration of the order of that liberty and independence was committed to their own hands, we think it strange that they should have chosen a despotic government, and bowed their necks in subjection to an absolute king. Shall we not think it more strange if disciples should discard their exaltation and independence and bow to an absolute despotism.

The several Baptist churches call the preacher of their choice. The church that expects to hear the preaching and enjoy the labors of the ministry, desiring to be edified and profited thereby, confers with the preacher and the preacher with the church. If the arrangement meets the minds of both that the preacher should settle with and serve this particular church, no authority on earth can interfere. The church acts with all the authority and prerogative of a kingdom. But the call is not to be a *lord or ruler* over her, but to be her servant or minister, to be subject to her, and serve her. She still holds the authority to dismiss him or discontinue his labors whenever it shall appear to her that his ministry can be dispensed with to his or her advantage. The right and authority thus recognized in the body we recognize also in the individual. The minister has the right, a right which ought not to be abused, to resign.

The authority is vested in the church, and she exercises her own discretion and prerogative as to the support of the ministry. The amount contributed, and the time and manner of collecting and contributing to her pastor, and also to all other claims, are matters which she holds subject only to the law of Christ. The authority of the minister in this respect is limited to the presentation of the gospel rule upon this subject. We may as well, in this place, observe that the discretion and authority vested in the church, together with her pastor, ought to be exercised among her own members, with a view to equalizing as much as possible the burdens, and calling up the attention of each and every one to their privileges.

As the church is not subject to the domination of any man or set of men from without, neither are her members lords over each other within. Their relationship and standing are spiritual. Neither earthly birth nor earthly or fleshly advantages give one any right over another, or any more right than another. Called by grace to inherit a blessing, they are called to minister the same for the comfort and edification of each other, as good stewards of this grace and blessing, which are manifold. They are subject one to another, and servants one of another. This service and subjection is fulfilled, not in the spirit of bondage, but in the exercise of liberty, and in the spirit of a child.

The right in the family of God we recognize as a birthright, and hence, whether as citizens of this world we are high or low, rich or poor, worthy or unworthy, we all stand on the same footing in the church, and such privileges as we have are free and open to all, without money and without price.

We cannot present to your view a Baptist church or a New Testament church without ordinances. These ordinances, and the order of their administration require notice here. Baptism we understand to be an ordinance belonging to and the exclusive property of the church. It emanated from him who claims the church as his own. This ordinance rightfully belongs to all who are otherwise qualified to be members of the church.

In our understanding of the subject, it is not only disorderly but unfortunate to have the house divided. The natural birth develops natural life, and introduces into all natural blessings and enjoyments. Natural heirship and relationship, and all privileges and benefits connected therewith, uniformly and certainly result from natural birth. From no other possible or conceivable source do they or can they proceed. Satisfactory evidence of a spiritual birth warrants us uniformly or always to admit the subjects thereof to the ordinances and membership of the church. In the absence of this, any and all claims based upon other considerations we feel bound to discard. If there be indeed a spiritual birth

of spiritual life, it will follow that this birth will introduce into and capacitate for spiritual worship and spiritual enjoyments. It will also follow that the natural birth, under even the most favorable circumstances, of noble blood, pious parentage, fleshly sympathies, and the like, will utterly fail to give a sight or taste of the exercises and enjoyments of the kingdom of heaven. If this be so, and yet the subjects of these natural claims should be sometimes gathered together as a church, it would seem to be fortunate if no subjects of grace were gathered within the same pales. While it is requisite to be dead unto sin, and to live again by the faith which is the operation of God, it is meet and fit that the subject of this experience should be buried with Christ in baptism, and planted together in the likeness of his death, that they should also be in the likeness of his resurrection. But if birth of religious parentage, or a mere reformation in life produced by outward alarm, or the innocency of the infantile state, be substituted for the work of the Spirit of God, as constituting a sufficient claim to church membership, then it is fit and meet that either baptism be discarded entirely, or else something else substituted, that even though it be called by its name, has not in it the remotest idea of a death and resurrection.

We hold it to be unchangeably true that no church ceremony or church pales will change the heart or the character of the enjoyments. That the seed of Saul and the seed of David will not even mix. The spirit and interests, and even the language, will remain forever distinct. Those who may be gathered together under the name of a church upon these natural claims will still love the world and the things of the world. A conforming to the world in the doctrine and spirit, the love of money, and the prevalence of worldly show and fashion, will characterize them. The baser passions will still rule, and wrangling, strife and ambition prevail. An unscrupulousness with regard to means, and a spirit of oppression and proscription will here be nursed into life, and nourished into power in this fleshly hot-bed.

We understand that the reign of Christ is in the hearts of his people, and that the laws and ordinances of his church are written in their hearts, and have their counterpart in their experience. Hence we look for obedience. They obey from the heart the form of doctrine delivered to them. For this obedience from the heart we look and wait, discarding all duty religion, or religious services performed through fear of hell or the hope of reward. We rest satisfied to present the gospel of our Lord Jesus Christ, the experience of the people of God, and the church in her order and privileges, that these will have sufficient attractions to draw the child of grace. And as subjects are drawn to the word and worship of the Lord, and are nourished under its ministrations, we rec-

ognize them as plants of the Lord's planting. This confidence we call fellowship. This fellowship finds exercise in love. It rests upon the exalted character of the work of God's Spirit, and our confidence in the enduring nature of that work. This love and fellowship is exhibited in the ordinance of breaking bread. While we discard all external put-on religion, and recognize only that which is internal, yet we expect and claim to see an index to those interests, affections and enjoyments that rule in the heart in the outward life. The sweetness and beauty of gospel order consists in this, that no tasks or mere duties are known; but that the believer's heart and delight are in those things to which he is called, and that they are fulfilled as privileges. Such then are gathered together under a preached gospel, into the enjoyment of that relationship and oneness of life that God has given them. In order to the mutual profit of this body, God has bestowed gifts upon it; such as teaching, singing, and prayer. He that bestows the gift of grace bestows also the spirit of grace with it. The gift belonged to Christ, it now belongs to the church. It will not be subject to bargain and sale. They will not have to hire their preacher, or be brought into competition with the world in regard to the honors and emoluments that his time and talents might command. If we are looking to the Lord for gifts, we shall be found submissive, and in patient waiting when he sees fit to withhold. We shall be found receiving and countenancing only those who give evidence that they are sent of him. We shall be found receiving those very kindly and affectionately, and sharing liberally with them who bear his commission. In the exercise of this faith, and the ministration of this order, we shall not require any artificial revivals, or institutions for the manufacture of ministers. And as to what our faith is we direct you in confidence to our practice. We do not hesitate to claim, with the apostle, "that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith," &c., and we invite the most searching investigation and unsparing criticism as to our profession and our claims. We are calling your attention to the order which distinguishes us as a people, but we trust at the same time we are presenting the order laid down in the New Testament. This order does not secure great numbers, or great wealth, but it secures the Divine approval, and abundance of peace and truth.

In closing this address, let us admonish you, brethren, "If there be any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, think on these things." In the faithful observance of all this order, you secure your own comfort and peace. The kingdom of Christ needs no auxiliary institutions, nor additional laws. If disorganizers arise and walk disorderly, not only will themselves fall, and perish as to their

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1867.

MILK AND MEAT.

In reading the excellent letter of brother Durand, as published in our last number, we have been led to a more close examination of those portions of the word wherein these figures are used, and we do most fully concur, and doubt not that all our brethren, on a full investigation of the subject will, in the conclusion that they were not intended to signify or teach that some portions of the gospel of Christ are compared to meat, and others to milk; for if the inspired writers had so designed they would have told us what part should be regarded as meat and withheld from babes; and what part as milk, and unfit for those of riper age. The ministers of Christ who are called to feed the flock of God, which he hath purchased with his own blood, would surely need very special and particular instruction, or in the absence of such instruction they might do much mischief, by dealing to the tender ones of the flock some parts of the gospel too strong and solid for them to digest, and starve them by ministering such food as they cannot eat. Certainly if there is any part of the doctrine of Christ unwholesome or unfit to be eaten by any portions of the flock, such as would have a pernicious effect on them, it is highly important that we should know what it is. But the apostle Paul, for himself, declares most solemnly, and on a very solemn occasion, in his farewell address to the Elders of Ephesus, and those among whom he had labored long and faithfully, and whose faces he knew he should never see again, and called them to witness how he had kept back nothing, even in the face of persecutions, stripes and imprisonment. "Wherefore, I take you to record this day, that I am pure of the blood of all. For I have not shunned to declare unto you all the counsel of God."—Acts. xx. 20-26. Now as Paul at this time gave a solemn charge to the elders to "Take heed to themselves and to all the flock over the which the Holy Ghost had made them overseers, to feed the church of God, would he on this occasion have declared that he had kept back nothing in his ministry, nor shunned to declare to them all the counsel of God, if he had designed to warn them against declaring all the counsel of God in feeding all the flock of God, over the which the Holy Ghost had made them overseers?

If it were true that any part of the doctrine of the gospel of Christ ought to be withheld from any portion of the church of God, we should have been thoroughly furnished as to what part we might conceal, and what part to exhibit.

It is a fearful thing to either add to or diminish from what God the Lord hath spoken. Hear the admonition given in the last chapter of the book of God. "I, Jesus, have sent mine angel to testify unto you these things

in the churches. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," (or as in the margin rendered, "from the tree of life,") "and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly." "The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Jer. xxiii. 28.

The meaning and design of the apostles in using the figurative words *milk* and *meat*, the former for the weaklings, dwarfs, or babes, who, either from infancy and want of more experience, are unable to digest the truth, and the latter for those who by reason of use have their senses exercised to discern both good and evil, teaches us, not that either Christ or his gospel is or can be divided, but that there is a difference in the capacity of the children of God to comprehend so as to feast upon the doctrine of God our Savior. Paul speaks of the Corinthians as being babes in regard to spiritual things, from their strong propensity to look back to the law of a carnal commandment. Their digestive organs had not been sufficiently exercised to comprehend the perfection of the gospel. And he told the Hebrews that when, for the time, they ought to be teachers, they were in need of one to teach them the first principles of the oracles of God, and therefore he had to treat them as babes, and feed them on milk.

Now let us examine these figures. What is meat? And what is milk? All the productions of the earth, every green herb, tree, &c., were given unto man to be meat for man to subsist upon. And man in his first estate being made of the dust of the ground himself, and a man from his creation, with fully developed natural powers, could at once eat and digest the strongest meat. And so also with all the beasts of the field; while they in their developed capacities could feed on the grass and herbs of the field, their young required to be supplied with milk. Well, what is the difference? Nature has provided for that portion of the animal creation which cannot in infancy, by reason of weakness, masticate and digest the productions of earth, that the mother's or parents' teeth and digestive organs shall masticate and prepare the same food on which the parent subsists, so as to suit the weaker capacity of the babes, or young; food so prepared is called milk. So whether in nature or in spiritual life, the babes live on precisely the same food as that which sustains the parent, from whose maternal organs the food is rendered suitable for the babe.

Now apply this figure to the saints,

all of whom are born of uncorruptible seed by the word of God. Jerusalem, which is above, which is free, is the mother of all the children of God. This Jerusalem means the church which is raised up together with Christ, in her gospel exaltation above the old Jerusalem. In the gospel church, as all the children are born of the incorruptible word of God must live on every word that proceedeth out of the mouth of God; and in the infancy of experience they are to desire the sincere milk of the word. To supply them with milk suited to their capacity, the church, which is the mother of us all, is supplied with gifts, by which the doctrine of the gospel is elucidated and adapted to the understanding of the babes of the family, or lambs of the flock. Not by selecting some portions of the doctrine and calling it milk, but by defining the whole, every word which cometh from the mouth of God, so as to make it plain to the feeblest of the saints. Thus in beautiful figures used in the Song of songs, it is said to the church, "Thy teeth are like a flock of sheep that are even shorn, which come up from the washing," &c. The teeth of the church are not only ornamental, but useful in masticating the food for the body. The gifts which God has placed in the church add greatly to her beauty, for they are even-shorn, as they come up from the washing, and are set in the church for the edifying of the body of Christ, till we all come in the unity of the faith and knowledge of the Son of God. As in the perfectly organized body of Christ God has set all the gifts as it has pleased him, there are teeth to masticate the food, and organs to so perfectly digest it, that its nutritious virtue is dispensed to every part. "For there is one body, and one spirit, even as ye are called in one hope of your calling." A rich variety of figures, forming one perfect cluster, are used to illustrate the peculiarities of the church. Not only as a perfectly organized body, with teeth even shorn to aid the body in the reception of its spiritual food, but as a mother, prepared with the breasts of her consolation, to supply her newborn babes with the sincere milk of the word. Special mention is made in the Song of songs of the breasts of the church; her breasts are like towers, affording strength and security, comfort and safety to all the children of her maternal care. The church, or mother of us all, eats the flesh and drinks the blood of the Son of Man. She lives on the bread which comes down from heaven, and on every word that proceeds from the mouth of God, and she is thus prepared to impart through her organic gifts succor and nourishment to the feeblest of her children. But the mother, in order to afford wholesome supplies to her children, must herself be fed only on wholesome food. The milk to be the sincere milk of the word must be wholly derived from the doctrine of God our Savior; it must be the truth, the whole truth, and nothing but the

standing, but all who undertake to countenance or uphold them will perish with them. The order of the house of God will stand. Like a wall of fire, not only is it *invincible*, but it overthrows and devours all its assailants.

Brethren, be ye not lords and masters, for one is your Master, even Christ, and all ye are brethren. Be ye therefore kind and affectionate, in honor preferring one another, in love serving one another, and so fulfill the law of Christ.

G. W. STATEN, Mod.

L. A. HALL, Clerk.

Corresponding Letters.

The Salisbury Old School Baptist Association, to her sister associations, and other meetings with which she corresponds, sends greeting:

BELOVED BRETHREN:—We desire to recognize the goodness and mercy of God in permitting us to meet yet once more in our Association. Our meeting has been pleasant, and the utmost harmony has prevailed. The preaching has been that which alone is comforting to the dear children of God, and which is at the same time rejected with anger and disdain by the world. While we receive comfort under the administration of the word, we love to see all the scriptural evidences that it is the truth, and that it is all the counsel of God—that the ministers have been faithful; and we know that whenever Christ crucified is preached it will be a stumbling-block to the Jews, and foolishness to the Greeks. We know that the saints of God and the hosts of anti-christ cannot feed and thrive upon the same food; therefore we distrust our comfort if the world rejoices in the same preaching that we think has comforted us.

Your messengers have been received with gladness, and we trust we have been comforted together by the mutual faith of them and us.

Our next meeting is appointed to be held with the church at Broad Creek, in Sussex Co., Del., to begin at 10 o'clock on Wednesday before the fourth Sunday in October, 1868, and to be continued three days, when we hope again to receive your messengers and letters of correspondence.

G. W. STATEN, Mod.

L. A. HALL, Clerk.

TRIBUTE TO THE MEMORY OF OUR DEAR DEPARTED BRETHREN, ELDS. SAMUEL TROTT AND D. L. HARDING.

Resolved, That we, as an association, heartily endorse the resolutions of our sister associations in reference to the death of our aged and dear brother, Eld. Samuel Trott, with whose faithful labors in the gospel ministry we have from time to time been blessed. And also desire to express our sorrow at the death of Eld. Daniel L. Harding, who, for the last few years, has been occasionally among us, laboring faithfully for our instruction and comfort. While we express our appreciation of his services and our sorrow at our loss, we would bow submissively to the will of God, knowing in this, as in all his acts, infinite wisdom has directed. *Minutes of the Salisbury Association.*

truth; and that defined and explained by the gifts in the church so that all may understand it, and realize the healthful virtues of it. Should any but the sincere milk be ministered to the feeble ones, they will still remain feeble and sickly.

Peter speaks of its suitableness for new-born babes, or infants in the divine life, and Paul speaks of those who being carnal in their propensities, when for the time they should be able to instruct or feed others, require to be instructed in the first principles of the oracles of God, and when for the time they have had hope in Christ they should be men, with fully developed minds, they are mere babes, and to be treated as such.

Practically, then, as the creatures of earth are to be fed and nourished by every vegetable production of the earth, every green herb, &c., so in our spiritual life received from and by the word of God, which by the gospel is preached unto us, we must be fed, nourished and sustained by every communication from heaven contained in the word which by the gospel is preached unto us.

The distinction made by the apostle between milk and meat for the saints is to impress us with the importance of defining, explaining and instructing the feeble ones and babes so that the essence and virtue of the strongest food may be received by them. If there be some old members in the church whose senses or capacities by long experience are able to more fully comprehend the deep things of God, they are to bear the infirmities of the weak by employing their gifts for the mastication and digestion of the strong meat, for the benefit of the feeblest of the flock.

None of us have grown so strong as not to need the instruction of the apostles of Christ, to teach us to observe all things which he has commanded them. In this sense they are the teeth, for chewing our food, or breasts of the church for supplying us with the spiritual nutrition of the gospel. And all the gifts which God has bestowed on the church are also for the same purpose, that we may be helpers one of another.

How absurd then to suppose that there are portions of the scriptures so full of instruction, so sweet and nutritious that the babes and weaklings of the flock must not taste them. Above all others they need to be strengthened and fed; and the strongest meat in the gospel, when duly defined, is the richest milk, and most wholesome food on which the little ones can feed.

The apostles have given example as well as precept for feeding the church of God. Paul says he has fed some of the children with milk; and his manner of doing this is clearly manifest in the record of his whole ministry; not by withholding from any of the saints any portion of the counsel of God; for he declares, as we have seen, that he had done no such thing; but by adapting his instructions to the weakest capacity as well

as to the strongest. In his own account of his manner he says: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews. To them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law, (being not without law to God, but under law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. ix. 19-23. Thus, in his ministry the apostle, whom we have as a pattern or example, adapted his ministry to all classes, capacities and conditions of the children of God, that he might gain them all, that is in the sense in which Christ says, "If the offending or erring brother shall hear thee, thou hast gained thy brother." See Mat. xviii. Not a wit inferior to the very chief of the apostles, yet less than the least of all saints. Able to vie with the strongest and most gifted, yet to the weak, became he as weak; adapting himself to the condition of all the saints, just as the prophet Elisha did to the child of the Shunammite, when "He went up and lay upon the child, and put his mouth upon the mouth of the child, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child." 2 Kings iv. 34. Thus making himself as small as the child, while in stature he was able to measure with the greatest of the prophets. So the apostle could make himself useful to any and to all the children of God. To those of riper age and stronger capacity he could speak as unto wise men, so that they could judge of what he said: but unto the weak, like a nursing father, he could make himself as weak, and use such language and figures, illustrations and words as they could comprehend. But, be it remembered that in all his ministry, under no circumstance, did he ever shun to declare the whole counsel of God.

PROSPECTUS FOR VOLUME XXXVI

As the thirty-fifth year of our publication is now closing upon us, it is time to announce to our readers what are our prospects and designs for another year. With humble gratitude to the Sovereign Ruler of all events, we desire to record his goodness and mercy which have followed us all our days; and especially on this occasion would we render a tribute of praise and thanksgiving for his manifold favors to us in our connection with this periodical. With fear and trembling we commenced our editorial and publishing labors just as we were entering the prime and vigor of manhood, under very many discouraging circumstances, and in the face of most violent oppo-

sition, as the first, and for many years the only paper devoted to the Old School, or Primitive Baptist cause. Since we commenced our labors just one-half of the three score years and ten which are allotted to man have passed away, and in their rapid flight they have borne away by far the greater portion of those who were our companions and cotemporaries at that time. A long list of the names of those who encouraged us in the beginning, are now, alas! inscribed upon their tomb-stones, and their mortal remains now slumber with the silent dead; and why we are spared while so many have been called hence, is only known to God; but whatever has been his purpose, we know that our unfeigned love and gratitude is due to him. But while we look around us in vain for those who were companions of our earlier days, to the praise of God be it acknowledged we are not left without true and faithful friends, and loving brethren who have never failed to show themselves in our most trying straits; and today we have a greater number of able and devoted brethren and sisters, scattered throughout all the States and Territories of our wide spread country, ready to contribute able communications to fill up and enrich our columns, than we have ever before had at any one time. The violent opposition we have encountered from time to time from avowed enemies, and still more annoying from professed friends, has been more than balanced by the true friendship, fellowship and co-operation of thousands, the faces of many of whom we have never seen in the flesh.

The circulation of our paper was seriously restricted, and its continuance imperiled by the late dreadful scenes of carnage in which our country has been involved, but for the last two years the way has been opened for a circulation in the Southern States, and we are now constantly receiving accessions to our subscription list from all quarters.

In view of our increasing circulation, and the increasing demands for enlarged facilities for a general correspondence, extending to all parts of our country and the Canadas, we propose to add four pages to each number of the "Signs" for the next year, beginning with the first day of January next. The paper to be the same form and size as at present, each number to contain twelve instead of eight pages; without any addition to the subscription price, and the postage, being by weight, will be no more than now. Not more than one page will be occupied with standing advertisements.

This new arrangement will add 50 per cent to the amount of printed matter, and afford space for many valuable communications which have heretofore been excluded for want of room. And we flatter ourselves that our additional expense will be met by our increased subscription. As it will involve an expense to us of a large amount, may we not hope our brethren and all who are friends to

the paper will use their influence to procure new subscribers, and forward their orders and remittances without delay.

Should our circulation during the year 1868 reach ten thousand, we will, if spared, at the commencement of 1869, issue the "Signs of the Times" weekly.

Special Notices.

GAP CIVIL, Alleghany Co., N. C. }
Oct. 15, 1867. }

DEAR BROTHER BEEBE, and dear brethren and sisters of the Primitive faith and order, scattered throughout this inhospitable world; through the medium of the "Signs of the Times" we are permitted to receive and read comforting tidings concerning the kingdom of our Lord, and of her prospective glory. What happy intelligence each number brings to us! While reading our hearts are made to bound with joy.

Our associations for this season are now over; I have been blessed with the privilege of attending four of them, namely: the Three Forks, Senter, Mountain, and Roaring River. Notwithstanding the efforts of some to divide the brotherhood of the primitive saints, the true and faithful stood firmly, and perfect harmony seemed to prevail at the close of each association. I do think the presence of the good Lord was truly with us; and brethren who had not been friendly since the war met in tears and struck hands, pledging themselves to forget and forgive. This is truly Baptist country, Baptists of the old sort; and the preaching was all of a piece; testifying that sinners are saved only by grace, and that saving grace was given to them in Christ Jesus before the world began.

Brethren, I think if there was ever a time for prayer it is now, and I ask you all to consider our distracted state and pray for us.

There will be a convention of the above named association held with Senter Church, in Ash Co., N. C., to commence on Friday before the first Sunday in December 1867. The objects of which are to consult on the subject of gathering the scattered lambs, or scattered members, where their churches are dissolved, or have been rent or scattered.

Also to consider the propriety of organizing our colored brethren in separate churches, or churches of their own.

Brother Beebe, if you think this worthy of publication, please correct and publish it; but if not, cast it aside; but please publish our convention, and ask all the Baptists of our order, who can, to attend.

Yours in tribulation,

B. E. CAUDILL.

Marriages.

Oct. 26—By Eld. P. Hartwell, at the residence of the bride's father, in East Amwell, Mr. DAVID BELLIS and Miss ANNA M. HIXON, daughter of Levi Hixon, all of East Amwell, N. J.

Subscription Receipts.

New York:—M A Halcott 2, Mrs M Wheat	4 00
2.....	2 00
Maine:—Mrs S M Savage.....	2 00
New Jersey:—Samuel H Stout 4,	6 00
Eld P Hartwell 2.....	2 00
Pennsylvania:—Hannah R Haines.....	2 00
Maryland:—Miss Nancy Parsons 2.....	4 00
Polly Anderson 2.....	3 00
Virginia:—Rachel Riggle 2, Rachel	6 00
Phillips 1.....	4 00
Alabama:—S L Williams 4, Eld R	2 00
Jenkins 2.....	2 00
Georgia:—E Smith Esq P M.....	2 00
Texas:—Eld Alfred Hefner.....	8 00
North Carolina:—Mrs M Clark 2,	21 25
Mrs H Barbee 2.....	9 00
Ohio:—Daniel Hoover 2, J Wirt 2.....	
Michigan:—Mrs Abbey Murray.....	
Indiana:—James D James 2, John S	
Fisher 6.....	
Illinois:—Elisha Cook 1,25, M E Os-	
born 2, Elizabeth Morris 2, Isaac	
Conlee 16.....	
Missouri:—R A Patee 1, S D Atkis-	
son 8.....	
Total.....	\$81 85

Yearly Meetings.

ELDER BEEBE:—Please publish in the "Signs of the Times" that a yearly meeting will be held at the Old School Baptist meeting-house of Olive and Hurley, on the second Wednesday and Thursday in November next, to commence at ten o'clock a. m., of each day. Ministers, brethren and sisters are invited to attend. In behalf of the church,

L. H. TERWILLEGER.

Life of Eld. Wilson Thompson;

his travels and ministerial labors, together with a history of the Old School Baptist Churches among whom he labored.

Octavo size, containing 496 pages printed on good paper in large clear type, also a portrait of the author. Price \$2 50. Sent to any address on receipt of price.

Address JOHN A. THOMPSON,
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The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each.....	\$3 00
Imitation of Morocco, Elegant, ea.....	2 00
Blue Plain Edge each.....	1 12
Russett—Plain, each.....	1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

BROAD GAUGE, DOUBLE TRACK ROUTE, BETWEEN THE
Atlantic Cities and the West, Northwest, South and Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN
New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.
8. 00 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.
2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.
6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.
11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12. 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Depot:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.
4. 15 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT

OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.
8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.
4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
8. 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

The Best Ventilated and most Luxurious Sleeping Coaches IN THE WORLD accompany all night trains on this Railway.

ASK FOR TICKETS VIA. ERIE RAILWAY.

To be obtained at all principal Ticket Offices.

H. RIDDLE, WM. R. BARR,
Gen'l. Sup't. Gen'l. Pass. Ag't.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

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On the margin of the paper will be found a pasted slip, on which is printed the subscriber's name, and the time at which the subscription expires, which will be altered the same number the remittance is received, a neglect of which will be readily discovered by the subscriber.

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OF
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A SPEEDY AND PERMANENT

Cure for Fever and Ague,
BILIOUS & LIVER COMPLAINTS.

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,

"Signs of the Times" Office,
Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

Dr. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Panola, Woodford Co., Ill.,

January 22, 1866.

MRS. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND
CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
 2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.
 3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
 4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
 5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
- A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

Signs of the Times.

Samuel McCall 1 June 68

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35.

MIDDLETOWN, N. Y., DECEMBER 1, 1867.

NO. 23.

SELECTED POETRY.

LINES WRITTEN ON HEARING OF THE DEATH OF A SAINT.

Blest is the soul that sleeps in Jesus' arms;
Saved from all dangers, quiet from alarms.
A shock of corn into the garner brought;
A ransomed soul safe up to heaven caught.
No more to struggle with accursed foes,
No more to feel sad pains, and griefs, and woes;
No more to strive with the old man of sin,
No more to conflict with his sins within;
No more to reason 'gainst the power of faith,
No more to question what Jehovah saith;
No more to pray, to wrestle, to implore,
No more to beg and sigh at mercy's door;
No more to watch and wait at wisdom's gate,
No more to mourn thy lost and ruined state;
No more to fear the pains of death and hell,
No more to doubt the bliss of ending well;
No more to cherish unbelief and care,
No more to sink in sorrow and despair;
No more to feel a precious Father's frown,
No more to know of tossings up and down;
No more to sigh through darkness, or complain,
No more to feel a guilty conscience stain;
No more to hunger after righteousness,
No more to thirst for endless happiness;
No more to search for Jesus crucified,
No more to ask for needs to be supplied;
But resting from thy labors on his breast,
Who toiled that thou might'st enter into rest.

LINES WRITTEN DURING SOME RIOTS.

Nov. 1830.

BY THE LATE MRS. STURTON.

Ye pilgrims and strangers, surrounded by dangers,
Perplexed on every hand,
Your enemies, crosses, enjoyments and losses,
Are all at Jehovah's command.
Though all in disquiet, confusion and riot,
And sorrows your pathway attend,
Though dire conflagration convulses the nation,
Yet all shall be right in the end.
Tis painful at present; no trials are pleasant;
Yet righteousness lies at the root;
And soon 'twill be found rich clusters abound
Of peaceable, heavenly fruit.
For nothing be careful, in everything prayerful,
Committing to Jesus your way;
Think not for to-morrow, 'twill load you with sorrow;
Enough are the griefs of to-day.
Too often dejected by sorrows expected,
Which never, perhaps, may exist;
Forgetting our Tower of safety and power,
We turn from our refuge and rest.
But God will deceive not, though we may believe not,
His promise is, Yea and Amen;
The arm which upheld us when everything failed us
Will help us again and again.
Jehovah omniscient is God all-sufficient;
Once loving, he loves to the end.
O blessed reflection! With hearty affection
Let praises unceasing ascend.
Though sin may oppress us and sorely distress us,
And Satan our spirits dismay,
There's no condemnation for heirs of salvation,
Then sing on your heavenly way!

CORRESPONDENCE.

BAY VIEW, Northampton Co. Va.,
Sept. 30, 1867.

ELDER G. BEEBE—Dear Sir:—By looking over the names of the subscribers to your paper, the "Signs of the Times," you will see that I am one of the number, and before you finish reading this you will learn the cause.

We are strangers in the flesh, but trust we are not altogether such in spirit. Nor are you by any means a stranger to me by reputation, for I have heard of you from a child. You have not, I am sure, forgotten Mr. Thomas D. Statious, who was an Old School Baptist minister, and preached and visited in my father's family for more than thirty years. I have often heard him speak of you, your ardor and zeal as a christian and Old School Baptist minister. But he now sleeps in his Redeemer. I expect you have heard of his death, which occurred about twelve years ago. You have doubtless heard him speak of his and your many brethren in this country, among whom were my parents, who have long since died.

I trust that I have passed from death unto life through the blood and merits of our Redeemer; and now believing that the Old School Baptist church is the church of God, and preferring to cast in my lot with them, I have resolved to write to you, there being no Old School Baptist church in these parts, and not being able to visit any.

I desire to relate to you what my soul has experienced, that you may consider whether you deem me worthy to be among the people of God. If I write more than I ought you will please pardon me, for I wish you to know fully what I have experienced since I first really knew what a sinner I was.

While a soldier in the Confederate army I was made to see and feel what an awful condition I was in. A short time before this, however, there had been a very large revival among the soldiers in our camp, which was near Richmond, and a great deal of excitement and interest was manifested by nearly all. A great many went to the mourners' bench and soon rejoiced and were made happy, as they said, and professed to have found their Savior. This was one of the largest revivals I ever saw or heard of. Those who professed held out very well for a month or so, and then began to fall away, and soon there was not more than half a dozen who professed religion. This ended the fruits of that revival. I attended

the church during this time, and more out of curiosity than anything else, for I never had had much faith in such revivals. A short while after this I began to feel like I desired to have religion; and it was not the effect of the revival, I am sure, for it had no effect upon me. I began to think seriously over the matter, and consider how awful a thing it certainly would be for me to die unprepared; and I took to praying, but little satisfaction or relief did I find. It seemed to me that I was in a kind of stupor, not having the energy or spirit to pray as I desired, for I knew that God would not receive any who did not go with a contrite spirit and full heart. My soul was worked upon alternately by the pleasures of the world, and I trust, by the Spirit. Sometimes I would feel much more depressed than at other times; and being surrounded as I was by the fuss and confusion of camp life, I would sometimes cease to feel much depressed for a considerable time; never forgetting, however, the hazardous condition I was in. This was the latter part of 1863. I remained in this way till the spring of 1864, when I began to get so restless that nothing of a worldly nature could give me any pleasure, and I began to pray in good earnest, and thought if I could only get religion I would be perfectly happy. The pleasures and goods of this world sunk to nothing in my estimation compared to it. And though I believed that Christ was willing to receive every one who went to him in truth, according to his promise, I was almost fit to despair and believe that I was not born to be an heir of heaven. During this time I did not forget my bible, but read it continually, and though I believed every word of its precious promises and precepts, it did not seem to touch me in the least; I felt isolated and barred out from all. There was one scripture, however, that seemed to help me a little—the tenth chapter of Romans, eighth and ninth verses, which read: "But what saith it, the word is nigh thee, even in thy mouth and in thy heart. That is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." These verses I read over and over for many days, but could not tell what to do with them. I did believe with all my heart that God had raised our Lord from the dead, but this, thought I, was not sufficient to save me, because I had not been born again. I had not experienced

that change which is necessary for every christian before he can become a child of God. But the word of faith which the apostle says "we preach" was not in my heart, consequently it puzzled me to know the meaning of the scripture. I continued in this almost despairing condition for a considerable time, a month probably, when one evening I became so troubled and felt so undone that I took myself hastily to the woods, and fell on my knees almost in despair, and poured out my soul in all the earnestness it possessed to God, for mercy and salvation, with my eyes streaming with tears, (which were the sweetest I thought I had ever shed.) I prayed for some time, and my soul began to light up; my burden seemed to ease from me, and when I had ceased praying it seemed almost gone, and I felt like a new creature. Yet I thought that this could not be regeneration, as it is called, because it did not seem powerful enough—the change did not seem sufficient. But I did believe now I might become a child of God. I did believe he would ere long show me his precious Son. I continued to retire to the woods every day to a particular place, and pray with all the earnestness of my soul, desiring above all things that the Holy Spirit would come into my soul, and overcome me with joy unspeakable and full of glory.

Here I had a terrible drawback, from Satan I suppose, by putting into my mind the question, Suppose you were to have this overflowing of spirit—the Holy Ghost regenerating your soul—would you be willing to run in camp and shout and rejoice before them all? if not then you have not desired fully, and therefore cannot obtain religion. This was a troublesome question, but I put it away from me, and desired to have Christ manifested to me, let the consequences be what they might; whether to die or live, to shout and rejoice before a company of men, or before the whole world, where every eye could see me.

But I was desirous to know why God did not see fit to pour out his blessing of forgiveness upon me and make me to rejoice. Here I was in his presence day and night, mourning and sorrowful, willing to make any and every sacrifice; to give up all the world and live a life devoted to the praising and glorifying his holy name; yet I could not receive as I desired. God has his appointed time. I remained in this way for some time, gloomy, doubtful, and

cold, and often could hardly think but it would all finally amount to nothing, and I should be lost; yet I knew that God's hand was not so short that it could not reach the vilest of the vile. In a short time the Spirit moved on me again, and I took a firm stand this time, and resolved to find Christ, or die seeking him. I knew I could but die, and to die seeking him I much preferred to giving up in despair. I took to praying again, more earnestly, if it could be possible, than ever, going out in the woods and carrying my bible with me. It was some time before I could feel any relief, but by and by some light began to come into my soul, and I believed that God would bring me to a knowledge of his saving grace at last.

I was walking out one morning, and while reflecting upon the mercy and goodness of God, and the love and affections which our Savior bore to us, though unworthy as poor fallen man is, and feeling that he had power to save me, and speak peace to my troubled soul in a moment of time, I became suddenly revived; I did believe. I believed that Christ would just as certainly save me as it was certain that I was in existence. I rejoiced there, and faith came into my heart. I sought some retired place immediately, knelt down and poured out my soul in prayer to God to forgive me of all my sins, and fill me overflowing with gladness and joy. I rose from the spot with a light heart and calm soul; my burden seemed to be entirely gone, and I had found that peace which did really surpass understanding. I could not tell how it was that my sorrow and heaviness of soul had disappeared so suddenly. I was now at peace, and longed to draw nearer to God, and to know more of him. This was in the latter part of the summer of 1864. Since then I have not ceased to contend for the faith once delivered to the saints. But I am often in doubts and fears, and have suffered much on account of these. I have passed through many deep waters while the billows seemed about to close over me, but I have come out and been made conqueror through him that loved us. I am often made to mourn on account of my weakness, and I know if salvation depended upon my keeping the law and saving myself, I would be lost in spite of all I could do. Christ is the end of the law, and it is through him that I must be saved (if saved at all,) and through him alone. I am very often made so sensible of my weakness, and feel so unworthy and dejected, that I am almost fit to conclude that I cannot possibly have any interest in a crucified Savior; in this case I have to go to him and ask for help. I often call to mind how willing he was to help all who called on him during his life on earth; he never refused to bless and to heal any poor creature who went unto him. I know he is the same merciful Lord now, and as near to all who call upon him. I have been much troubled about the condition I am now in. I feel it my

duty to obey the command—to be baptized and join the visible church of God. There are several churches in this neighborhood having the fashionable religion of the day, but I cannot join any of them.

About a year ago, however, I did think some of joining the New School Baptist church, as it is called, and thought I would go to the preacher and tell him I would like to join his church, but it seemed I could not go; I was kept back by some unknown cause. God knows. At last one day while in this straitened condition, not knowing what to do, something seemed to say to me, Write to Gilbert Beebe. Immediately the "Signs of the Times" came in my mind. I thought of that good old religious paper which my mother used to be so fond of reading when I was a boy. So I resolved to subscribe for it, and did so the first opportunity. Furthermore, I have determined, if God be willing, to join the Old School Baptist church, if its much loved and good servants of the Lord shall ever deem me worthy, God providing me an opportunity to go among them. I do love the Old School Baptists. I long to be with them and hear them preach and talk. "We know that we have passed from death unto life because we love the brethren." I trust in God that this is true in my case, for I do love the brethren. And your paper, the "Signs of the Times," I would not be without it for anything. I wish you could know how much I enjoy reading it. Oh! it is sweet food for my soul. I have a feast of good things when I receive a copy.

May God bless you still, as he has done for many years, and spare you many years yet to come, a faithful sentinel in Zion, is my sincere desire. Yours, most sincerely and obediently,
JESSE S. SMITH.

December 1866.
ELD. G. BEEBE—DEAR FRIEND—

I have felt a desire for some time to give you a relation of the exercises of my mind upon religious subjects; but fearing I should "utter words without knowledge," together with my inability to trace the various changes that have attended me, have caused me to hesitate. But hoping that I am influenced by no vain motive, I now make the attempt.

Many impressions, and incidents connected with my earlier years give me encouragement to hope they were evidences of the "still small voice," warning me to "flee from the wrath to come." But so many years and changes have since intervened that I cannot now recall or relate all the circumstances in detail.

At an early age I had serious reflections. I had a vague idea of a future state. Death, and what would follow that event, often occurred to my mind, and for the time would trouble me. I frequently attempted to stifle these reflections, by indulging in wicked thoughts and acts, but they would return at intervals, through all those, to me now, dream-like years. At the age of eighteen,

and perhaps earlier, my mind became unusually exercised upon my condition and upon my future well being. And though I was troubled, I did not feel very wicked. I desired to become a Christian, and though by performing certain duties I could attain that end. Accordingly I commenced reading the bible, and other religious books. I would retire to some private place, morning and evening, to pray. I also attended the meetings of different denominations. All this, however, gave me but little relief. Frequently, when I would retire to pray, I would feel so condemned that I could not utter a word. At other times, I thought what I did say was but mockery. But sometimes I felt a degree of peace in the performance of this duty. An anxious solicitude, and a strange longing continued to hang upon my mind. I would resolve at times to keep watch over my thoughts and actions; but alas! for poor human nature—"When I would do good, evil was present with me." I became so engrossed in these things that I could not fix my mind upon the temporal concerns of life, and would resolve to dismiss the whole matter from my mind. But I could not get rid of it; and, indeed, though I would thus resolve, and though my efforts seemed to increase rather than abate my trouble, yet I did not feel willing to give it up, for without a hope I felt undone. Occasionally, after these seasons of anguish, a ray of light would fill my soul with rapturous delight. I could look forward with a prospective hope, that God would, in his own time and way, deliver me of my burden. In this manner I was alternately exercised for, I think, about two years.

Thoughts of uniting with some church now began to intrude upon my mind. I was surrounded by those who taught only a conditional salvation. I had never heard an Old School Baptist preach, nor, indeed, did I know of one in the county (Jefferson,) where I lived. On one occasion I asked my mother what the Old School Baptists believed, that distinguished them from other sects. She replied, "They believe that God has an elect people, and that they only will be saved." I asked why they believed that? and answered the question myself by saying, The elect are already saved. My reply contained more than I then conceived or intended.

Of the various sects, of other denominations, the Missionary Baptists were my choice, as I thought the ordinance of baptism was properly administered by them. I attended their meetings as regularly as circumstances would permit. I felt constrained at times to offer myself to the church; but I deferred from time to time, waiting a more convenient season. I began to think I was sinning away my day of grace by this course, and resolved to offer myself. As the time approached when I expected to carry this resolution into effect, my mind was much exercised upon the step I had in view. The time came. Whilst preparing to at-

tend, this scripture was upon my mind: "The kingdom of heaven suffereth violence, and the violent take it by force." It seemed applicable to my case, for I felt as though I were forcing myself in. I attended, was received, and on the following day was baptized. I did not experience that joy and peace I had anticipated in discharging this duty; but I attributed this, in part, to my timid nature. The following day, while reflecting upon the step I had taken, I felt condemned. I thought I had deceived the church, as well as myself. I would have given every thing of life if I could have retraced the step I had taken. My feelings became almost intolerable. When about to give up in despair, in an instant,—as if by an unseen object passing,—my burden seemed carried away. I felt free and lifted up. This sudden change astonished me; and looking up and around me, all nature wore a bright appearance. I thought I had never seen the sun shine so brightly as it then shined. But these feelings were but momentary; and strange as they seemed, they left but little impression upon my mind. In some of my doubtful moments I have thought the circumstance here referred to, to be one of those sudden operations of nature, moving from one extreme to another. But though I have experienced many bright and joyful moments, amid the doubts and trials that have beset my way since, yet I have never felt just such emotions as I did then.

As I had made a profession I desired to walk worthy of it. But I felt at a loss to know what my duty was. I drew but little comfort from the preaching I heard, or in discharging any duty that seemed incumbent upon my new position. I regretted having joined the church, as I could not live as I desired. The idea of proving faithless was revolting to my feelings. Again, I would think my barrenness caused by not being more active and zealous. But to go forward without the proper feeling I thought would be mockery. Days, and weeks, and months passed with me in this halting and lukewarm condition. But though I felt so little disposition to work in the cause I had enlisted in, an anxious desire to know the truth still exercised my mind. I was not left entirely comfortless, for occasionally a ray of light would fall upon my pathway, and encouraged me to hope on.

Although I had read the bible much, and other religious books, I had given but little attention to the doctrines and practices of any denomination, except upon the subject of baptism. The popular idea, that all could be saved who were willing, and would avail themselves of certain means and conditions, I had neither examined nor questioned. Whether I had not realized this impression in my experience, or from some other cause, I cannot now say. I nevertheless began to doubt its correctness. In reading the scriptures I met with many passages which I could not reconcile with the doctrines of General

Atonement, Free Agency, and the efficiency of certain means of which I heard so much. I read, "And thou shalt call his name Jesus; for he shall save his people from their sins." I found his people represented as a "little flock," "My sheep," "A remnant according to the election of grace," "Elect," with other terms of like import. I could not think the people to whom these terms were addressed and applied embraced all mankind. I reasoned, If Christ died for all, all would be saved; for Christ said, "I came down from heaven not to do mine own will, but the will of him who sent me. And this is the will of him who sent me: that of all he has given me I should lose nothing." Again, "My sheep hear my voice, and I know them. And they shall never perish; neither shall any pluck them out of my hand." I could not doubt his power; for I read, "All power is given unto me in heaven and in earth." "My counsel shall stand, and I will do all my pleasure." The idea that Christ died to redeem all mankind, and a part being lost, (and I read of those who were lost,) seemed to reflect upon both the wisdom and power of God; as also being in conflict with his word. But I heard he opened up a way for all, and that all could be saved by complying with certain conditions, &c. This, also, I found untenable; for I read, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." That "there is no other name given under heaven or among men, whereby we must be saved." And that "no man cometh unto me, except the Father who hath sent me draw him." I read of his people being chosen in Christ Jesus before the foundation of the world. I could but conclude that all that follows, pertaining to the spiritual interest of his people, was but the sequel of this choice, or fact. "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." "Not of works, lest any man should boast." "The Spirit quickeneth, the flesh profiteth nothing." &c. Thus one after another of the doctrines and practices of those I were connected with gave way; for I found the scriptures clear and pointed, and abounding with evidence against the points I have mentioned, as also others. And as the bible was the oldest, as well as the best, authority, I felt constrained to receive its teachings, in preference to the doctrines and commandments of men. And after a nominal connection with them for about seven years, I withdrew from them; an act I have never regretted. For I now, and have for some time, considered that organization but a branch of the "two horned beast." A few years previous to my withdrawal I heard of your paper, the "Signs of the Times," and obtaining a few copies, and finding them speaking a language that seemed to accord with the scriptures, I became a subscriber; and, except du-

ring the war, have been a constant and devoted reader of them ever since. I found them of invaluable service to me when entangled in the meshes of Babylon. The doctrine of the vital and eternal union existing between Christ and his bride, I have found peculiarly interesting, and I hope, instructive. That oneness, spiritually, which is represented by such a variety of figures all through the bible, seems so clear that I often wonder how any, claiming to be Old School Baptists, can deny it, or how they who do deny it can escape arianism and arminianism. But to the thread of my subject.

In the summer of 1861 I enlisted in the army. I had some reflections at the time, and during the war, about the propriety of those professing to belong to that "kingdom not of this world," engaging in those mortal conflicts. And though I was not visibly connected with the church, and thought I was but rendering unto Cesar service due him, yet I did not feel satisfied upon the subject. I had an impression when I entered the army that my life would be spared. And by the mercy of God I did escape unhurt. During those four eventful years my mind, as before, continued to dwell upon the great theme of salvation. And though surrounded by wickedness in all its forms without, and having a wicked and depraved heart within, I had, I trust, many encouraging evidences of an interest in that covenant which is ordered in all things and sure. The close of the war, however, found no marked change with me in spiritual matters. I was still hoping for a brighter and more permanent hope. After hostilities had ceased, in the spring of 1865, I commenced teaching school in the county of Page. Here, for the first time in my life, I found many claiming to be Old School Baptists. I have attended their meetings, and though I do not think they "declare all the counsel of God," and though I cannot endorse all they do declare, yet I have felt much comforted and encouraged at times under their preaching. For some time past I have felt out of duty; and at times a desire to unite with the church. But, upon what does my hope rest? What evidence have I that I have passed from darkness to light, and have tasted the good word of God, and of the powers of the world to come? have been, and are still, the perplexing and unsettled questions with me. In looking at the past I can point to no particular period at which I can confidently hope I was freed from the dominion of sin. And looking within, I find a depraved and wicked heart. But I have been constrained to "seek him on the right hand and on the left," and to say, "Lo he passeth by me, and I see him not." Again, I can claim some of the promises, and by the eye of faith, I hope, have had a glimpse of him who is invisible. At such times I can cease from my labors. These seasons, though but occasional and transient, are filled

with joy, and I think I will not doubt any more. And while "the waters are being thus moved," I have desired to confess and follow my Lord in the ordinances of his house. Learning that the Corresponding Association would convene in Loudon Co., in the month of August, I resolved to attend. I desired to see and hear that aged and faithful soldier of the cross, Eld. Samuel Trott, who has since passed from earth, whose writings I have read with such deep interest; as also yourself and others. But the one desire of my heart was, to unite with the church. On the way, and after reaching the place of meeting, I felt gloomy and despondent. The introductory was preached by Elder Conklin, from Songs i. 7, 8. The text expressed the language of my heart, and his discourse described my feelings. Still, I felt as one "who turneth aside"—a "way-side hearer." But I desired to linger about the "Shepherds' tents." I viewed the church as the only true organization upon earth; in which, alone, lasting peace and rest is found. During the meeting my exercises were varied. I found myself on one occasion doubting the bible. I felt miserable indeed; and the inquiry arose, Is there nothing true on earth? On another occasion I awoke with a strong impression upon my mind that there is no change in our nature in passing from darkness to light. As I had long believed that no part of our Adamic man is changed by the new birth, but only made manifest, or brought into subjection by the "new man," I felt a little encouraged, thinking I had been denying myself the privileges of the church, by looking for some qualification in myself—looking for the "living among the dead." As yourself and others were delivering exhortations to your brethren and friends, at the close of the meeting, I could have exclaimed with Ruth, "Entreat me not to leave thee," &c. As I was leaving the stand, the thought, if you had been fit to unite with these people, a way would have been opened, occurred to my mind. Though distressed, I felt a degree of submission to his will who "doeth all things well." As I was retiring that night, something seemed to ask me, Can one be a christian who never prays? This was a stunning rebuke. I tried to pray, but the attempt seemed a mockery. I returned to Page county from church, not long since, in company with one who I believe is a subject of grace. I was asked by him as to my belief of what was preached that day. I replied, A part of it did not seem so clear to me; and, if I construed it properly, I could not endorse it. I was then asked as to my feelings with regard to uniting with the church. I replied, The subject has been upon my mind for some time; and also related some of my feelings. After which he replied that I was out of duty, and that I would never have more hope nor peace until I obeyed the commands. After parting with him I regretted having said anything, as

I had not made known my objections to the churches in this section.

Many things that once gave me pleasure have of late proven delusive, and though I still have a wicked and wandering heart to lament, yet I feel less inclined than formerly to follow the vain and fleeting things of time. I feel at times that I do not belong to the world; at least do not desire to follow its ways, neither do I feel fit for the privileges of the church. I hope I have realized to an extent how God frustrates all our designs, by bringing us by that "way we know not." And I feel to rejoice that it is so, for I hope I have been made to see and feel that in me dwelleth no good thing, and that if I am saved it must be alone by sovereign grace. The case of the man who was "born blind," recorded in the 9th chapter of John, has given me some consolation of late. When asked, "Dost thou believe on the Son of God?" he answered, "Who is he, Lord, that I might believe on him?" So the promises seem applicable to my case, and give me comfort, but the burden of my heart has been, "Who is he?" and "Where is he?" that I might believe on him. I hope I have been made to see him as the head and representative of his people; but I have many doubts as to my being one of that number who compose that mystical or spiritual body. I often fear my exercises in those things are but the result or force of habit, and would fain ask myself the question, Can it be that all this is but an idle dream? Again, I feel the consoling assurance that I can see the special providence of God in all these meanderings, leading me out of self and sin.

SEPTEMBER 29th, 1867.

DEAR BROTHER BEEBE.—After writing and reviewing the foregoing, I did not feel willing to send it, as it seemed so destitute of evidence of one who had passed from darkness to light. And I have been filled with doubts and troubles most of the time since then. I have felt at times that I have lost all spiritual interest and enjoyment, and seem to have been left to the buffetings of Satan. My every thought and act seemed sinful, and when I tried to cease from sin I found myself so completely under its control that I could not think a good thought. I have felt so sinful and so completely undone and shorn of all strength, and feeling no interest in anything of earth, that I thought it mattered little if my existence were ended.

But, there is a God, and you cannot escape; occurred to my mind. I can not describe the agony of those moments. I could go neither forward nor backward, and yet my duty seemed clear. "God be merciful to me, a sinner," was my prayer. In searching for evidence of an interest in Christ, I have felt that I have traveled the same way of many whose experiences I have heard and read, and many portions of scripture seemed to answer my case; but to condemn,

for I felt that I belonged to that class who are in "outer darkness."

In July I attended the Ebenezer Church, in Loudon Co., hoping I might have liberty to open my case to the church. But, "I was shut up and could not come forth." I felt cast down, and regretted having attended, as my case seemed hopeless. Besides, I thought it would be some relief if no one knew of my troubles except myself. I continued in this dark and unsettled state of mind until about the beginning of the present month, when the doubts and clouds which had so long weighed me down began to be dispersed, and in their stead, a peace, I had enjoyed but little for a long time, pervaded my mind. Feeling encouraged, I again attended the Ebenezer Church, on the second Saturday and Sunday of this month, and related, in a stammering and broken manner, some of my exercises, was received, and baptized by Elder Leachman. I felt calm and trustful, and that I had discharged a long neglected duty. I have had some bright seasons as well as doubtful ones since that time. My mind has been running of late upon an admonition of Paul to the Hebrews, 2nd chapter, first to fourth verses, especially the first. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." In attempting to relate my exercises I find I have let many things "slip," and though I have been lengthy and tedious, I have given you but an imperfect outline. May I be enabled, by the grace of God, to walk worthy of the profession I have made, is my prayer.

I now submit what I have written to your disposal. Whether you will discover anything indicating a passage from death to life, I have my doubts. Do with it as seems best, and all will be right with me.

Yours, I trust, in the bonds of the gospel,

EDWARD C. TRUSSELL.

LANESVILLE, Ind., Oct. 18, 1867.

DEAR BROTHER BEEBE:—If you think that what I may write will subserve the cause of truth, and will kindly give me a little space in the columns of the "Signs," I wish to present for the consideration of the brethren and sisters my understanding of Gal. iv. 45. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." My object is to call particular attention to the clause, "to redeem them that were under the law." The questions at once arises in the mind; first, of what law does the apostle speak; and secondly, who were under it? A careful perusal of the epistle will, I think, satisfy the enlightened reader that the whole scope of the apostle's argument clearly shows that in the text he speaks of the law of Moses—the law of works, the law of ceremonies, of which circumcision was the characteristic rite. The

Jews only, or the twelve tribes of the children of Israel, were under this law. Under it Christ was made. And he perfectly fulfilled it, took it out of the way, and nailed it to the cross. Hence he is the end of the law. When he said, "It is finished," and the veil of the temple was rent in twain, this law was obliterated or blotted out. And consequently they who were under the law were now redeemed from under it, because it was no longer in force. No Jew was any longer bound to observe it. It was added because of transgression till the seed should come to whom the promise was made. Christ, the seed of Abraham, being come, the law, therefore, continues no longer. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." But after that faith is come we are no longer under a schoolmaster.

The apostle exemplifies this sublime truth in the opening of the fourth chapter. "Now I say that the heir, as long as he is a child (or minor,) differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." Even so we, when we were children (or minors,) were in bondage under the elements of the world, but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, that we (the minor heirs) might receive the adoption of sons. Then a little further on he says, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years."

These quotations ascertain the fact that the law under which the blessed Redeemer was made was the law of circumcision; for all those days, months, times and years belonged exclusively to that code; and these were the elements of the world, the weak and beggarly elements from which they were redeemed, but whereunto Paul's brethren at Galatia desired again to be in bondage. "Which was (only) a figure for the time then present," and "stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. ix. 9, 10.

Now then, while this law remained in force, and was imposed on them, which was until the coming of Christ, God's remnant among the stock of Abraham were equally in bondage under it with all their fleshly kindred, notwithstanding they were the election of grace and the heirs of promise. Thus were they servants, or differed nothing from the condition of servants. This was the period of the minority of the church, during which time God's people were under a schoolmaster. This schoolmaster, as our apostle shows, and we have seen, was the figurative, typical, ceremonial law. Under this law was Christ not only made, but he was also its completion—its antitype, fulfill-

ment, and end. Thus, then, them that were under the law were redeemed from under it, for it was perfected and forever removed.

The end for which this was accomplished was "that we (the children of promise,) might receive the adoption of sons." The apostle continues, "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Now their relation is changed, their minority is passed, and they are no more servants under the law, no more in bondage under the beggarly elements, but children of God by faith in Christ Jesus. Here "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for they are all one in Christ Jesus." "Jerusalem, which is above, is free, which is the mother of us all." "So then, brethren, we are not children of the bond woman, but of the free." And now, as children of the new and better covenant, we have liberty in Christ, and enter into rest—gospel rest.

Having proceeded thus far with his argument, our apostle introduces the fifth chapter, with this admonition, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law." Further on he says, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased. I would they were even cut off which trouble you." From all this evidence it is now absolutely certain that the inspired Paul had under consideration the law to which circumcision belonged, the ceremonial law, which he shows was fulfilled and abrogated by the coming of Christ.

In the churches of Galatia there were those who preached circumcision, and taught the brethren to observe days, &c., and so troubled them. And it was this that called forth this epistle from the faithful Paul in which masterly and profound argument he shows that those typical rites and services of the law of Moses were no longer imposed on them, nor of any binding force whatever upon any, since Christ was made under the law to redeem them that were under the law. The uncircumcised Gentiles never were under this law, and now the family of Circumcision are no longer under the yoke.

So absolutely true is this, (the apostle argues from the use of the law, which was our schoolmaster to bring us unto Christ,) that if it were not so, and his brethren went back again and observed its typical rites, which had pointed to Christ until he came, it was virtually denying that he had come and redeemed them from this yoke, and also betrayed a lack of faith in him; and therefore

he was become of no effect unto them—they had fallen from grace, or gone back to the covenant of works, and were hence debtors to do the whole law.

I have been thus particular because it is contended by many here in the West that the law here spoken of is the same law under which man was made in the creation; and that therefore Christ redeemed from the law of divine justice all them that had a seminal existence in Adam when he sinned.

But the language of the apostle fully exposes this sophistry, for while he testified that Christ redeemed them that were under the law, as is contended, and not a part of them, he also shows that circumcision and the observance of days and times belonged to this law. Hence this law was never given to Adam and his family, but exclusively to Abraham and his lineal descendants, who only were under it, until Christ should come, to whom the promise was made, and who is over all, God blessed forever. Amen.

Yours in the gospel of Christ,
D. BARTLEY.

PRATTSBURGH, N. Y., Oct. 13, 1867.

ELDER BEEBE—DEAR BROTHER:—Last night, while lying awake, and contemplating the goodness of my heavenly Father, my thoughts ran out to all the beloved family, and I found myself greatly desiring to speak with them—and I promised myself that the first business of the morning should be that of writing. Not that I have any thing new to relate, in experience, or any new truth to reveal, but a desire to fulfill the injunction, "to speak often one to another." Should I speak of experience, it would be to tell of dark hours—hours in which "the heavens seemed brass above my head,"—hours of cold indifference, at which time the heart seemed encased in "bands of iron, and sinews of steel." And in all my experience these hours of stolidness and indifference are the most terrible. I often feel, when the spell is upon me, as though I could bear any thing else better. It seems to me a worse state than that of open, active rebellion. I feel that I am in that state in which the church of the Laodiceans was, when they were neither cold nor hot, but lukewarm, and that the Lord will cast me off, and be just in doing so. But it is not always thus. The hand of the Lord has often led me into green pastures and beside still waters, and I have many times found myself sitting under the shadow of the twelve palm-trees. I sometimes ask the question, "If I always walked obediently would I suffer these hours of darkness?" I know I am a disobedient child, and when I find myself delivered from them, and experience again the joys of salvation, I can look back and see that it was my own disobedience that led me into the trouble, and the mercy of the Lord that brought me out of it.

As I look back through all the past years of my life I can see that I

have been led by an unseen hand that when I have chosen my way the Lord has directed my footsteps. This gives me some degree of comfort, that the Lord does not leave me to myself; for I know that I am my own greatest enemy. I have proved by bitter experience that my heart is "deceitful, and desperately wicked," and it cannot be trusted. If I lean to my own understanding I am sure to go astray. Sometimes I think I have a desire to know the truth and be directed by it, but my heart is so deceitful that I fear that even in this I do not know it. And when, in view of my disobedience, I arraign my heart before the bar with Peter, and give answer to the question, "Lovest thou me?" I am constrained to answer, "Thou knowest all things, thou knowest that I love thee." My heart is often filled with forebodings of evil, for the future. It seems to me that the church is to pass through the fires of persecution; but I believe God will take good care of his own. And yet I fear that I may be left to fall in the great temptation that is to try the church. I really have felt a despairing state of mind creeping upon me, and I am terrified at the thought that I should be left, like Peter, to deny my Lord.

Dear brother Beebe, I can never tell you how much strength and comfort I derived from reading your letter dated July 22nd. I have read it over until I can almost repeat it. May he who is the "sinner's Friend," give grace unto all the children of his house, and especially to those who are weak and fainting. But I have done, as I am too wont to do, been looking at and talking too much about myself. My instruction from the precious Word is, "Look unto Jesus." The more I look within, the greater fear I have that I shall be finally lost. The more I realize the depth of sin into which my heart is capable of leading me, the greater anguish of spirit I experience, lest I shall be left to do the very things that it pains me to think of. When I can look away unto him who is our great propitiatory Sacrifice, and contemplate the great love wherewith he loved us, even when we were sinners, and realize that this love was to me, my own individual self, then the weight of the burden is gone, and for a season I am like Bunyan's pilgrim, unable to get it again. O the depth, both of the wisdom and knowledge of God. Who but our God, the great God of Israel, could have devised such a wonderful scheme of salvation? Not that scheme which we hear so much about, in which man is the arbiter of his own destiny. However aggravating to poor, fallen humanity, the doctrine may be, that God is a Sovereign and will do all his pleasure in heaven and among the inhabitants of earth, and that he will have a seed that shall serve him, and that he will make them willing in the day of his power, it is a foundation stone in the great plan of saving men, and man cannot away with it if he would. O that I may be able to

say always, This God is my God, my Rock, my Salvation.

Your sister in Christ,

M. J. EDDY.

MACOMB, Ill., Oct. 17, 1867.

DEAR BROTHER BEEBE:—Having finished that part of my communication relative to business, I wish to make a brief reply to some remarks of Eld. J. G. Williams, found in No. 19 of the current volume, on the subject of *shaking hands*.

I am personally acquainted with Elder Williams, and esteem him very highly for his work's sake, as one of our faithful and sound ministers of Jesus Christ in the far West; and I want him to know that it is not out of any unkind feeling I notice his strictures on the subject of shaking hands while singing or preaching.

Although the practice may have been carried too far by Vandeman, of Kentucky, and may be indulged in yet by some brethren of our faith under improper circumstances, yet I submit whether we may not become too strenuous and rigid in our views and feelings about some of these and other minor practices or habits among the Lord's children.

I acknowledge that, under some circumstances, I not only sanction but sometimes feel desirous to participate, and do, in giving the hand of fellowship to the children of God while singing. Some of the most able and firm defenders of the faith of God's elect in the West and South have indulged in this practice ever since my earliest recollection, and although age does not make truth out of error, nor a wrong practice right, yet where the bible gives no fixed or definite rule about an unimportant matter, (comparatively,) we should "let every man be fully persuaded in his own mind."

A large number of the churches in three or four of the western States where I am acquainted give the hand of fellowship to the candidate for baptism, while singing, and frequently after baptism, while singing one of the songs of Zion. Again, when about to part at their annual meetings and on other special occasions, the Old School Baptists of several States where I am more or less acquainted, indulge in giving to each other the parting hand in token of their mutual love and fellowship while singing some appropriate song. Occasionally, but rarely, I have seen preachers on the stand reach the hand to a brother who is speaking, in approbation of some important point he has made, and especially if the speaker be a stranger among them.

Now the question to be settled is, whether those thus acting are prompted by mere fleshly excitement and natural human sympathy, or whether they do not feel a higher and holier love than that of the flesh, and a fellowship unknown to the world. And further, whether the practice occasionally followed by perhaps three-fourths of the churches in the West and South, of giving the

hand of fellowship while singing, is contrary to the spirit and letter of God's word?

If it is a weakness in those who sometimes feel the power of christian fellowship so strong as to wish to manifest it to their brethren in this way, can you not, my dear brother, "bear with the infirmities of the weak," and not feel especially "annoyed" on account of it? A large majority of the brethren and sisters at some meetings desire to part in this way, and to deny them the privilege would mortify their feelings very much. Some indulge in the "kiss of charity," and others do not; some practice washing the saints' feet, after the example of Christ, while others think that as Christ told his disciples *only one time that they ought to do it*, they, therefore, need not attend to it. Paul embraced the disciples at Ephesus at parting, and the elders *fell upon his neck and kissed him* at Miletus. Acts xx. 1, 37. Do you think, brother Williams, that the above examples were fleshly?

I wish to enter into no disputation with my dear brother, whom I love in the truth, but I do think that those who sometimes give the hand while singing should be allowed to exercise their own discretion and follow their own feelings in that matter. With unfeigned love to Elder Williams, my fellow-laborer, and to all who love our Lord Jesus Christ, I remain, in hope of eternal life, their unworthy brother,

L. N. VANMETER.

Circular Letters.

The Maine Old School Baptist Association, in session with the church at Jay, Franklin Co., Me., Sept. 6th, 7th and 8th, 1867, to the several churches of which she is composed, sends brotherly love and christian fellowship in the Lord.

BELOVED BRETHREN IN CHRIST:—

Another year has passed away, bringing us one year nearer to our journey's end. It is onward we move; we cannot retrace our steps, or stop even for a moment. Again we are permitted by the God we adore and worship to assemble in an associational capacity. And we feel to still continue our former custom of addressing you through a circular letter; and as a foundation for some remarks we have selected the following declaration of scripture, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints."—Jude 3.

The people that the apostle was addressing were them that were sanctified by God the Father, and preserved in Jesus Christ, and called. *Beloved, when I gave all diligence to write unto you.* The apostle addresses them as a people that are *beloved*, and truly they are beloved of God, and called to be saints, God having loved them with an everlasting love. They

were beloved by his Son Jesus Christ, which love was manifested in a wonderful manner when he laid down his life for them, bearing their sins in his own body on the tree, and by justifying them freely by his grace. They were beloved by Jude, by all the apostles, by all the saints, and by all the heavenly host, and will forever be a beloved people to all eternity. Jude manifested his love, and signified his diligence, in writing to them, and the subject of his writing was of *the common salvation*, which is the salvation of Jesus Christ, and by him, there being in fact no other salvation, and it is brought to view in the gospel of Christ, which is the power of God unto salvation to every one that believeth, and is revealed to the saints after being born into God's spiritual kingdom. All the apostles and prophets have written and spoken about this salvation. It has afforded the saints a glorious theme for contemplation and conversation in all ages of the world, and it is not an uncommon thing to hear the people of God talking of this common salvation. Even the angels desire to look into it. If we should find a sinner in this age of the world who was saved by grace, by the salvation of Jesus Christ, it would be no uncommon occurrence for all who ever have been born into Christ's spiritual kingdom, or ever will be, are saved this way. If it were possible for any one to get into Christ's kingdom by any other salvation, it would be a very uncommon thing, something which never happened before since the foundation of the world. In this plan of salvation by Christ alone is brought to view the love of God, which is common to all the elect alike, the choice of them to eternal salvation is the same, the covenant of grace, the blessings and promises of it are equally shared by all of God's people. The apostle says, "*It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered to the saints.*" By the *faith* is meant the doctrine of faith, in which sense it is used, whenever faith is said to be preached, obeyed, departed or erred from, or denied, or made shipwreck of, or when exhortations are made to stand fast and continue in it, or to strive and contend for it, as here. The common salvation is a salvation by grace, through faith. Faith brings to view the whole scheme of evangelical truth in the gospel; such as the doctrine of everlasting love, eternal election, the covenant of grace, particular redemption, justification by the righteousness of Christ, pardon and reconciliation by his blood, regeneration and sanctification by the grace of the Spirit, final perseverance, the resurrection of the dead, and the future glory of all the saints with Christ. This faith is said to be *delivered to the saints*. Not to the world, nor to ungodly men, but to the saints, because it is the faith of God's elect. Faith is not an invention of man, neither can it be obtained by any of the efforts of the creature, but is the gift of God, and

was once delivered to the saints, and when God gives it to any of his children he gives it but once. Once is enough, for he never takes it from them again. "The gifts and callings of God are without repentance." There is no alteration to be made in it, or adding to it; no new revelations are to be expected; it has been all delivered at once, and therefore should be earnestly contended for. It is not a weak, harmless foe which we have to contend or fight with, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But we are not to go to battle unprepared or unarmed, neither are we to flee before the enemies of truth, but stand our ground, fight manfully, contend earnestly, and be in earnest about it, as it is written, "Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace, above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God." Those who are to earnestly contend are all the saints in general, all to whom it has been delivered. And in a particular manner is it the duty of the ministers of the gospel to earnestly contend for the faith which was once delivered to the saints, by preaching it boldly, openly, fully and faithfully.

And finally, brethren, when this life is ended, and our course is finished, may we be prepared to say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Grace be with you all. Amen.

J. A. BADGER, Mod.

J. N. BADGER, Clerk.

The Regular Predestinarian Baptist Association called Siloam, to the several churches of which she is composed, sendeth salutation.

BELoved BRETHREN AND SISTERS IN THE LORD:—The revolution of another year has awakened emotions of the most serious kind; and as it has been our custom to present you an epistle of love, we will call your attention to the subject of the blessed union of Christ and his church, as set forth in the scriptures. Our Savior teaches us this union by the similitude of a vine and its branches. He says, "I am the vine, ye are the branches." In appropriating this figure to himself, he is to be understood as applying it to himself in his Mediatorial character as the Head of his church. He is called in scripture, "The Plant of Renown." The plant which the Father hath planted. He says, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit."—John xv. 5. His husbandry appears when the vine is first planted; there are no branches de-

veloped, but the husbandman, knowing that its seed is in itself, planteth in hope, being well assured that it will put forth its own branches at the proper time, and bear fruit. All his skill and care and sufficiency standing engaged to accomplish the same. Thus Jesus, when first planted by the Father's hand, as his first and only-begotten, chosen and beloved, he was as the vine or stem, whose branches did not then appear, but having even then his seed in himself, he was to put forth his branches in due season, according to the appointment and foreknowledge of the great Husbandman, whose wisdom, power, care and all-sufficiency were engaged for the same. As the stem and branches make one tree, so Jesus and his people make one body, one man, one Christ, one elect, one beloved of the Father, one crucified, risen and everlasting unit. The stock and branches make one tree, grow in one soil; just so Christ and his people are jointly rooted and grounded in the Father's love. "And hast loved them as thou hast loved me."—John xvii. 23. "Heirs of God and joint-heirs with Christ."—Rom. viii. 17. Standing with him in the same relation to the Divine Majesty. "Go to my brethren, and say unto them, I ascend unto my Father, and to your Father, and to my God, and your God."—John xx. 17. The root and branches making one tree, have but one and the same life, sap, and fruitfulness, all derived from the same root or vine, which is Christ. So Christ and his people have one and the same life, and that life is eternal, and is in Christ. John xiv. 19. Therefore Christ said, "Because I live ye shall live also."—John vi. 57. "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." They have the very same fruit, for their fruit emanates from the root and stem. Therefore we see the Husbandman carefully digging about and pruning the vine, causing it to produce its branches, which when developed yields copiously their fruit. So it requires the root and the branches to produce the fruit. So it is with Christ and his church; all the fruit emanates from him. Hosea xiv. 8. "I am like a green fir tree, from me is thy fruit found." In short, if our Savior intended to teach us the union of himself and his church, by the figure of the vine and branches, (which cannot be denied,) then, what relationship exists naturally between the vine and branches, as a figure can with more propriety be said of Christ and his church, united as the figure signifies, the date of that union which the branches have with the true vine, is eternal. The vine may be perfect before its branches are put forth, but without its branches it cannot exhibit its fruit. Consequently it must put forth its own proper branches, and when put forth it will produce fruit according to the vine, and the life of the branches is necessarily antecedent to their fruitful productions. So also is Christ; our union with him is prior to our personal manifestation, as we were

"chosen in him before the foundation of the world."—Eph. i. 4. "And grace was given us in him before the world began."—2 Tim. i. 9.

Although Jesus, as the vine, was possessed of qualities infinitely fruitful, yet there was neither occasion nor possibility to exhibit his fruits without first putting forth his people. Hence they were put forth in a personal existence, and sin entering, his bringing forth was possible, and an occasion afforded for doing so. For as the relation of branches was not lessened by sprouting into manifestation, but continues as perfect as when they were hidden in the vine, so neither was the church of God less united to Christ when put forth in Adam, than when existing only in Christ being his vine and branches, but smitten back to the root, which is Christ, until the great Husbandman in his infinite wisdom so prepared the root as to force the life and sap upwards. The branches were pressed forth until the fruit appeared, and in order to their fruitfulness, the branches were purged in the vine. Everything to their perfection was accomplished by an all-wise and powerful God. So the church that stood in Christ was purged so as to secure the bringing forth of good fruit. "When he had purged our sins, sat down on the right hand of the Majesty on high."—Heb. i. 3.

So, brethren and sisters, we can begin to see our relation to this Christ that brought forth all the fruit of his pure conception. His spotless birth, his circumcision, his holy life, his bloody, shameful and terrible death, his glorious resurrection and ascension to the courts above, where he ever liveth to make intercession for his people. Standing in their law place, he in them, and they in him, he fulfilled all righteousness; obeyed the law and endured the penalty for their sins, so that by his death they all were made perfect in one. One head and one body perfected in Christ the Vine. So, our Father's children, we need not fear, if we are what we profess to be. The wolves may howl, and devils may hurl their fiery darts, but we know they cannot remove one of the branches that stood in Christ, for we are assured the church shall be presented unto him a glorious church, not having any spot or wrinkle, or any such thing. Furthermore, it is said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." "And it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." And it is also said that, "Our life is hid with Christ in God, and when Christ, who is our life, shall appear, we also shall appear with him in glory." And the apostle is persuaded that nothing can separate us from the love of God. We conclude, therefore, that a final separation of Christ and his people is impossible, from the fact that Christ, the Vine, is their life, and that life is secured in God, and in order to take the life of one of Christ's members the life

of Christ himself must be taken, which would frustrate the arrangements of the all-wise and all-powerful God. It would involve the absurdity that Satan could thwart the arrangements of God, and that God could only work as the devil is pleased to permit him. But, from the testimony already produced, we are persuaded better things, and we are of them who believe to the saving of the soul.

The limits of a circular will not allow us to present all the positive testimony of the scriptures which prove the union of Christ and his people; but we will say, in conclusion, Let us march forward to the heavenly clime with an eye single to Jesus, who bore our sins in his own body on the cross. Let us strive to promote peace among us, as an association, and pray God to take the peaceable lead of our every mind, that our fruit may be unto holiness, and the end everlasting life.

Beloved brethren and sisters, may the God of all grace, mercy and truth direct and guide us into all truth. Adieu.

JAMES M. STOUT, Mod.

WILLIAM WILKS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1867.

SHAKING HANDS IN TIME OF RELIGIOUS DEVOTION.

In publishing the letter of Eld. J. G. Williams in a former, and that of Eld. I. N. Vanmeter in the present number, on the subject of shaking of hands while engaged in the public worship of God, we feel called on to give our own views upon the subject. Our Lord said to the Jews, "In vain do ye worship me, teaching for doctrines the commandments of men." From this rebuke we infer that divine authority is indispensable to an acceptable worship of God. The authority of God, unmingled with the traditions of men, must be observed and obeyed in every act of devotion, whether it be singing, praying or preaching his word. God has given us a law to govern us in all things pertaining to our faith and practice, and we should take heed that we be not chargeable, as were the Jews, of making void God's law by our own traditions, or innovations. God is not the author of confusion. He is a Spirit, and they that worship him must worship him in spirit and in truth. This is his law; and that we may serve him acceptably, we must serve him with reverence and godly fear. "For our God is a consuming fire." On the subject of shaking of hands in time of preaching or singing as complained of by brother Williams, brother Vanmeter says: "Now the question to be settled is, whether those thus acting are prompted by mere fleshly excitement and natural human sympathy, or, whether they do not feel a higher and holier love than that of the flesh, and a fellowship unknown to the world. And farther, whether the practice occas-

ionally followed by perhaps three-fourths of the churches of the west and south, of giving the hand of fellowship while singing, is contrary to the spirit and letter of God's word."

With becoming deference to the judgment of brother Vanmeter, and the practice of churches in the south and west, we understand that other, and by far more weighty, questions are involved, which require to be settled, before we can feel at liberty to either endorse or participate in the practice to which brother Williams has objected. In our mind, at least, some of these questions have very little to do in settling the question of the right or wrong of the practice. Brother Williams is not understood to express a doubt as to the sincerity, or piety, of those brethren, to whose practice he objects; and certainly if we did not believe that our brethren had higher and holier motives than such as are merely fleshly, or that they did not feel a fellowship which is unknown to the world, we would not waste our ink and paper in trying to point out the wrong; for then it would be like casting pearls before swine, who would trample them under their feet and turn again and rend us. The Methodists, and other Arminians, depend much on those practices to work on the passions of the people, and by shaking and clapping of hands, shouting, and a confusion of sounds, produce a babel of excitement which they call religion; and we had hoped that such fleshly and impulsive demonstrations were principally confined to the arminians. But, with us, the question to be settled is, are these antics enjoined upon the true worshipers of the living God, by any precept or example found in his law? "To the Law, and to the Testimony." If the law of Christ enjoins this sort of bodily exercise in worship, then not only three-fourths of the Baptists in the west and south, but all orderly Baptists everywhere are required to conform to it. And if on a careful examination we find that the law of Christ does not require it, we must conclude that there is no other authority than that of men; and we cannot teach the practice without teaching for doctrine the commandments of men, thereby proving that our worship is vain.

If it be said, it is not practiced as a command either of God or men, but in gratification of an impulsive feeling sanctioned by the practice of three-fourths of the churches, then are we not in our practice making void the law of Christ by our own traditions? Are we as worshipers of God at liberty to be governed by and yield obedience to our impulsive feelings, without regard to the divine rule? "His servants ye are to whom ye yield yourselves servants to obey." It is called an unimportant and harmless indulgence. May not the same plea be entered for any other unlawful indulgence of our feelings? We say unlawful, for if there be no law requiring it, it must be without law, and therefore unlawful. Can those

who thus "indulge," (as brother Vanmeter uses this word,) in the practice claim with the Apostolic saints, "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh?" Are we indeed convinced that the flesh profiteth nothing? Is it in this way of indulgence that we crucify the flesh with its affections and lusts?

The giving of the right hand of fellowship in an orderly manner, and on suitable occasions, was practiced by the apostles, but not while singing or preaching; and when it was given it was not to signify the unrestrained impulse of an individual, but it was to express the deliberate decision and fellowship of the whole church. We hope no brother on reflection will contend that these outbursts of passionate feelings which impel a person to interrupt the minister of Christ while delivering a message from God by shaking hands, is in conformity with the apostles' manner of giving the right hand of fellowship. Where in this shall we find harmony with either the letter or spirit of the word? As we before said, if the practice be according to the letter and spirit of the word, then all the saints should practice it, and all who are led by the Spirit would; but if it is not required of all the saints, it is required of none. It is either required by the letter and spirit of the word or it is contrary to both, and should be rejected as an innovation.

Brother Vanmeter says: "If it is a weakness in those who sometimes feel the power of christian fellowship so strong as to wish to manifest it to their brethren in this way, can you not, my dear brother, bear with the infirmity of the weak?"

It is rather begging the question to pronounce this impetuous torrent of feeling the power of christian fellowship. Will not the power of christian fellowship allow those who are under it to behave orderly in the house of God? Or do none feel and know that power but those whose animal passions are thus irrepressible? We do not say that those who have thus indulged feel not the power of christian fellowship; but we dispute that this disorderly course expresses any such power; for the practice is by far more common in those synagogues of Satan where christian fellowship was never known than in the assemblies of the saints of God. And the enthusiasm produced by the practice is about the same in the theatre, circus, ball-room, or meeting-house. It cannot therefore be claimed for it that it is a scriptural expression of the power of christian fellowship. And as to our regarding it as a weakness and infirmity which stronger brethren are to bear with, this appeal is rendered the less potent by the fact disclosed by brother Vanmeter, that "Some of the most able and firm defenders of the faith of God's elect in the west and south have indulged in this practice," including himself and perhaps three-fourths of the churches. The

plea of weakness seems rather lame. Is it not to be feared that the weak and confiding are misled by those whom they regard as able and firm, and look up to as ensamples to the flock?

From our own personal observation for more than half a century we know that multitudes have been drawn into our churches by such enthusiastic demonstrations as appeal to the sympathetic passions of the flesh, who when the paroxysm has abated have required the same kind of excitement to retain them in the churches. Not being born of the word they have no relish for the sincere milk of the word, but a constant fusting after fleshly excitement. Such children of excitement have always annoyed the children of the free woman by objecting to the solid doctrine of the gospel, for which they have no appetite, and are always ready to patronize such doctrine and practice as will please the flesh and swell their number.

We do not understand brother Williams to object to a friendly and brotherly recognition on meeting or separating, by a friendly grasp, or shaking of hands.

Brother Vanmeter says: "Some indulge in the kiss of charity." For this they have apostolic precept and example, and to the practice we have no objection provided they do not extend the indulgence beyond the apostolic rule. But let the practice be restricted to the decorum of gospel charity. Should the kissing indulgence be extended so far as to interrupt the public worship of God, and the brethren and sisters should feel impelled to kiss each other while singing, praying or preaching, doubts might arise whether such impulsions were not induced by passion rather than by charity, which vaunteth not in iniquity.

We were sorry to learn through brother Vanmeter's letter that there were any Baptists in the range of his knowledge who refuse to obey any command of our Lord Jesus Christ because commanded but once. Is it possible? Among all the delinquents we have ever met, we never met one who gave such a reason for their disobedience to the commands of Christ. We hope for the honor of the cause that the instances in his knowledge are but few.

Brother Vanmeter thinks the practice of shaking hands, for which he pleads, may be carried too far. But who is to decide to what extent an unauthorized, unscriptural practice may be carried with propriety? If the practice be good and right, let it go its whole length; if unlawful and evil, nip it in the bud.

Let no expression in the foregoing article be construed as uttered in disrespect or bitterness to brother Vanmeter, or the churches and brethren who differ with us on the subject of our discussion; for we write in sorrow and grief rather than in a censorious mood. Our own personal knowledge of what disorders and distresses have come into the church by adhering to fleshly passions and

fleshly sympathies, makes us earnest in our appeals to those whom we love and esteem as the excellent ones of the earth, with whom is all our delight. We entreat them, in the words of the beloved disciple, "Little children, keep yourselves from idols."

Marriages.

Nov. 9.—By Eld. G. Beebe, at his residence on Orchard street, Middletown, MR. WM. YOUNG and MRS. MARY PERRY, both of New Vernon, N. Y.

Oct. 17.—At North Berwick, Me., by Eld. Wm. Quint, MR. ALMOND H. CHICK and MISS JOANNA LORD, both of Lebanon, Me.

Obituary Notices.

DIED.—At North Berwick, Me., Oct. 27th, 1867, sister Eliza Chadborn, widow of brother Uriah M. Chadborn, who died almost six years ago, aged 62 years. Sister Chadborn has been a worthy member of the North Berwick church for many a year. She ever seemed to have such a sense of her own unworthiness that she ever felt to be least of all God's children, if one at all. Her health has been poor for some years, but it has been better for the year past, so that she could get out to meeting a part of the time. About two weeks before she died she was taken with the lung fever, which caused her death. As she approached death her strength in Christ seemed much stronger, and was well reconciled to her fate. She has left three children, and many relatives to mourn. WM. QUINT.

BROTHER BEEBE:—Please publish the death of brother David H. Brown, of Utica, Macomb Co., Mich., which occurred very suddenly Sept. 23, 1867, aged 74 years. His health has been declining for a year past. Being anxious to visit his children he went alone a distance of ninety-five miles, by which he was much fatigued, and after tarrying a day, he was taken on Monday with something like cholera, and expired at 11 o'clock, p. m. His remains were conveyed back to his family on Wednesday, and thence to their last resting place, after which a discourse was delivered by Eld. L. Gass. Brother Brown was unwavering and steadfast in the truth, being one of the first in this section, when the corruption in the churches was first manifested, to take a bold stand against it, and with the little band has maintained an orderly walk to the end of his pilgrimage. He was highly esteemed by the church, and looked to for counsel; was always at his post, when not providentially prevented. He faithfully served the church as clerk several years, and was esteemed as a pillar in the church. The church is called to mourn their loss, but would in submission to the divine will say, Thy will be done; for we believe that our loss is his gain. May God bless the bereavement to the good of us all, and especially bless and comfort his surviving companion, children and grand-children, is the desire of R. WHITCOMB.

MONIES RECEIVED FOR "THE EDITORIAL."

Joseph Brooks, Md.	\$ 5 00
Frances Deal, Pa.	2 30
Mary J. Eddy, N. Y.	2 50
Mrs. Ellen Hanway, Md.	2 30
Daniel Harris, N. Y.	2 35
Alfred M. Horton, N. Y.	2 30
J. W. Hunt, N. Y.	2 30
Sarah Hawk, Mo.	2 30
Caleb Jones, Md.	2 30
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Marianne Murray, Pa.	2 30
John A. W. McKellar, U. C.	2 30
Mrs. L. W. Piper, Ill.	2 30
Henry Reel, Iowa.	2 30
Wm. A. Sayer, N. Y.	2 00
J. Vandewater, N. Y.	2 30
Mrs. S. Webster, Pa.	2 30
John Rea, Ia.	2 30
C. M. Johnson, Va.	9 20
J. W. Elliott, Pa.	2 30
G. N. Simpson, Ill.	2 30
Total	57 55

Subscription Receipts.

New York:—Mrs J H Rockefeller 2, S T Baker 2, D Wilkin, Esq 2, John L. Hait 2, Wm P Carey 2, James Easton 2, Mrs V Knox 2, Alfred M. Horton 2, J W Hunt 2, \$	18 00
Maine:—Eld J A Badger.....	4 00
New Jersey:—John Bastow.....	2 00
Virginia:—Christopher Snyder.....	1 00
Tennessee:—Julia A. Patton.....	2 00
Oregon:—Thos G Flanary.....	2 00
Ohio:—Mrs Anna Melick 3, Eld John H Biggs 16 50,	19 50
Indiana:—Caroline Skillman 2,	4 00
Sarah Hawk 2,	4 00
Illinois:—Wesley Spittler 4, Eld J G Sawin 2 70,	6 70
Missouri:—John W Hitchison.....	2 00
Iowa:—Henry Reel 2 70, Wm S Huges 4,	6 70
Total.....	\$81 85

Yearly Meetings.

BROTHER BEEBE:—Please publish in the "Signs" that there will be a yearly meeting held with the First Old School Baptist Church of Lexington, the Lord willing, to commence on the last Wednesday in November, and continue two days.

We cordially invite ministers and brethren of our faith and order to attend with us. Yours in tribulation,

SAMUEL MORE.

LEXINGTON, Oct. 28, 1867.

"THE EDITORIAL"

Assume who have subscribed for our forthcoming book of Editorials may desire a higher priced style of binding than that which we have engaged to furnish, we have consulted with the book-binder on the subject, and learn that we can furnish as proposed, the

Plain Cloth Binding at.....\$2 30
Imitation of Morocco at.....3 50
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These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted if delivered without cost to us.

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We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

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Blue Plain Edge each.....1 12
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THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

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New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 00 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.

2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night Express, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE.

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH.

BY GILBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS

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TRAINS GOING WEST.

LEAVE NEW YORK, VIA PAVONIA FERRY, FROM DEPOT FOOT

OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays) through without change of coaches, arriving in Buffalo 12 (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.

8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.

4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 30 P. M. Night Express, Daily, (except Sundays) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk, and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

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OF

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PRICE: Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for \$20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle. Address

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AGENTS Geo. W. Mathis, Mason, Effingham Co., Ill. John S. Leachman, Manassas Junction, Va.

READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Panola, Woodford Co., Ill., January 22, 1866.

Mrs. P. A. BEEBE—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

SAR PATTON.

Middletown, N. Y., Jan. 1866.

Mrs. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

Mrs. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

Mrs. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended. I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

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1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

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A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 35. MIDDLETOWN, N. Y., DECEMBER 15, 1867. NO. 24.

ORIGINAL POETRY.

THE ROSE OF SHARON.

Dear Rose divine, in glory crowned,
We would thy praises sing;
But weak, alas! our powers are found,
For so divine a theme.

O Rose of Sharon, thy perfume,
Shed on thy saints below,
Revives their joys, removes their gloom,
And makes their cup o'erflow.

Thou lovely Rose, no other clime
Such beauty can display;
Thy odor cannot change by time,
Nor ever die away.

This Rose of Sharon, to behold
Is better far to me,
Than all the gems of purest gold,
Or all things else can be.

In Sharon's beauteous plains revealed,
By God the Father given,
To bless and beautify the field,
Of all the heirs of heaven.

Then let us sing to Sharon's Rose,
Whose fragrance cheers our souls;
And in him all our hopes repose,
Who all our joy controls.

Sweet Rose of Sharon, now bestow
Thy fragrance e'en on me,
A feeble pilgrim here below,
That I may worship thee.

MARY CAREY.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Nov. 9, 1867.

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. ii. 10.

In accordance with a request of sister Emeline Matheny, of Tennessee, made by private letter dated May 26, 1867, I will try and say something upon the portion of scripture above quoted. The reason I have not sooner attempted it is that my mind was not free in contemplating it. I hope sister Matheny will excuse my delay; and as she says she seldom has any preaching except through the "Signs," may the Lord enable me to present this subject, upon which she says her mind has been dwelling for some time, and may he so apply it with power to her soul, that she, with others of the scattered flock, may be strengthened and comforted thereby.

In this chapter the apostle earnestly exhorts his brethren, who have truly been taught what consolation there is in Christ, what comfort of love, what fellowship of the Spirit, what bowels and mercies, that they fulfill his joy, by manifesting in their walk and conversation the fruit of the Spirit. Like John, he can have no greater joy than to see his children walking in the truth. He was grieved when his brethren fell behind

in spiritual things, or wandered from the right way; and his joy was full when he could see them abounding in the work of the Lord. The particular exhortations given here are much of the same kind with those given in the twelfth of Romans, and in other places. It is well to observe carefully the kind and manner of the apostles' exhortations, in order that we may be profited by them, and that we may know how to exhort others, and may judge of the exhortations we hear, whether they are by the Spirit or not; for the world is full of false exhorters. There is in the scriptures a perfect pattern of all the gifts bestowed upon the church, with an example of their use. The apostles spoke to their brethren,—it is in the church that the testimony of Jesus is given,—all his words of command and comfort; *Psa. cxvii. 4. Rev. xxii. 16.* though to him, wherever he may be, who hath an ear to hear, is given the command and the blessed privilege to hear and obey what the Spirit saith unto the churches. *Rev. ii. 7. John xv. 14. Matt. xv. 9.* The church is girt about with truth, and outside of the truth no exhortation to spiritual duties can be given. The apostle's words of exhortation here and elsewhere are fenced in with doctrine. He no where calls upon us to think, or say, or do any thing but what is in perfect accordance with the desires of our spiritual nature. Spiritually all the people of God are alike, have like desires, like joys and sorrows, have perfect love one toward another, and desire as much each others welfare as their own. But in their fleshly nature they are not so; and this old, contrary disposition is constantly liable to be expressed in our walk and conversation, and so to prevent us from enjoying and manifesting the fruit of the Spirit, as described in *Gal. v. 22, 23.* Now that the exhortations to love and good works may be effectual, our "pure mind is stirred up" to a remembrance of those things that belong to its heavenly home. When the language of Canaan, which that "pure mind" understands and loves, is spoken, we are as one awakened from sleep, and renewed for the heavenly race. As when one is in a foreign land, amidst people of a strange language, if he hears the language of his native country spoken, it brings afresh to his mind all the delights of his home, fills his heart with tender, yearning joy, and makes him forget for a time the land wherein he sojourns. So we, as strangers and sojourners here, and especially when we are in the strange land of Babylon, are filled

with earnest longing when we remember Zion. When the glorious things that are spoken of her are recalled to our remembrance, we start up with heavenly hope and courage; the short lived, unsatisfactory pleasures of this present world, with the vanities of false religion, shrink from our sight, and we put off the old man, with loathing of his corrupt nature, and put on the new man, which after God is created in righteousness and true holiness.

As the apostle here specifies some of those things which are in other places included in the comprehensive exhortation, to "put off the old man, and put on the new," he directs our attention to the example of our Savior, by whose Spirit we have been renewed, and into whose image we were predestinated to be conformed. As he was, in this world, so we are to be,—meek and lowly of heart, caring not for reputation in the world, of an humble mind, willing to serve, and obedient unto all suffering, even to death. And as he was, after having duly suffered according to the will of God, highly exalted, so we shall be through him. Now in this allusion to Christ Jesus, incidentally made, there is one of the most comprehensive presentations of the way of salvation, the doctrine of God our Savior, perhaps, any where to be found. It is in this way the apostle plainly distinguishes those for whom his admonitions and instructions are intended, and prepares them to receive his words, by presenting a view of the great Foundation doctrine of distinguishing grace, which some think it is not profitable to say much about, but which to them who are called, and to them alone, is very precious, soul cheering and reviving.

We will now come to the consideration of the apostle's reference to the present exaltation of our Savior, passing by much that it would be pleasant to dwell upon, for want of time and space. "Wherefore God also hath highly exalted him, and given him a name which is above every name." The word wherefore presents his humility and perfect obedience to the will of God, even unto death, as the cause of his exaltation; in agreement with the declaration of the Lord by the mouth of the psalmist, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." *Psa. xlv. 7. Heb. i. 9.* Among all born of woman, Jesus was the only one found able to perform conditions of salvation; the only one who ever has, or ever will, obtain the

joys of heaven by works. But thanks be unto God, through his wonderful counsel, in love and mercy made known to us, by the perfect obedience to the will of God of that one man, all the seed of Israel are made righteous and meet for heaven.

A name is that word or term which comprehends and presents to us the qualities and characteristics of the thing named. It is only when we know something about an object that its name can be really understood by us as a name. The name of an object of which we absolutely know nothing is to us but an unmeaning word. When we begin to know something of a man, that which we know, and that alone, is represented to us by his name. The more varied his qualities and attributes that come to our knowledge, the more comprehensive and full of meaning to us is his name. The name of one man represents to us great learning, as Bacon; the name of another great physical strength, as Hercules; and another name expresses great kingly power and majesty. One name is higher in our estimation than another, as it represents qualities and attributes of a higher order.

To fully know the new name which God has given to Jesus in his exaltation, we must fully know the wisdom, and power, and might, and majesty, and dominion, and glory, and honor, which belong to him; and although these are all displayed in our salvation, so that this new name is said to be written upon us, yet it will always be to us as a new subject for meditation and study, and will never cease to unfold new wonders and beauties to our astonished and enraptured view while we remain here in time, nor to be a theme of adoring wonder in the world of glory.

When great exaltation is spoken of, our natural minds at once turn to the contemplation of natural height, and we look upward toward the sky, and imagine some immeasurable distance away above the stars of heaven. But this is natural, and but figuratively illustrates the spiritual exaltation of our Redeemer, which is great, as the heavens are higher than the earth. He was once in humble obedience under the law, he was with us under the power of sin, and death had dominion over him. Now he has fulfilled and done away the law, made an end of sin, vanquished death and destroyed him that had the power of death, and reigns in righteousness and holiness, King forever.

His name is above every name. All wisdom is with him, the wisdom of the wise and understanding of the

prudent having been brought to nought. All power is his, opposing powers of whatever kind or greatness having been met and overcome. Whatever we can look upon as principalities, and powers, and might, and dominion, he is above them all; far, far above every name that is named, not only in this world, but also in that which is to come. Eph. i. 21.

"That at the name of Jesus every knee should bow." The bowing of the knee does not uniformly indicate love and adoration; but it always implies submission. It is a figurative expression, and is so used here; for "things" cannot literally bow the knee; neither can infants, nor the sick and infirm, if it should be said that only people are intended by the apostle. Some undoubtedly use this text to prove that all the race of Adam shall be saved, asserting that the apostle meant that all should bow the knee in worship, and with the tongue make the christian confession that Jesus is the Lord, which none can do but by the Holy Ghost. "No man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. xii. 3. The lips may speak those words, and many shall say, "Lord, Lord," with the lips, whom he never savingly knew. But to say Jesus is the Lord, is something to be done not by word, but in deed, by an humble and loving obedience to his commands.

The apostle, however, in this connection, is not speaking of the worship which Christ Jesus shall receive from all the saints, but is showing his supreme exaltation in authority and power, controlling all things by his word, so that nothing exists or moves but in perfect accordance with the counsel of his own will. A king who has been vanquished bows the knee in token of submission to the conqueror, and all his kingdom is represented as bowing the knee in submission.

"Of things in heaven." We know that angels and all the holy beings in heaven above worship the Lamb, and that all things there are under him. But I think the apostle here particularly refers to that heaven which the church is called. In the church he is the supreme Ruler. "The law shall go forth of Zion." His people shall look to him alone to teach them doctrine and order. No doctrines or commandments from men will be received in the church of God. The church in her purity is called the heavens. So far only as we have learned of Jesus, and submitted joyfully to his rule, have we truly entered into the heavens. We are regarding him now not, just at present, as the object of love and adoration, but as the "only Potentate," whose will prevails, and all of whose purposes are fulfilled. He makes us desire to know his truth and to walk therein; makes us "look for new heavens and a new earth," for perfection in doctrine, and in walk and conversation. He is not disappointed by our backwardness, or by our wanderings, but holds us always by our right hand; and after we have

been duly instructed by tribulation in regard to our own frailty and perfect helplessness, he will bring us fully into his glorious light and joy.

"And things in earth." Not a kingdom rises or falls, not a war is waged, or a battle fought, but in accordance with his decree. "He removeth kings, and setteth up kings."—Dan. ii. 21. He raised up Pharaoh to make his power known in him. The kings of the earth rage, not knowing that he makes their wrath to praise him. His determinate counsel was fulfilled when wicked men slew the Lord of glory; yes, the counsel of this very Jesus, whose name shall be called Counsellor, and by whom the worlds were made. And not only men, but all beasts, and all inanimate things bow the knee to him. Not a lion roars or takes his prey but by the will of our God and Savior. Not an insect lives and dies, not an earthquake rends the earth, not a storm heaves the ocean, not a mote flies in the sunbeam, not a spark rises upward, but in accordance with the eternal counsel, and in obedience to the command of our King.

"And things under the earth." Even devils are under his control, and can go no further in the working of their malevolent desires and designs than Jesus wills. "He created the waster to destroy."—Isa. liv. 16. He has created darkness and evil as well as light and peace. Isa. xlv. 7. "He has made all things for himself: yea, even the wicked for the day of evil."—Prov. xvi. 4. All is for the making known his power and glory in the fulfillment of a purpose infinitely above the feeble comprehension of men. To the sea he has said, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."—Job. xxxviii. 11. To a certain point the proud and wrathful waves of iniquitous rebellion against his holy and merciful designs must come, and they can never reach further. The wicked, like the troubled sea, shall cast up mire and dirt, but shall not disarrange, but rather work to the carrying out of his blessed will.

And who is this glorious Being, so matchless in wisdom, so supreme in power, whose word of command all worlds and all beings obey? We have heard of the omnipotent Jehovah, and seen something of his power and majesty displayed in the ages and generations that are gone. We heard that he was above all gods, declaring the end from the beginning, doing according to his will in the army of heaven, and among the inhabitants of the earth, and that none could stay his hand, or say unto him, "What doest thou?" But who is this? Another God? No! this is the same. This is the mighty God, the everlasting Father. Here is all the fulness of the Godhead. Here is all the glory of the Father. "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am the first, and I am the last; and beside me there is no God." "Sing, O ye heavens, for the Lord hath

done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."—Isa. xlv. 6, 23. "Let the saints be joyful in their God." This is Jesus, whom every tongue shall confess to be Lord—both the saints in their salvation, and all other beings and things in yielding obedience to his great power, and in fulfilling his decree. This is Jesus, who bears all this mighty name. This is our blessed Redeemer, "who by his strength setteth fast the mountains; being girded with power." "How terrible art thou in thy works. Through the greatness of thy power shall thine enemies submit themselves unto thee." "He ruleth by his power forever; his eyes behold the nations; let not the rebellious exalt themselves." This is our Savior, of whose wonders our fathers have spoken in the ancient times; "whose counsels of old are faithfulness and truth." That name, Jesus, we know, when we know that he shall save his people from their sins.

"Jesus, the name that calms our fears,
That bids our troubles cease;
'Tis music to the sinner's ears,
'Tis life, and health, and peace."

We know and acknowledge him as Lord in the day of his power, when he makes us willing subjects of his kingdom of righteousness. Now we love to hear how far above all other names the name of our Savior is. We no longer shrink from the glorious doctrine which declares his power, his unchangeable purpose, his foreordination of every event, his absolute predestination of all things, through which predestination we have hope that we shall be conformed to his glorious image, his electing love, his mercy, which is in the heavens, his faithfulness, which reacheth to the clouds, his judgments, which are a great deep. All this doctrine now drops like the rain upon us, and distills like the dew. For is it not Jesus who is thus exalted; and we know that all his wisdom, and power, and dominion, shall be manifested for the good of that people upon whom his everlasting love is fixed, and according to his great power and wisdom, and under his supreme control, we know that "all things work together for good to them who love God, to them who are the called according to his purpose."

This precious and glorious Mediator has said, "All power is mine in heaven and earth," and we have assurance of his love to us; yet how slow of heart we are to believe. How little is our faith. We must learn by experience the fulness of his name, as a tower into which we can run and find safety. We grow in knowledge of his exaltation by becoming acquainted with those fearful powers above which he is raised. When we first knew him as an exalted Savior, it was after we had felt the power of sin, and seen the holy and inflexible requirements of the law. God's righteous judgments were against us, and his mercy could not reach us.

The thundering of Sinai was all the voice we could hear, and everlasting destruction seemed our portion. But Jesus appeared as a mediator between God and us, exalted above all the powers that threatened us. What wonderful love that he should ever have desired to save such sinners; and having desired to do it, what amazing wisdom that could make known a way wherein that salvation could be effected, in accordance with the demands of the law and the righteous judgments of God. Truly we call his name "Wonderful" when he first appears. Then we know him as the "Counsellor," by whose wisdom not only all things were made, but this salvation was effected. As we see further revelations of him, we call him "The Mighty God," the object of all worship, the source of all power. And here we are daily taught. Although he has assured us that he has all power, that he who keepeth Israel never slumbers nor sleeps, and that therefore nothing can harm us, yet as soon as we see a lion in the way we begin to doubt, and fear, and tremble, forgetting or disbelieving our Savior. But he shuts the lions' mouths, and leads us safely by, and we praise him. Satan brings darkness, and we grope like the blind, and begin to despair. But our Savior makes darkness light, and we rejoice. We wander in the wilderness, in a solitary way, and find no city to dwell in. Hungry and thirsty, our soul faints in us. Our tongue even faileth for thirst, so that we cannot cry. But he hears our sorrow and distress, makes waters break out in the wilderness, turns the flint into a fountain of waters, and leads us forth by a right way, that we may go to a city of habitation. A king sends out his edicts against us, and displays his power, and we tremble and faint. O why do we forget that our Jesus is King of kings! "He poureth contempt upon princes." None can make us disobey our God, nor harm us, even though they kill the body. Our King is with us in the furnace of affliction, from which we shall come forth as gold. Thus day by day, as troubles and dangers arise before us, as sorrows encompass us about, as enemies appear and strengthen themselves against us, strong bulls of Bashan besetting us round, and gaping upon us with their mouths, as a ravening and roaring lion; as we see the principalities of this world, the powers of darkness, the might and dominions of earth and hell waging war against us, while our own evil hearts are with them, Jesus continually in faithfulness appears for our deliverance. And thus we learn of his exaltation above all things, and know him as the mighty God. As we are brought more into a knowledge of his doctrine, and see the principle of eternal relationship upon which we receive the unfading inheritance in glory, we call him the everlasting Father. And through all these other parts of his glorious name, as we see the way of peace made known, and receive that peace in our hearts; and daily

as we see him silencing all the powers that are at war with us; walking upon the waters when the storms arise, and the billows threaten to swallow us up, and making the storm a calm, so that the waves thereof are still; hushing our fears, and bringing us to the desired haven of rest, we know him as the Prince of Peace.

How clearly can we see why the apostle brings all this to our remembrance here. How it encourages us in the journey. What an incentive to walk as becometh the children of God. And

"When sins and fears prevailing rise,
And fainting hope almost expires,"

how it revives our drooping hearts to know of the mighty power of that dear Savior, whose everlasting love has been manifested to us, to know that he is unchangeable, the same yesterday, to-day, and forever. "Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end."—Psa. cxxii. 22; Heb. i. 11. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." "Ascribe ye strength unto God; his excellency is over Israel, and his strength is in the clouds." "Praise God in his sanctuary; praise him in the firmament of his power." Farewell,

SILAS H. DURAND.

SOUTH PRAIRIE, IOWA, May 5, 1867.

DEAR BROTHER BEEBE:—And brethren and sisters who write for the "Signs of the Times." My heart is overflowing with love to you this morning, and I feel constrained to address a few words to you from whose communications I have deived so much comfort, through the medium of our precious paper which I have been reading this morning. The question has arisen in my mind, what should we do without the "Signs"? especially those of us who are scattered throughout the land, and have not the privilege of mingling in the society of those we love, and very seldom hear the blessed gospel preached in its fullness and purity. O what a privilege it must be to those who enjoy it. But as it is so seldom my happy lot, I think I can more fully appreciate the communications of the saints through the "Signs," as doubly dear to me. I have been greatly edified the past year: often when almost ready to sink down in despair, our little sheet would come, and I would find in it a delightful sermon from the pen of some dear brother, which would be like cold water to a thirsty soul, dispelling the dark cloud and filling my heart with joy and love to those whom I have never seen in the flesh. Or perhaps a letter from some dear sister, describing my own doubts and fears better than I could tell them. Then my heart is drawn out in love to them, and I think how I would rejoice to meet

with them. But I often think the privilege is too great for such a wayward child as me. I am so often found in by and forbidden paths, doing the things that I would not, and leaving undone the things that I would. I am so prone to wander that I should despair were it not for my little hope, which, though small, I cannot give up. I would not exchange it for worlds. This one thing I know, the things which I once loved I now hate, and the things which I once despised I now love. The apostle says, "We know that we have passed from death unto life, because we love the brethren." There is no thing I value higher than I do the company of the saints of the Most High; for when in such delightful company I feel to say,

"My willing soul would stay
In such a frame as this;
Would sit and sing herself away
To everlasting bliss."

Brother I. N. Vanmeter will please accept my thanks for his kind favor to me through the "Signs." I hope he will continue to write, for his communications are interesting and edifying to me.

Brother Beebe, dispose of this as your better judgment may direct. May God give you grace sufficient for your days, and spare you long to stand on the walls of Zion, to cry aloud and spare not. And may heaven's choicest blessings rest on all the saints while here below, and when done with this vain world, may we all meet around the throne of our Savior, and bask in his smiles forever, is the prayer of your unworthy sister,

MARTHA E. PRICE.

HERRICK, Bradford Co., Pa., Nov. 12, 1867.

DEAR BROTHER BEEBE:—The members of the church or body of Christ are gathered together out of every nation, and kindred, and people, and tongue under heaven. Naturally they differ widely in language, in disposition, in national and individual character and education, in personal position and circumstances. But they are all born of the same Spirit, all taught by the one Lord, and so are brought into one body. In this body or church their old nature has no place, but is brought into subjection to the one Spirit; hence whether in regard to this world and their old nature they are rich or poor, high or low, learned or ignorant, wise or foolish, kind or unkind, makes no difference. The Spirit of Christ informs them all, his wisdom alone directs all their affairs. So there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, but they are all one in Christ. If the Jews and the Greeks should separate on account of their nationality, because their different prejudices would not allow them to come peaceably together, then there would be a recognition of Jew and Greek, contrary to the doctrine of the apostle, and the unity would be broken; or rather would it not show that that unity had not yet been established fully among those who thus separate? If the rich and

poor or the bond and free could not comfortably live together in the house of God, could they live in fellowship when separate? Has that house two apartments? There are different churches or branches of the church on the earth, but in each the perfection of the house of God must be shown. The perfect doctrine and order is to be maintained; and every church is supposed to be a perfect body, with all the members. The various members or gifts are set in the body as it hath pleased God, and none can do without the other. This body is made up of the various materials, considered in their earthly nature and circumstances. These materials cannot be separated according to their earthly distinctions, and each class be presented as a body by itself. When the distance of members from each other requires, or where great numbers seem to make it necessary, some may be set off and form a church, and still this doctrine of unity be maintained, as worldly distinction or difference has not caused the separation; and we can easily suppose such separate members to carry with them a full complement of gifts as a perfect body. But if the barbarian and Scythian should separate on account of their national difference, this would not be the case. The doctrine concerning the unity of the church would not be maintained; and the two would stand as a divided body, the eye in one place and the foot in another, the ear and the hand belonging to different organizations.

If there is any trouble about living together there is some fault. Let it be sought for. The Spirit of Christ is not divided. Let the perfect doctrine and order of the house of God be our only study. This is the only house that we should be careful to keep, and no earthly policy is necessary to keep this. Meeting houses are very convenient, but not at all vitally essential; certainly not so much so as to make it necessary to vary the scriptural rule to keep them. Should our principal object in any proceeding effecting the church be to keep the meeting house, we should probably either lose it or else lose our gospel order and standing.

In a late number of the "Signs" there is an excellent letter from brother B. E. Caudill, wherein he gives notice of a convention to be held soon. Among other objects to be considered, he states as one, "The propriety of organizing our colored brethren in separate churches, or churches of their own." I trust that the wisdom which is from above will control all the deliberations of those who meet. In regard to the suggestion concerning the separation of our colored brethren, I cannot yet see how it can be done by scriptural authority. It appears to me from the considerations stated above, that such a step would not be in accordance with the doctrine of the perfect unity of all the people of God, as one body under the direction of one Head, informed by one Life. There has been much trouble and perplexity caused by the late changes in our country, wherein high handed oppo-

sition to the ordinances of God has been manifested; but our King was never ignorant of any trouble that should ever be known by his church, and his perfect law is amply sufficient to guide us safely through them all, and clear us from every perplexity.

Parents and children may be members of the same church, and as such are equal; yet the children are to render obedience to their parents, and if they fail in this, they are not to be set apart as a separate church. Masters and servants may belong to the same church, but if either does not render to the other what is due, as commanded in the law of our King, a separate church is not to be formed, but the discipline of the church exercised. If all are exercised by the Spirit of Christ, all can live happily and peaceably together; for every one will be contented in his place. Under the exercise of this Spirit children will not disregard the natural position of the parent with reverence to them, but will render natural respect and obedience; and our colored brethren will not strive to occupy positions for which they are not fitted, nor to exercise gifts or take responsibilities which are not theirs; yet equally brotherly love and consideration towards each other will exist among all in the church of God.

A church may be composed entirely of Jews, of Greeks, or of colored members, and be a perfect church, and should circumstances place me near it, I would see no reason in scripture to prevent me from uniting with such church. But to start the principle that any two races or classes of men are to hold themselves separate from each other in their church organizations, would be, I think, a serious departure from the letter and Spirit of the gospel, and would cause serious difficulty. By separating those colored brethren who have hitherto belonged with us, we would be leaving them to be ravaged and distracted, and carried away from the truth by evil men and seducers. If the discipline of the church be strictly maintained, I cannot think the troubles that are feared by some will ever be experienced by keeping the organization as it always has been, from the day of Pentecost till now. Let any who disobey the gospel be dealt with, and may peace and harmony prevail.

Your brother in love,

SILAS H. DURAND.

June 1, 1867.

DEAR BROTHER BEEBE:—Please change my address from Mount Gilead, Va., to Sturgeon, Boone Co., Mo. I did hope to have met you and the brethren at the meeting at Upper Broad Run, in August; but the Lord ordered it otherwise. I am at present stationed in Missouri, and do not hear any preaching. I feel at this time like the dove which Noah sent out of the Ark. Although I would not compare myself with a dove; but I have not found a resting place, and therefore like the dove, I feel lost; but I cannot return to the Mt. Zion Church, as the dove returned to the Ark.

I would like to have your views, or those of brother Leachman, on Isa. xi. 2. Remember me in your prayers, and may the Lord bless you with long life. Yours in affliction,

MARY T. GULICK

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1867.

INFANT SALVATION.

ELDER BEEBE:—Will you give your views on the subject of what is usually called Infant Salvation, or on what bible grounds they are saved. There is much said on the subject here, but I desire to know what are your views. If I know my own heart, I am your

WELL WISHER.

REPLY.—The bible, as we read and understand it, shows but one way of salvation for any of the fallen sons of Adam, and that is by and through our Lord Jesus Christ. He is the Way, and the Truth, and the Life. No man cometh to the Father but by him. He is the only Mediator between God and men, and independently of his mediation no sinner, young or old, can possibly be saved; for there is no other name given under heaven or among men whereby we must be saved. As it is written, "I am God, and beside me there is no Savior." God's method of saving sinners is by grace; for, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast," &c.

Every principle and every provision involved in God's way of salvation is alike applicable to all who are saved, whether young or old. All who are saved by grace are saved from sin, death, and hell; Christ came not to call the righteous, but sinners to repentance—to save that which was lost. As all have sinned, so condemnation and death have passed upon all, and none who are condemned by the righteous law of God can be delivered from sin, death and wrath, only by the blood and righteousness of him who bore their sins in his own body on the tree.

All for whom he gave himself a ransom are redeemed from the condemnation, wrath and dominion of the law, and all such are freely justified through the redemption that is in Christ Jesus. By his one offering he has perfected forever them that are sanctified, or set apart, being sanctified, or set apart, by God the Father, preserved in Christ Jesus, and called.

Redemption from sin, and from the curse of the law of God is not all that the gospel reveals of the grace of God in the salvation of his people; for if it were possible to remit all our sins, that alone would not make us spiritual, nor qualify us for communion and fellowship with the Father, and with his Son, Jesus Christ. To meet the stern demands of God's eternal justice every jot and tittle of the law is required to be fulfilled, and every particle of its penalty endured and cancelled. This being fully, finally and forever accomplished by the holy life, bitter death and sufferings of him on whom the iniquities of all his people were laid, all who were thus redeemed, set free from sin, wrath and condemna-

tion, were prepared to be partakers of the resurrection life and immortality of their risen Savior. This spiritual eternal life and immortality which was with the Father, (1 John i. 2,) was given to those whom Christ came to redeem, in him before the foundation of the world. 1 John v. 11, 12; Eph. i. 4. And this spiritual, immortal, eternal life which is hid with Christ in God is implanted in his redeemed people, and they are brought unto a personal reception and experience of it when they are quickened and born of the Spirit. Hence the indispensable necessity of our being born again; for "except a man be born again he cannot see the kingdom of God." Even though a man or child were redeemed from the curse of the law, yet that redeemed vessel of mercy must be quickened with spiritual life before he can see the kingdom of God, or know the things of the Spirit of God. Therefore the Savior has said, "Marvel not that I said unto thee, Ye must be born again."

This doctrine applies alike to all who are saved. None who are not lost can be saved. None but sinners are redeemed. None but the redeemed are freely justified through the redemption that is in Christ Jesus. And none others shall reign with Christ in glory.

We can make no distinction, for the bible makes none between infants and adults.

If infants are not sinners in the eye of the divine law, they cannot die; for "the sting of death is sin, and the strength of sin is the law," for sin is the transgression of the law, and the penalty of sin provided by the law is death. All the human family were not only sinners and transgressors of the law of God from their earliest infancy, but a long time before they were born of the flesh; for we are expressly told that as soon as sin entered into the world, and death by sin, that death passed upon all men, for that all have sinned, and this was before a son or daughter of Adam had been born. If we of the present day and generation were not sinners when Christ died for us, how could our sins have been laid on him? "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v. 8, 10. If then we were sinners and enemies to our God, when Jesus bore our sins upon the cross, how can it be denied that we were conceived in sin, born in sin, and were sinners in our nature, from the time our nature became defiled with guilt in Adam. Our earthly, depraved nature is Adam, in us, and in it all have sinned; not only all who have been and all who are now upon the earth, but all of Adam's posterity that are yet unborn. In Adam we all sin, and in Adam we all die. Where then shall we make a discrimination in favor of infants, or

any other class? Are they not all mortal? Do they not all die? And is not death the wages of sin?

Having, as we trust, shown by irrefragable testimony, that all who are capable of dying, or that are mortal, or that death has dominion over, are sinners, and that there is but one way or name given under heaven whereby sinners can be saved, we will now endeavor to relieve our Well Wisher's mind in regard to the perfect suitableness and adaptation of God's method of salvation to infants, and to all classes of men, women and children who are chosen unto salvation through our Lord Jesus Christ.

It will be found on a careful examination of this subject that the doctrine of the gospel, as held and preached by all consistent and sound Old School or Primitive Baptists, is the only doctrine, which if true, will admit the possibility of the salvation of infants, who die in infancy. Let us see—

The Mother of Harlots, and most of her daughters, hold, or profess to hold, that infants are made "members of Christ, heirs of God, and inheritors of the kingdom of God," by baptism, and that sprinkling or *rantizing* is baptism. But Christ, the Eternal Judge, whose decision is final, declares that "Except a man be born again he cannot see the kingdom of God;" and that none can enter it except they be born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. In the most heaven-daring contradiction of all divine testimony to the contrary, they assert that the children of believers, (that is, believers of their unscriptural doctrines,) are in their fleshly birth partakers of the faith of their parents, and have a right to baptism and membership in the pales of the church.

If we should suppose for argument's sake that this theory were a true and faithful statement of God's method of saving infants, it would involve a necessity for a different way of salvation for infants from that provided for adults? Whereas the God of heaven declares there is but one way.

2. It would palpably contradict the declaration of the Holy Ghost wherein it is affirmed that salvation is alone by grace, and as positively said that it is not of works. Not of the will of the flesh, nor of the will of man; not of him that willeth, nor of him that runneth; but of God that sheweth mercy.

3. If their doctrine be true, then all infants who are not sprinkled are lost, for this theory makes works and not grace effectual in salvation.

4. An infant dying, with no other passport to the skies than the wet finger of a priest or prelate snapped or rubbed on its little unconscious face, according to this theory, passes into heaven, to grow up there in all the elements of a carnal, unrenewed, human nature; but as all the joys of God's right hand are purely spiritual, none who are not born of the Spirit can participate in or enjoy them.

But it is sufficient for us to know that this antichristian theory, though a main pillar on which Babylon rests, is not only without the least particle of support in the scriptures, but in direct contradiction of all that God has taught in his holy word upon the subject. We feel fully warranted by the sacred record which God has given, to testify, in the face of all the sprinkling tribes of antichrist, that upon this theory it is impossible for a single infant or adult to be saved.

Nor is there any other doctrine, except that alone which is held by us Old School Baptists, that can possibly save an infant.

Suppose we try the Arminian heresy, which claims that God has made provision for the conditional salvation of everybody, but for the positive, unconditional salvation of nobody. All, according to this theory, who will accept of the terms, and comply with the conditions, shall be saved if they will hold out faithful till they get to heaven. Allowing this abominable heresy to be true, what power has the unconscious infant of an hour, a day, or even a year, to consider the propositions, comply with the terms, close in with the overtures, or strike the bargain?

Nothing can be more certain than the conclusion, if the salvation of any class is based on conditions, and the conditions are such as those to whom they are made are unable to comply with, that salvation on any such terms is impossible. To avoid this difficulty, a very large and learned portion of the arminian conditionalists profess to believe that although the infant cannot comply with the terms of salvation while in infancy, their parents, or sponsors in what they falsely call *baptism*, can perform the conditions for them, until they become old enough to assume the responsibility for themselves. Should parents, or god-fathers and god-mothers, fail to do what they pledge themselves to do, the contract is broken, and the infant is lost for the sins or unfaithfulness of his securities; but if they faithfully perform, and the infant is saved, his salvation is effected by his sponsors, and not by our Lord Jesus Christ. But as God himself declares that "He is God, and beside him there is no Savior," it is impossible for any infant or adult to be saved only by God himself.

Others there are who, seeing this difficulty, and wishing to avoid it, assert that Christ in the atonement made by him removed all original sin, and therefore all infants are born pure and holy, and, dying in that infant purity, go to heaven, not as sinners saved by grace, but because they are born holy, and die in a state of innocence. This theory seems so plausible that it is accepted and relied on by thousands, and this class are so wedded to their delusion that they will denounce and charge any who deny this theory as consigning all who die in infancy to hell. But the fallacy of this doctrine is at once exposed by the undeniable fact that infants die, and death is always the

evidence of sin. None but sinners can die. Because of the sinfulness of our fleshly nature, even christians must at the appointed time lay off the earthly house of their mortal tabernacle.

We may examine all the theories of men upon the subject of infant salvation which have ever been propagated, and not one of them all can show a possibility of saving a single infant, all are not only without scriptural support, but all are in opposition to the direct testimony which God has given in the scriptures.

After all the false charges against the Old order of Baptists of preaching infants in hell, it will be found that the doctrine of the Old School or Primitive Baptists is the only doctrine which provides for the certain salvation of either infants or adults. The doctrine of the bible, as held by us, is that "Salvation is of the Lord," and that "God will have mercy on whom he will have mercy." And the salvation of our God, being unconditional, and wholly of grace, is perfectly adapted to the helpless state and condition of infants, idiots, or insane persons. It is readily admitted by us that the infant is totally incapable of doing anything to procure his own salvation; and it is affirmed by us that the adult sinner is equally helpless and as powerless, and perfectly passive in his salvation, as the merest infant is. Instead of the infant being required to attain to years of maturity to assume the responsibility and meet the supposed terms, the oldest sinner must be converted and become as a little child, or he can in no case enter the kingdom of heaven.

But let it be understood that neither adults nor infants can see or enter the kingdom of God without first being "born again." This new spiritual birth, which is an indispensable prerequisite, and which alone can qualify any, young or old, to enter the kingdom of God, cannot be effected by the power of men. Born not of blood, nor of the will of the flesh, nor of the will of man; but of God. God himself must be the author of that birth, by which we are brought into his family as sons of God. Born, not of a corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. In this spiritual birth, as in our natural birth, that which is born is passive. It can no more be produced by any power or effort of ours than our first creation could have resulted from our own wills or works. If by any effort of ours we could have produced our first or second birth, we should have been our own fathers, and not the children of God. If we are born of God, it is because, as the scriptures testify, that, "Of his own will begat he us, by the word of his power." This is the doctrine of the new birth, as taught in the scriptures, and how preposterous to say that an adult has more power to produce it, or that an infant has less, when if the birth be of God both old and young are perfectly passive; and if it be not of

God it can bring us into no relation to God, nor secure to us any birth-right privileges in the house of God, nor make us heirs of God, nor joint-heirs with our Lord Jesus Christ.

The notion that infants go to heaven without being born again, or on the ground of infant innocence or irresponsibility, is a contradiction of the express declaration of the Savior. "Except a man be born again he cannot see the kingdom of God." "That which is born of the flesh is flesh," even if it were ever so pure, it would still be flesh, and not spiritual; the infant taken to heaven, if that were possible, in its fleshly nature, would cry after fleshly enjoyments; it would still be fleshly in all its propensities, and without spiritual capacity to enjoy God, or heaven, or spiritual things. "Marvel not that I said unto thee, Ye must be born again."

As without an earthly birth we could never have seen the earth, or the things of this natural world, so without being born of the Spirit we could neither see or know the things of the Spirit. The natural man, the subject only of a natural birth, however wise, or prudent, or learned, receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned. None can have spiritual discernment until they are born of the Spirit.

Infants cannot be saved merely because they die in infancy, there is no virtue in their mortality to save them. We have shown that their mortality proves conclusively that they are sinners by nature, and although they have not developed the depravity of their fleshly nature they are nevertheless sinners. And as sinners they must be redeemed, washed, cleansed, and born again, made spiritual; and as this is the work of God, in which the subject is helpless and passive, it is perfectly adapted to the state of the helpless infant, and also to the helpless adult; and the promise of this salvation is unto you, who are quickened and pricked in your hearts, as were those at Pentecost, to whom these gracious words were spoken, and to your children, and to all them that are afar off, even as many as the Lord our God shall call?

Whether all that die in infancy are redeemed, and born of God, and prepared for immortal glory, or not, we are not prepared to say; for God has not revealed that secret to us, and we have no light on the subject, except what God has revealed in his word; but certain we are that if they are not, their living on earth a thousand years would have no effect to change their destiny. "All that the Father gave to Christ shall come to him, and shall never be cast out, whether they die in infancy or old age. Whom our God foreknew, of whatever age or condition; them he did predestinate, and call, and justify, and glorify." It was the will of the Father that of all whom he gave to Christ none should be lost. And he worketh all things after the counsel of his own

will. It is also the will of our adorable Redeemer, for he says, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory," &c.

It has not pleased God to inform us whether all who die in infancy are saved, for then we might on that subject walk by sight. Nor did it please God to tell Abraham that he would certainly prevent the actual sacrifice of his darling Isaac, but kept the secret from him for the trial of his faith. How meaningless would have been the offering if Abraham had been told that an angel of deliverance should descend from heaven for the rescue of Isaac, so that the lad should not die. We are instructed by this and many other lessons to trust in God. If he calls away our infants before they are able to give us any evidence of their spiritual state, shall we murmur and distrust him? If we ourselves are reconciled to God, our faith will rather lay hold and rest upon the seal of God's foundation, "The Lord knoweth them that are his." Our faith must be tried by all the afflictions our Holy Father sees fit to lay upon us. It would be folly in us to think ourselves better qualified to retain our infants, or that we could do better for or by them. Having all confidence in God, and no confidence in the flesh, we should with due submission bow to his will, knowing as we do that our God doeth all things well, we cheerfully commit all to his disposal, who said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

THE END OF THE VOLUME.

How great and manifold have been the mercies of our God in his dealings with us in all the years which have passed; especially would we record his goodness to usward, in his sustaining power and providence, by which we have been supported in conducting the publication of this paper from its commencement. When we review all the way in which we trust the Lord has led us, the trials and perplexities we have experienced, and the open opposition and persecution we have encountered, we are certain that no other hand could have held us up, and wrought for us such deliverances, as we have experienced; and we feel most sensibly that our sincere thanks are due to him as our preserver and benefactor. He has ordered all things in wisdom, and even our trials and persecutions have been directed for our good. While he has permitted the enemy to assail us, he has overruled their wrath, and made us feel more fully our dependence on him for succor and support. He has also given us favor in the eyes and hearts of very many of our dear brethren, whose love and fellowship have far more than repaid for all we have endured. We close this volume with flattering prospects of beginning our new volume with enlarged facilities for greater usefulness to our brethren,

and to the cause of truth, by adding four pages to each number of the forthcoming volume, without any addition to the subscription price. This improvement we hope to be able to sustain, not because of the reduction in the cost of stock and labor, so much as from the increase of circulation. We close this volume with about five thousand subscribers; we confidently hope to increase our list of paying subscribers so as to meet the additional expenses which the improvements we propose will require.

Believing as we do that the increasing correspondence of our brethren and sisters require greater facilities for communication, we have proposed to add one-half of our present size and form to our next volume, which, if the friends of our publication will exert themselves to increase our circulation, we can do without additional expense to them, or loss to ourself.

We have issued this number in advance of its date to give time for those who wish to discontinue their subscription to give us due notice, and for those new subscribers who propose to commence with the new volume, to send on their names and post-office address. Those who wish to discontinue should see that all arrearages are paid up, and then they should inform us at what post-office they have been receiving their papers. It is not enough to send back a number, or even to order that their paper should be stopped, but to let us know their post-office address. Those also who wish to have their papers sent to a new office, should be very particular to name the post-office from which, as well as the post-office to which they desire to have them changed.

None need wait to learn from us the state of their account, with us, as every subscriber will find our statement of the precise date to which their subscription is credited on our books, on the pasted slip with their name, on the margin of their paper, or on the envelope, and the time unpaid for is due at the rate of two dollars per year.

As we must incur a heavy expense in making the contemplated improvements, those indebted will greatly oblige by remitting the balance due us.

The terms of the new volume will be the same as the last; namely: Two dollars per year, in advance.

In making remittances for the "Signs," or for books, if the amount be over twenty or twenty-five dollars, it will be better to send a post-office money order, or a draft on New York. Remittances by express are safe, but expensive. Should any choose to send by express any amount less than fifty dollars, we shall expect them to prepay the expressage.

Address all orders and communications for the "Signs of the Times," as formerly, to

GILBERT BEEBE,
Middletown, Orange Co., N. Y.

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ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays excepted.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.
8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.
2. 20 P. M. Lightning Express, arrives in New York 7. 00 A. M.
6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.
11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.
4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.
10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.
7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted.) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.
8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.
4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.
6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
- 8 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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A G E N T S .

Geo. W. Mathis, Mason, Effingham Co., Ill.
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READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

Panola, Woodford Co., Ill., }
January 22, 1866.

MRS. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Doctor Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND
CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

Obituary Notices.

DEAR BROTHER BEEBE:—Please publish the death of **Eld. George Debolt**. He was born Feb. 24, 1783, and died Oct. 1, 1867. He has been a faithful minister of the gospel more than fifty years. He died in the faith. He has resided in Jay county, Ia., for the last thirteen years, but was formerly located in Fairfield county, Ohio. We hope that our loss is his great gain. He was sick but a few days.

C. SKINNER.

BLUFF POINT, Jay Co., Ia., Nov. 6, 1867.

BROTHER BEEBE:—Please publish in the "Signs of the Times" the following obituary of my father, **William V. Boatwright**, who died at his residence in Gentry Co., Mo., April 23, 1867, aged 63 years, 6 months, and nine days. He was a member of the Old School Baptist church about thirty years. He was also a subscriber to the "Signs of the Times." In his last sickness he was confined to his room about five weeks, during which time he suffered much pain. He said if it was the Lord's will to take him he was ready to go. He has left an aged widow and eight children, with many relatives and friends to mourn his loss; but we believe our loss is his gain.

SUSAN F. SCAFF.

GENTRY CO., Mo., Nov. 4, 1867.

DIED—Near Delhi, Delaware Co., N. Y., May 26, 1867, **Addie**, youngest daughter of Jehiel and Maria Hunt, aged 15 years, 11 months, and 19 days. But a few days previous to her death she spoke hopefully of her recovery. Her friends, although feeling acutely for her, said but little to her concerning her approaching death, believing that God was able to save even at the eleventh hour. And gloriously was that belief verified. About an hour before her death she broke forth in prayer and praise to God. She was lost to surrounding objects, and seemed to have a view of heaven; and as she gazed with extended hands and happy smile, told what she saw. Angels with their shining wings, the pearly gates, the circling walls; but over and above all was God; and she talked as if face to face. Coming back to us again for a few moments, she said to her sister, with a happy smile, "I am going to live with Jesus forever." And to her father, "God has forgiven my sins, and now I am ready to die," and in a few moments gently passed away from earth, we hope and believe, to the arms of a loving Savior.

MRS. S. W. HALLENBECK.

BROTHER BEEBE:—Please insert the following notices in your valuable paper, and oblige many friends:

DIED—On August 23, 1867, at the residence of her brother-in-law, in Ashley, Miss **Adaline Shoemaker**, aged 25 years, 9 months, and 16 days. She never made any public profession of religion, though a believer in salvation by grace, and was regular at our meetings, manifesting that she was interested in the cause of truth. Her sickness was typhoid fever, that lasted three weeks. She bore her affliction with patience, expressing, the will of the Lord be done with her. She leaves a mother, two brothers, and two sisters, with numerous relatives and friends to mourn her loss. She was kind and affectionate in her manners, which is calculated to make many friends. I tried to preach a discourse on the occasion from 2 Cor. v. 20. "We pray you, in Christ's stead, be ye reconciled to God."

ALSO,

Sept. 16, 1867, **Montiere Everett**, son of Thomas M. and Adelia Seeds, aged 22 months and two days. It is the Lord sends and summons the little babe away from a thousand snares here below, and while the parents' hearts swell with sorrow, may they by faith say,

Sleep on, little Montie,
Till Jesus shall bid thee rise,
And in thy Savior's image shine,
Forever in the skies.

We also tried to preach on the occasion from 2 Tim. i. 10.

L. B. SHERWOOD.

ASHLEY, Del. Co., Ohio, Nov. 5, 1867.

ESTEEMED BROTHER BEEBE:—Please publish the following obituaries and oblige:

DIED—On Sunday morning, Sept. 8, 1867, **Nancy J. Hill**, consort of Stephen Hill, and daughter of Eld. Adah and Lucinda Winnett, in the 27th year of her age. She was not a member of any church, but a very amiable lady, respected by all who knew her. She was modest, gentle and mild, and a lover of the society of the saints, and for many years religiously inclined, but gave no open evidence of a work of grace in her heart until the mortal disease came on her, which was chronic dyspepsy, which baffled the skill of all the physicians. As her disease progressed her mind became more and more concerned about her future state. She had entertained a hope years before that she had experienced a change of heart, but had traveled much in the dark, oppressed with doubts at times of her interest in the Savior; yet at other times her faith was strong, and her hope stayed on the sure foundation. As she approached her end she spake to her husband calmly of death, and of her wishes concerning what she was to leave behind. Death at last lost its terrors, and she spoke of heaven as her home. She said she was willing to go, and sank into the arms of death, and passed, as we hope, to brighter mansions on high, leaving an affectionate husband, a kind father, mother, and four dear sisters to mourn their loss, but not as they who have no hope. Her funeral was largely attended, and at which a short discourse was preached from Luke viii. 52.

ALSO,

Mrs. Catharine White, wife of brother George White, departed this life May 3, 1867, aged 68 years, 10 months, and 4 days. Sister White was a member of the Baptist church more than thirty-five years, firm and steadfast in the faith of the gospel. She was a kind mother and lovely companion, and a benevolent neighbor, and gave every evidence that she was a humble child of God. She bore her disease, consumption, with truly christian fortitude, and died in the full triumphs of faith, and is, as we hope, now enjoying the smiles of her dear Redeemer. She leaves a kind husband and several children and grand-children and friends, with the church, to mourn their loss, which we believe is her gain. Her funeral was preached on the fourth Sunday in August to a large and attentive congregation from the words, "She is not dead, but sleepeth."

ALSO,

Mrs. Sarah Sipes, consort of Henry Sipes, departed this life July 31, 1867, aged 73 years, 2 months and 15 days. She was a member of Sidling Hill Regular Baptist Church many years. She was a daughter of Eld. Thomas Runyan, who finished his course many years ago. She was among the most godly members, and showed her faith by her works; a tender companion and loving mother, and esteemed by all who knew her, both as a neighbor and as a christian. She was weakly for many years, and consumptive, but lingered along beyond all expectation, declining gradually, and passed away like the going out of a candle. She leaves a husband, with one daughter and several sons. At her funeral, which was largely attended, a discourse was preached from 1 Cor. xv. 56, 57.

ALSO,

Sarah Chilcote, consort of Elijah Chilcote, departed this life June 17, 1867. She was not a professor, but a virtuous lady. She was a daughter of Moses and Susan Swope, of Huntingdon Co. Pa. From an early period of her life she seemed to love the people of God. From an early day she was afflicted with the disease which resulted in her death. She has left a small babe, a dear companion, parents, brothers and sisters, and many friends, to mourn her absence. But they saw her resignedly bowing to the will of God, bidding them all farewell; then calmly resigning herself to the hand of her Savior, said, "Come, Lord Jesus, come quickly." May the Lord bless and comfort all surviving mourners, and prepare them for the heavenly mansions where all tears shall be forever wiped away. Adieu.

JOSEPH CORRELL.

HARRISONVILLE, Pa., Sept. 10, 1867.

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